

own church, it is pertinent to inquire, If this apostolic precept were at all regarded could it have been published to the world, as it has been in our statistical tables, that the offerings of our members and adherents for all purposes, both at home and abroad, for the year 1868, fell below a dollar and a half each, or something less than three cents a piece per week? If we realized our stewardship, could we have been made to blush by the announcement that for the salvation of more than 600,000,000 of perishing heathen, those connected with our church as communicants and adherents, are contributing on an average about five cents a piece per annum? Without the slightest hesitation, we answer, No. Beyond question there are among us many who give generously, so that the conclusion forces itself irresistibly upon us that the injunction of the apostle, "Let every one of you lay by him in store," has by a very large number been entirely ignored or forgotten, and that there are hundreds, possibly thousands, who are absolutely doing nothing for the extension of the Redeemer's Kingdom in the world.

But passing to our second question: When ought we to make our appropriation of property to God's cause? Is it only once in the year at its expiration, when its work is done, its losses estimated, its profits counted; when all other obligations have been met, and we are in a position to judge whether or not we can afford to give anything for the support and spread of the gospel? Is it merely on every occasion when a special and emphatic call is made upon us by the Church, whether from the pulpit or by the collector calling upon us to seek our contributions? The apostle puts aside both these methods, as well as many others, by his simple but much more effective method, "*On the first day of the week let every one of you lay by him in store.*" As the contributing for the support and spread of the gospel is a duty to be discharged, there must be a time for its performance. As it is an important duty, it should have a fixed and specified time. As it is a duty which makes large demands upon us, the time appointed ought to recur

frequently. As it is a duty spiritual in its essence, though material in its accidents, the time fixed should be that in which the mind and heart are under the most hallowed influences. For all these things the apostolic rule makes provision. A particular time is specified. It recurs frequently, once a week. It is the holy Sabbath. The interesting and impressive associations connected with the first day of the week, which make it pre-eminently suitable for the right performance of the duty, are known to all who understand the design and uses of the Sabbath institution. It recalls the period of the creation, when God made the world, and placed it, with all its treasures, under the control of man, to be used for the glory of the great Creator. It reminds us of the rest of satisfaction and delight which He enjoyed, when, ceasing from labour, He looked upon the work of His hands and saw all very good. It is intimately associated also with the work of our Lord Jesus Christ. It recalls to our minds his glorious resurrection by which he entered into His rest as God had into His. It is the day on which the gospel is most widely preached, and the Spirit of Grace most largely shed abroad in the hearts of men. It is moreover the day sacred to rest and worship. And oh when the Christian thinks of all this, when he reflects upon God's kindness in creating and furnishing such a beautiful world for his dwelling-place; when he recalls the fact, that after by sin he had forfeited all claim to it, and to every other blessing, Jesus Christ by His obedient life, satisfactory death, and triumphant resurrection secured blessings for him richer and better than those which he had lost, the pardon of sin, the gift of the spirit, and a brighter, more beautiful, purer and happier home in heaven; when his understanding has been informed by the truth, his heart warmed by the Holy Spirit, and his soul is ravished with the prospect of the eternal rest which remains for the people of God, of which the earthly Sabbath is only the symbol, is he not in the best possible condition of mind and heart to acknowledge the loving-kindness of the Lord, and will not an offering of his substance, presented then