

ness rather than a pattern of generosity.

But why take any pattern at all from men? Why not simply take God's rule? If you are able to give so much, provided A. does, you are able to give it even if A. fails to. And God's rule is, "Every man as he is able." Measure your giving, then, by God's goodness to you, and not by your neighbor's shortcomings.

"Every man as he is able" applies to the poor as well as the rich. It bears upon the offering of the single dime, as well as upon that of thousands. And God, Who knows the secrets of the rich man's ledger and of the poor man's struggles, will measure each man's offering at its true value.—*Selected.*

WHAT LOVE TO GOD IS.

LOVE to Christ smooths the path of duty and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labour. Love is instinct with activity; it cannot content itself with littles; it is the well spring of heroism; and great deeds are the gushing of its fountain; it is a giant, it heapeth mountains upon mountains, and thinketh the pile

but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life and life death; and it makes pain less painful than enjoyment.—*Selected.*

SECTARIAN TENDENCIES.

The well known Baptist preacher, G. Boardman, D. D., in some remarks on the subject of forms of prayer, thus advocates and urges the necessity for more of the objective in Public Worship;

"Worship is an intensely personal act, the soaring of the individual spirit in personal adoration, thanksgiving, confession, supplication, aspiration, as each one must worship for himself, not vicariously. And yet, as a matter of fact, the worship of our non-liturgical churches, generally speaking, is a vicarious worship, with the exception of the singing, and even this privilege is, in too many instances, artistically denied, as everything is done by proxy.

"The preacher alone is heard in adoration, thanksgiving, confession, supplication. In a word, he alone worships. Should some angelic visitors enter one of our churches and observe the silence of the congregation, I am not sure but that he would imagine that a calamity, like that which befell ancient Zechariah in the Temple, had befallen Christ's churchly priesthood to-day, and he would wonder what sin this people had committed that they should be thus struck dumb. The preacher is perpetually in the foreground, and the worship of Almighty God is consigned to comparatively a subordinate niche. How painfully true this is, may be seen from the fact that while it is