

wealth; higher respect for generous poverty; warmer esteem and love for all, rendering assistance on the ground of general conscientiousness; and ampler means and loftier power for every gracious purpose. Among the spiritual effects are,—a weekly sense of dependence upon God, of reception of Divine bounty, and of gratitude for unmerited blessings; a weekly effort to glorify God and relieve men; a weekly remembrance of stewardship for God; the Sabbath supply of the fuel and incense of prayer and praise, along with their utterance; the training of ourselves into habits of Godlike generosity and bountifulness, by frequently occurring acts; and the assimilation of ourselves to God, by dispensing on the Sabbath-day, from love to Christ, a due part of what, as creatures, we have accumulated during the week, and so working a warp of eternity and a woof of time into a life-web, whose pattern shall read for ever,—“Holiness to the Lord.”

Should it be objected, how can men of business, merchants, and persons of large varying incomes, ascertain their weekly rate of offering? The income-tax will aid them near enough, for all reasonable and righteous ends. There are those now who joyfully do it, who once thought it impossible. A sincere and earnest trial made it very easy. A poor woman who gave nothing before, has given a shilling a week since she heard this plan commended twelve months ago. A shipwright who began to do it about the same time, gave sixteen shillings in October, at a missionary collection. A tradesman who gave little before, now gives a tenth every week, always having plenty to give, and ever feeling as his chief joy in prosperity, the amount that will go to the Lord's treasury. A prosperous merchant finds his sweetest means of grace, the presentation to God in an act of worship every Lord's day morning, of a large proportion of the week's gains. Besides constant liberal benefactions, he lately had a store of £250 to give to an urgent, special object. A gentleman lives in quiet economy, finding his richest delight in laying aside large weekly contributions for gracious purposes. One of the adjudicators of “Gold and the Gospel,” whom I long sought to persuade to this practice, wrote to me from Ireland last July:—“I have, since I returned, adopted your method of Sabbath weekly offerings, and at prayer one of the children carries round the box in which the ‘offerings of God’ are put. I am obliged by your patience, and grateful for your teaching on the subject. Would that you could indoctrinate myriads. We are thinking of establishing a periodical for ———, and I will not fail to keep ‘The Weekly Offering’ before our people, please the Lord.”

The writer of this letter assumes no right to dictate to his fellow-Christians on this point. He is free to confess that his heart has often been indignant, more often sad, at the general lack of Scriptural method in the beneficence of believers, and at the consequent poverty of the Lord's treasury. He would esteem it an exalted privilege to aid in provoking any to nobler sentiments and doings. Surely the motives to such a result are not far to seek!

The fields opening to Christian labour and enterprise enlarge on