

have the benefit of, while you live, and what you leave behind you to be distributed by will or by the law of intestates, you no more use and have the benefit of, than does the strong box that holds your certificates, or the watch dog that barks before the door of your vaults."

Lastly—God will honour those who honour Him. He has promised to do so and he is faithful. It will be conceded that this American citizen honoured the Lord, alike by a consistent life and by "the first fruits of all his increase," and how signally has he been honoured. He has become the Benefactor of millions; and a bond of union between the two greatest nations of the earth, for with Mr. Peabody's country said Britain's Premier, we are not likely to quarrel. Our Queen sent him special marks of her regard and requested his presence "in a quiet way" at Windsor Palace, and honoured herself by the marks of her esteem for him while living and when dead; and the national marks of honour paid to his remains in Britain and America only shadowed forth the high estimation in which he was held by all good men. He sought first the Kingdom of God and His Righteousness and all other things were added.

May our readers all learn wisdom, from the Lessons of this good man's life. What thine hand findeth to do, O man do it with thy might. The time is short, the judge is at the door. And now it is high time to awake out of sleep!

SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

BY REV. E. A. M'CURDY.

No. V.

Abraham gave tithes of his spoils to God's High Priest. Jacob vowed to devote the tenth of all his substance to the service of Jehovah. The Most High incorporated the law of tithes amid the statutes given to the chosen people. He imposed a second tithe for the maintenance of feasts and sacrifices. He required that the first-fruits

of their fields, the firstlings of their flocks, and the first-born of their sons should be consecrated to Him. But elevated as is the view, which these considerations furnish us, of the Systematic Support of the Lord's Cause by the Jewish people, we have not yet reached either the summit of His demands, or the altitude of their obedience. Positive precept defined the minimum of their offerings. The generous promptings of love and devotion determined the maximum. Less than a tenth no Israelite could offer and obey God. More than the fifth, or the fourth, or even the third, he might present with acceptance, when his gifts sprang from a willing mind and a grateful heart. Freewill offerings were as essential an element of Israelitish worship as the devotion of the tithe or the offering of sacrifice. Two conditions, however, must be observed. That which was given must be perfect of its kind; and once devoted it could not be recalled. Lev. xxii: 21; Deut. xxiii: 23.

The two most notable instances of freewill offerings of a national character, on the part of the Israelites, were the building of the tabernacle in the wilderness, and the preparation for the erection of the temple during the closing years of the prosperous reign of David. To understand thoroughly, and to appreciate fully, the magnificent outbursts of sanctified liberality which characterized God's ancient people on these occasions my readers must study carefully Ex. xxxv. xxxvi. I Chro. xxix.

Glancing hastily at these narratives, we find from the first that the chosen people were in the wilderness. The flesh pots of Egypt had been left behind. They were dependent upon God's Providence for the supply of their daily bread. No smiling fields around them witnessed to the labours of the husbandman, or gave promise of even a meagre harvest. They were completely cut off from the gains of commerce. True they had their sheep and cattle, but a few days drought in the arid desert might cut off the flocks from the fold, and leave no herd in the stall. Canaan was theirs, only in promise, not in possession. Yet under these circumstances, the command was issued, "Take ye from among you an