

tory contributions for the support of religious establishments: and the man who under this glorious dispensation refuses to contribute of his substance to spread abroad the light of the gospel, is not worthy of the christian name; nor does he deserve even the privileges of a Jew.

In the days of Malachi the Lord complains of his people, because they neglected to make sacrifices enjoined upon them by the law of Moses, and the anger of the Lord was kindled against them. He exhorts them to obedience, and promises a blessing, saying "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

In the New Testament our duty on this subject is plainly revealed. Our Saviour taught his disciples, and the multitudes who heard him, that they should "give alms of such things as they possessed." That they should "make to themselves friends of the mammon of unrighteousness." That they should "love their neighbour as themselves:" and do to others as they would require from them in return.—The Epistles to the Churches abound with instructions on this important subject. St. Paul says, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man also as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver: again he exhorts the Hebrews "to do good and communicate, for with such sacrifices God is well pleased."

The Lord has plainly expressed his disapprobation of those who refuse to practise this obvious duty. "There is that which holdeth more than is meet and it tendeth to poverty." And in this same sense may we apply the expression of the prophet. "Curse ye Meroz, saith the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the Mighty."

When our Saviour ascended to Heaven he gave a broad commission to his disciples, saying "Go ye into all the world and preach the gospel to every creature." Or in other words, "Go teach all nations." The conversion of the world will be accomplished only when christians feel the force of this injunction in its length and breadth. The injunction rests not on Ministers alone, but on all professing the christian name. You, brethren, as well as we, are required to take an interest in this important work and preach the gospel to every creature. If you are not called "to forsake all for Christ, and publicly to preach the Gospel, you are imperiously called to contribute of your property to defray the expenses of those who desire to go forth into the field of labor, but whose pecuniary circumstances will not permit, as has been well said, if you go not yourselves then you are bound to send your substitute.—Blessed as you are with all the advantages of this land of