

Galatia, that they should *every one* lay by him in store on the first day of the week, making deposits in a common treasury, that there might be no 'gatherings' when he would come. Is not this 'order' on the subject of Christian finance as binding on believers as the command, 'Do this in remembrance of me?' The question is put to induce to serious and prayerful consideration.

"But would it be right to collect pew-rents on God's day? The sooner that name is given up and the system which it represents, the better, if the retaining of it generates and perpetuates the idea that the giving of money to maintain God's ordinances is not one of the most sacred duties we have to perform, and one peculiarly appropriate to the day of the Lord. We 'bring' money to support *missionaries* on the Sabbath, and why not *ministers*? If they are true to their calling, and worthy to be maintained at all, they *ought* to be missionaries, and God's people should esteem it one of their greatest privileges to maintain them in comfort and independence.

"How could the thing be done, asks some one. Well, the writer believes that we are not yet up to that point as a Church where we could trust everything to a weekly offering. We are only in the 'Infant school' of finance. Lessons in a higher class would not suit the mass of our people at present. The *training* should go on as fast as possible. But what meanwhile, is to hinder a proclamation to be made, that on the first or last Sabbath of every quarter each seat-holder or communicant should 'bring' in an envelope or other paper containing his name and address, the sum he gives for that quarter for the support of the ministry, and lay it down on the plate in God's House as a willing offering for His service? If necessary, the deacons or committee could forward immediately a receipt for the amount, and thus a world of trouble would be saved. If any would refuse to 'bring' they could be pursued in the usual way, but if kindly and plainly dealt with, the majority would fall in with the plan at once.

A plan that works well in many places in England, and, as far as it has been tried in Ireland, is a splendid success—a plan so simple—the only Scriptural plan—should not be discarded without very sufficient reasons, and these, it is impossible in the circumstances, to produce. More cheerful as well as larger liberality to God's cause, especially in the department of ministerial support, is greatly needed. Giving to the cause of missions has greatly increased of late years; giving for this other object remains much where it was. And till '*bringing*' is the rule, and not the exception we shall not have that voluntary, ready, free-will, hearty offering so much to be desired, and which 'God loveth.' Are many of the offerings at present *wring* by collectors out of reluctant hands, acceptable to Him? See that woman in the city (Luke vii. 37), who, when she knew that Jesus sat at meat in the Phari-ee's house, '*brought*' the alabaster box of ointment and stood at His feet behind Him weeping, and began to wash His feet with tears, and to wipe them with the hairs of her head, and to kiss them. The proud Pharisee was displeased. How beautifully did the Saviour teach him that this woman had been forgiven much, and loved much, and the precious ointment '*brought*' and poured upon His body was the evidence of her love; 'and he said unto her thy sins are forgiven.'

"How sadly would that glorious picture be changed if the record ran something after this manner—That that morning two collectors called on this woman demanding the box; that at first she utterly refused, but after much higgling and pressing she reluctantly brought it out and gave a small portion of it, to be carried by those men and poured on the feet of the Redeemer! Oh! in such a case her record had never been on high as it is, and the story of her faith and love had never been told in God's Book, or comforted and encouraged lost sinners as it has done.