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EDITORIAL.

GOD'S RULE FOR GIVING.

It is one of the strange and startling facts of our day, that there are so few Protestant churches that can boast of a sound and scriptural system of finance. Each church has a system of doctrine, and a system of government, which it professes to find somewhere in the Bible, but where is the church that ventures to assert that its system of raising money is founded on Divine authority? The fact is, that the great and good men who reformed the church in the sixteenth century were so engrossed with illustrating and defending the fundamental articles of our common faith, the weightier matters of the law, such as Justification and Regeneration and Sanctification, that they were led to depreciate the positive ordinances of Christianity, such as the Sabbath, and more especially systematic beneficence, as dealing with money which they knew to be the root of many of the evils from which they laboured to deliver the church. It is only lately and especially in connection with the call to extended missionary work, that the voluntary churches of Britain and America (roused also by the appeals and expositions of such men as Rev. Mr. Harris, Rev. Mr. Ross, and Rev. W. Arthur, the modern apostles

of systematic benevolence) have turned to the Word of God for light on the relation in which gold stands to the gospel. This great truth is now therefore beginning to assert itself very generally (a new era for Protestantism) is the truth, viz: that in the Bible Christians can find, not only a complete system of doctrine, and a definite system of government, but also a *clear and comprehensive system of finance.*

An American author, Wm. Speer, whose essay on the Science of Christian economy, has come to hand since our article on this same subject appeared in our *March* number, says (after studying with prayer every text from the beginning to the end of the Bible which relates in any way to money) that:—

“He has been led to the overwhelming conviction that God has, in his omniscient wisdom and forethought and grace through Christ Jesus, made known to the New Testament church a sufficient rule for giving, and the principles which should regulate it. The preparations for it in the Old Testament, the preaching of John the Baptist, the personal teaching and example of the Son of God, the antecedent and succeeding instructions of the Epistles and the book of Revelation have given to this *Rule*,—wonderfully brief as it is, and simple and easy to be remembered and adapted to all life's wayfaring men, so that though fools they need not err therein—a dig-