### Miscellaneous.

GIVING AS AN ELEMENT OF CHRISTIAN

The presentation of offerings needs to berecognized as an act of the purest, most elevated Christian worship.

That we are to take the words of the Bible in a literal sense, and "bring an offering" when we come into his courts, as not understand. "That belonged to Judaism. We no longer make sacrifices." Yes; many no longer make sacrifices when they come to worship.

Under the ancient economy, a large part of Divine service consisted in presenting offerings. Of old, men used their tongues less in serving God, and their hands more. There were fewer prayers and songs, less preaching, more oblations and sacrifices; they uttered their feelings by more emphatic language. Civilization has affected the speech of man chiefly-loosened the play of his tongue. The uncient notion was, that deeds speak louder than words, and that it was a truer way of praising the Lord, to bring a costly treasure which could the future of the great armies devastating be used in the service, and lay it on the altar. They thought this was truer homage and heartier gratitude than simply lifting up the voice and pouring out volumes | warlike life was, however, a regeneration. of sound.

The first worship of which we have an nor by sermon; and no sacraments were administered: "Abel brought of the firstlings of his flock. And the Lord had respect unto Abel and his offering." And when, under Divine guidance, the ritual of the ancient Church was established, when while the smoke of sacrifices and odor of incense ascended, and when king David wrote the hymn and arranged the music less precious gifts were laid as offerings on the altar.

Is there anything in Christianity that changes this? The sacrifice is abolished, the priesthood has given way. Prayer and praise are as needful as ever. Are offerings no parts of Christian worship?

Then what a mistake those wise men made who came from the East when they heard Christ was born, and brought gifts, gold, frankincense, and myrrh. Christian worship was inaugurated with thank-offerings, and it is to be perpetuated with thank-

Our Saviour made almsgiving of the very aggregation of violence and power has sunk essence of the Gospel. He received the into the earth like so much sweet and most costly gifts presented in homage to grateful rain, to freshen and strengthen, to sence? Suppose it were offered to jou in himself. He commended the woman who send forth harvests and manufactories and broke the alabaster box of ointment, a gift | wealth, and homes made happy, virtue and that seemed needless and wasteful. He peace and rest. Every village has its hero; honor, gradually, while you yet thought approved of the waste and absolved her sins therefor. And when he went to the temple to observe the sincerity of the worshipers, what position did he choose? He did not sit on the pulpit stairs and observe who was most melted by the preaching. He did | Odyssey to every listening company. What not listen to hear who prayed loudest, or who sang most divinely. He sat over against the treasury, to see how they paid their devotions.

The act of the widow so commended was an act of simple worship. The treasury almost atoned for the sins of rebellion. appeal had been made for starving people in some distant frontier. Her two mites hardly swelled the stream that flowed into a treasury already rich. Doubtless the mere haberdashers compared with them.

Soul shall stay enough withing to know what they do, and feel the wight of the golden dress on its shoulders, and the furrow of the crown-edge on the skull—no more. Would you take the offer, verbally

An offering expresses feelings with an emphasis no other mode of worship does. It is a symbolical act of acknowledging that God is entitled to all our possessions. It is to taken of homage, a tribute of sovereighty. It is taken of homage, a tribute of sovereighty. It is the most marked proof of love. In more than a week-and our gallant gray the Gospel church offerings are more appro- brothers are even now clamoring around and missionaries through the world.

The Gospel has developed a spirit of benevolence which makes charitable institution moniously in 1860. You closed it unceremoniously in 1860. tions the characteristic of Christian civili- five years to keep it closed. After five zation. Large sums are devoted to reli- years of fighting, is it too much to ask for gious purposes. But there is a fault in the five years of praying? secular character which our charities have assumed. They are given more for the sake | tary ambition always destroys republics." of relieving men than of honoring God. Every profound sophomore and freshman They are monuments of pity rather than of has proved this from numberless platforms, piety. They are not enough regarded as and to the utmost satisfaction of admiring UNDERSHIRTS AND DRAWERS religious offices. It is well to give a cup of audiences of bread-and-butter school-misses. cold water to the thirsty, but it is a better Did not Cæsar cross the Rubicon, and act when the feeling that prompts is love to Napoleon chased a crowd of Deputies into the Saviour, recognizing the needy as his the street, and so on? We arrange things representative, and doing it as unto the differently in America. One of our leaders Extra Heavy Merino, Lord. It is this reference to the Lord is now in charge of a machine for patent Jesus, making our charities tributary of pumping; another is building a railway worship to him, that needs to be empha- through the oil country. One of the first sized. A one-sided notion of the truth that soldiers of the Army of the Potomac is in good works do not avail for salvation, a fear the pistol business; another keeps a retail lest they might come to be regarded as grocery store; while one of Sherman's most propitiating God, has made many suspicious trusted lieutenants is a claim-agent. One of looking upon offerings in the light which | major-general prints a weekly journal in the Old Testament, our Saviour, and the Baltimore. Some of our officers have drifted apostles speak of them. Things have come into Congress; others are on their way to to such a pass, that many feel it a distur- distant Courts to represent the honor of a bance to devotion to have the subject of nation they did so much to sustain. These money introduced, and hear the rattle of starred and belted gentlemen go down from money boxes. They complain that their the command of cohorts to become agents enjoyment in worship is spoiled by being and partners and dealers, perhaps, with the called upon to give. Occasional contribu- orderly who stood before their tents, or the tions are tolerated as necessary evils. If private who held their stirrup. So with what is needful could be procured in some the generals of the rebellion. The greatest other way, the contribution box should be of them all is now a teacher of mathematics abolished, and the Sabbath and the Church in a university. Sherman's great autagobe no more profaned by any allusion to nists are in the express and railroad busigiving. And yet these persons have no ness. The once-dreaded Beauregard will

-that is devotional. The Sabbath profaned by making offer- hams to a friend in Richmond, Joe Johnings to the Lord! It is the day, and the ston, once commander of great armies, will church is the place, for this most impera- carry them. The man whose works Grant

tive, most grateful and hearty, most accept- moved upon at Donelson edits an indifferent able and solemn, act of worship. While newspaper at New Orleans, while the Comwe are not to abstain from charity, as we mander of the rebel cavalry at Corinth is do not abstain from prayers, on the other his local reporter. Marshall practices law days of the week, there should be a more in New Orleans; Forrest is running a sawmarked and thankful offering made on the mill; Dick Taylor is now having a good Sabbath, as a special tribute of praise to the time in New York; Roger A. Pryor is a Redeemer. It is hardly practicable to daily practitioner at our courts; and so change our customs, especially in this di- with the rest of this bold, vindictive, ambirection. But there ought to be a place for tious race of men. The Government against giving gifts in every service of public wor- which they warred is now their friend and ship. It is not the amount given that is protector. The people whom they opposed we bring a prayer and a psalm, many do essential, as it is not the length of the are their daily friends and companions. prayer or the loudness of the praise that is of moment. But enough should be given to remind us that we belong to God, and to but is now gone forever. As for our solbe a symbol of the consecration of all we diers, victors and masters, they have lain have and are to him. In many churches down the sword, and said, now that blood the Scriptural custom is preserved of is no longer shed in anger, it shall not be making offerings as a regular part of the shed in revenge. Nothing in all our strugservice.—Bibliotheca Sacra.

#### AFTER THE WAR.

There is a thought in connection with our recent war which we often dwell upon with pride. The most sanguine supporters of the war did not conceal from themselves, at times, a certain degree of anxiety as to the United States. So long as they were held in the stern grasp of military authority, they were merely instruments of war. Their It taught them new habits and lessons, familiarized them with new scenes, destroyaccount, was not by prayer, nor by singing, | ed the shrinking humanity that always trembled at a wound, and made the physical tenure of life the burden of a mocking song. Even Death himself is not so terrible when we come to know him; and we feared that the lessons in devastation and bloodshed taught by such inexorable masinspired prophets preached and Aaronitic | ters as Sherman and Grant, would be repriests approached the throne of grace, membered and repeated when the conquerors of Richmond and Savannah were freed from the control of their leaders. This was natural. We remember how for the choir, worship was not complete un- nearly every war has been followed by scenes of internal commotion and rapine, and particularly a war like ours, where a rebellion was to be suppressed and a great people brought under the dominion of laws they had spurned.

Look at the rank and file of the army! Where are the hundreds of thousands of gallant sun-bronzed men who marched up Pennsylvania Avenue not many months ago? They had passed like a storm-cloud over a nation-presaging wrath and destruction, tempests of blood, and hurricane more dreadful than any commotion of nature. The cloud has broken; and this every fireside has its chronicler of the war. Every long winter night finds Grant, and Sherman, and Thomas fighting their battles over again-under the direction of village Homers, who sing their Iliad and magnificent strategy with broom and shovel,

Then look at that vast multitude of rout-

was a common collection for general pur- What dreadful things they were going to poses, for the support of the temple and the | do! They would make the South a Mexico. like. She did not give because a moving They would be like the Spaniards when a soul shall stay enough within it to know widow needed the money more than the They would burn, murder, destroy. Woe to made by the death-angel? treasury. And the mites may have laid the Yankee trader who came among them! there till some Roman soldier, in the sack | Woe to the Northern laborer or capitalist | Yet practically and verily we gasp at it, of the temple, got them and spent them for | who presumed to take an acre of their most | every one of us, in a measure; many of us drink. It was not for charity's sake that sacred soil. Better they had never been the widow gave all her living; it was in born. They would become assassins, and man accepts it who desires to awance in worship of God, as an act of homage, of shoot them at night, on their farms—yes, life without knowing what life is; who love, and thankfulness. Suppose the in the very church, at the foot of the altar. means only that he is to get more horses, money did go into the pocket of a drunken Lee's capitulation ended the war-only to and more footmen, and more fortune, and soldier; she offered it to the Lord, and the Lord had regard to her and to her offor the Union! Come back to it? Is thy
soul. He only is advancing in life whose servant a dog? Better a grave by the heart is getting softer, whose block warmer, banks of the Suwanee River than a palace on the Hudson. Better the Stars and Bars for a shroud than the Stars and Stripes have this life in them are the true lords or priate and are more needed than of old. Washington, and kicking at the doors of God is now more glorified by gifts than Congress, and beseeching to come in. O ever. To overlay the temple with gold-leaf, to prepare rich vessels and vestments, the oathst ever were recorded in Hea-the oathst ever were recorded in Heawas no such honor to God as to erect ven. Rebel! May their tongues cleave Christian churches, clothe the naked, feed | to the roofs of their mouths may their the hungry, build hospitals, send Bibles right hands forget — Patience, anxious brethren in gray! The door will no doubt

"Wars beget military ambition-milisuch horror of the prayers and of singing | sell you a ticket from New Orleans to Jackson; and if yeu want to send a couple of

Rebellion is a dream. They only think of it as of an aspiration that once was possible gle was more glorious than its ending. We have taught the oldest civilizations of the earth that we surpass them in the art of war as well as the art of peace. No Republican baptism accompanies our regeneration. No Sepoy massacies, no Jamaica atrocities, follow our triumph. We do not send indiscreet editors to wenty years of prison life for intemperate editorials. No block, no garrote, none of the horrors of the December days. Our lictory was over a people. Our strength is the strength of people. Our war was to make peace. Our peace is not vengeance and life-taking, but reunion, justice, freedom, the healing of old wounds, an oblivion to all that is sad and hateful, a determination that the future will give us a Republic as grand and powerful as Rome, and more lasting in this, that we have no Rubicon for ambitious Cæsars, no man-exaltation, no offering of kingly crowns. Our Lupercal is Justice.—Tri-

MR. RUSKIN ON MAMMON WORSHIP. "A nation cannot last as a money-making mob; it cannot with impunity tit cannot with existence—go on despising literature, despising science, despising artidespising compassion, and concentrating it soul on pence." And again, extending the idea to embrace all preference of material wealth and advancement to the true, the spiritual wealth and life of the soul, "lighty of heart," he says, "mighty of min - magnanimous'-to be this is indeed to be great in life; to become this increasingly is indeed to 'advance in life'—in life itself not in the trappings of it. My filends, do you remember that old Scythian custom when the head of a house died? How he was dressed in his finest dress, and et in his chariot, and carried about to his frends' houses; and each of them placed hm at his table's head, and all feasted in his preplain words, as it is offered to you i dire facts, that you should gain this Sothian yourself alive. Suppose the offe were this: you shall die slowly: your blood shall daily grow cold, your flesh shall petrify, your heart beat at last only as a rusted group of iron valves; your life shell fade from you, and sink through the eath into the ice of Caina; but day by day your body and what tremendous work the poker has to do in carrying the dreadful heights. higher chariots and have more orders on higher chariots, and have more orders on its breast, crowns on his head, if you will. ed, beaten, discomfited men, whose valor has | Men shall bow low before it, stare and shout round it, crowd after it up and down the streets, build palaces for it, feet with it at their tables' heads all the nightlong; your meanest among you take it, thick you? grasp at it in its fulness of horror Every

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