

not be prepared to adopt it at once. Preparation therefore must be made before hand, and it will take two or three months to do that in some congregations. Sessions and managers must be at work and be able to present such a scheme and make such a report as shall remove every objection and obstacle that may seem to be in the way.

How can they do that? Let the whole congregation be canvassed individually on the subject. Let the system be explained and each asked what he will give weekly and so far as possible bring it every Sabbath when he comes to the worship of the sanctuary and thus fulfil the precept "*Come into his courts and bring an offering with you.*" Let that be a foundation upon which to start. This will give assurance to all doubtless and commit all to fidelity. Perhaps the best way to facilitate matters would be call a special congregational meeting and then a commencement made by those present giving their decision and uniting themselves and pledging themselves. Thus a most favorable start would be made and time saved, for those present would not need to be visited.

Some may object—"But this will involve some work." Well, what if it does. Who will object to work if it is to some good purpose and there is any hope of accomplishing anything by it? And who need be afraid of doing too much work for Christ in this short life. Work! Why that is just the thing that quickens and enlivens and gives health both to body and soul, both to nations and congregations. Try it.

British and Foreign Evangelical Review.

We have much pleasure in stating that, by special arrangement with the publishers of this excellent *Quarterly*, the British American Book and Tract Society are able to furnish it to subscribers, postage paid, at \$2.25 a year. The *Review* is truly evangelical, and conducted with much ability. It ranks with the *Princeton* as worthy of the attention of our ministers and students, and thoughtful laity.

CHRISTIAN BENEFICENCE, AN ACT OF WORSHIP.

BY REV. WM. M. PAXTON.

Whatever preëminence Christian Beneficence may have as to its objects, ends, principles, and modes of operation, all these are only preparatory and subordinate to its chief, crowning distinction, as an act of worship. By this we not only mean that beneficence is a religious duty, but that it is one of that specific class of duties that we call worship—a divinely authorised expression of our devotion to God, of the same nature with prayer, thanks giving and sacramental communion. This, perhaps, some are not willing to admit, and few, we fear very few, have reduced it to a practical conviction, or live under the sublime solemnity of the realization. Let me therefore ask you to consider the proofs of the position, and to weigh with solemn consideration its *practical results*.

That beneficence is an act of worship when it has for its objects the souls of men, is not difficult to realize. We then feel that we are performing spiritual acts in the presence of God, and in the light of eternity; but when it is simply engaged in the contribution of its substance, few regard it as a solemn act of worship. When the Christian visits the widow or orphan in their affliction he is conscious of an act of devotion to Christ; but when he gives alms to Lazarus, or makes his contribution to missions, he seldom thinks that he is performing one of the most direct and solemn acts of spiritual worship. Let us therefore discuss the proposition in this latter and more difficult sense; for if we can prove that alms giving, doing good in the way of contribution, is worship, then much more surely is it worship to practice that higher beneficence which does good to the souls of men.

GIVING TO THE LORD IS WORSHIP.

The proposition then is, *that beneficent contributions are acts of worship*. The highest act of worship is praise; it is the gratitude of the heart expressed to God in acts or words; it is the outward expression of an inward grace, the feeling of gratitude terminating on God. Just such an act is