

down the treasures of His goodness into the gulf of human selfishness. They are to be flowing fountains, to minister the abundance which He supplies, "that the wilderness and the solitary place may be glad" for them, "and the desert rejoice and blossom as the rose."

But further, as we contemplate the nature of Christian giving, we see that *it is essentially a part of the worship of God*. It is one of the forms of doing which Christians cannot safely neglect. Lines, we know well, tell us,—

"Till to Jesus' work you cling,
By a simple faith,
Doing is a deadly thing,
Doing ends in death."

True; but it is also true that after the Christian has clung to Jesus' work by faith, there is a "doing" for him to do. He must "work out his own salvation with fear and trembling, &c." He must "present his body a living sacrifice, &c." This is doing. And all the fruits of the spirit, "love, joy, peace, long suffering, gentleness, faith, temperance," suggest varieties of doing, which, as they appear, fulfil Jesus' words to His disciples and "glorify our Father who is in heaven." This, then, is both doing and worship. And the apostle has assuredly the thought of worship in mind when he says, "present your bodies living sacrifices." And the same thought is in mind when he says to the Corinthians, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." This is neither more nor less than an apostolic injunction to doing, and in the same terms, to worshipping God in every act and circumstance of life. If, then, every act of the Christian life may be an act of worship to God, it needs no further demonstration to show that giving when done aright, is an act of worship to God. Yet, let us note that the man who gives to God, worships in so doing, by practically acknowledging that God is more worthy of what has been given than is he who gave it. Or, to state the same thought otherwise, the Christian giver values God's love in the church and in the world so much more highly than houses, or lands, or stocks, or jewels, or costly array, or any other thing that money might buy, that he withholds it from procuring any of these things, in order to devote it to the furtherance of that glory. And such worship in giving is as acceptable and well pleasing to God, by Jesus Christ, as any other part of our "reasonable service." And such giving is "doing." But it is quite possible, again, that giving may be more