

“words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

Look at the sun in the heavens; it does not shine for itself; it gives forth its light and heat for our benefit. The moon and the stars shine by night not for their own sake but for our benefit. The clouds, those great watering pans of the heavenly husbandman, do not draw up into their bosoms from the lakes, and seas, and oceans the liquid element for its own sake, or for their own sake, but that the earth may be watered and refreshed, and bring forth abundantly for man and for beast. The flowers beautify the fields and send forth sweet fragrance for our sake. The fruits of the earth grow, and the rivers flow, not for their own but for our sake. We think I hear all these objects, and ten thousand more opening their lips and giving utterance with their voices to the statement “Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” All nature in her laws, in her processes, in her productions, teaches us the grand principle for which we plead. God in nature, or rather through the medium of nature, gives *frequently*, gives *abundantly*, gives *cheerfully*; and we know that the Lord loveth a *cheerful* giver.

Very few people doubt that it is *blessed to receive*. Thousands and ten of thousands of all classes, and in all ages, have felt it blessed to receive both temporal and spiritual favours.

The faint and hungry multitude whom our Lord fed with loaves and fishes, found it blessed to have their wants supplied in the wilderness. The deaf, the dumb, the halt, the lame, the blind, felt it blessed to receive from the great and good physician a cure for their respective maladies.

The awakened sinner, who sees his sins, the danger to which he is exposed, and the dreadful doom which he has so richly merited; and who sees at the same time that Christ is the gift of God to him,—that peace and pardon are his on the ground of Christ's perfect propitiation, *cannot help* being pleased and glad and grateful. He feels that it is *indeed blessed to receive the full and free salvation*. He is constrained to exclaim “*thanks be unto God for his unspeakable gift.*”

All this is true; but it is no less true that it is *MORE blessed to give* than to receive.

The idea that it is better to be getting than to be giving,—and that there is more advantage in receiving favours than in conferring them upon others, is a foolish, a selfish, and false idea. The