

translation of the two Latin words of which it is composed, gives its most comprehensive meaning—"well willing," or "wishing well."

Its opposite, Malevolence, is equally easy of definition. The former is a relic of God's image in man—the latter stands for one of the sad results of the fall, and its paternity is easily recognizable.

I am called to speak this evening on Benevolence characterized as "Christian," which simply means benevolence in its highest form; not so much benevolence manifested towards Christian objects, but that true good will, which is Christ-like or Christian, and, therefore, God-like in its essence.

With mankind's great loving Father, benevolence is perfectly spontaneous. In the natural world His footsteps leave blessings behind them wherever He treads; the glorious sunlight beams them forth on every hill and valley, waiting with upturned faces for His life-giving rays; the silent falling dew gently distills them on flower and mead; the parched earth eagerly drinks them from the fruitful shower; and even the storm and tempest fling them around in perfect abandon, with sweet and wholesome influence.

"He makes His sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."

In the spiritual world His gracious blessings are equally ubiquitous, and richer in their scope and work, by so much as immortal man exceeds in value inanimate creation.

"God so loved the world, that He gave His only begotten Son," etc. But with the great Father's fallible earthly children benevolence is a disposition which requires in many cases implanting, and in all a steady and careful nourishing lest it should die out or be choked over by the weeds of selfishness.

"Look not every man on his own things, but every man also on things of others." Paul knew the natural bias of the human mind, which has always been to look to our own concerns mainly, and the antidote he recommends to the Christians at Philippi is as much required for the Christians in Canada of to-day, as it was for those in the east in the first century.

The Master "pleased not himself"—the ideal of His followers is or ought to be the same; the

more, therefore, of the Christ-like spirit we have, the more will we do for *others*.

Some Christians make a mistake just here—one hears often as an excuse for declining to assist in benevolent objects—oh! we have just spent a great deal in building a fine new church, or in adorning it and making it more pleasant and comfortable—our benevolence must at least for some time be turned in the direction of paying off the debt incurred for that object. But it is quite a misnomer to call that benevolence; as we'll consider ourselves beneficent individuals when we built ourselves comfortable new houses to dwell in, or spend money to beautify and render more convenient the old ones. In both cases we are doing good to ourselves, and will reap the benefit for ourselves.

The Pauline precept before alluded to comes in just here with considerable force as a test. We don't need incentives to do good to ourselves; but we all require precept upon precept, and line upon line to keep us up to the duty and privilege of doing good to others.

Neither does genuine benevolence prompt us to look over the list to see how so and so has given, and gauge our gifts by another's generosity. To our own Maker each of us will stand or fall; and if two mites are given in the spirit approved by our Lord, the gift is of more value than thousands of gold and silver, without that spirit.

If we cultivate the disposition of mind and heart that is implied in Christian benevolence it will soon find modes of practical expression and exemplification—not always in the same direction of course, for we are variously constituted; but our circumstances and surroundings will invariably indicate to us where our line of duty lies, if we make it a matter of conscience.

I believe that every professed follower of Christ utterly comes short of, and fails to comprehend his bounden duty to the Saviour who redeemed him, who does not carefully and seriously consider what he or she has personally to do in exemplifying the grand underlying principle of the Saviour's life in this world, which was benevolence personified.

I should like to give a practical turn to this paper if I can, and perhaps you will pardon a hint or two in this direction from one who has had