

alted privileges conferred upon his people above other nations, and an ardent desire for the glory of that God to whose distinguishing goodness and love they owed all their earthly greatness, and all their immortal hopes.

The motives that influence the Christian appeal at once to his consistency and his love, to his understanding and his heart. The apostle Paul, treating on this very subject, in 2 Cor. viii. 8, says, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." He urges them to lofty liberality from motives of Christian love, by the example of the poor Macedonian believers (2 Cor. viii. 1-7), and as the most excellent and the great essential virtue (1 Cor. xii. 28-31; xiii. 1-13). He indicates four most blessed consequences of Christian liberality (2 Cor. ix. 12-14): supplying the wants of Christ's saints; securing abundant gratitude to God; furnishing proof of a true and ardent consecration to the service of God; and obtaining blessings from Heaven in answer to the prayers of those benefited.

In the exclamation, "Thanks be to God for his unspeakable gift" (2 Cor. ix. 15), he put all human generosity into the shade by discovering the source and fulness of all beneficence—the grand master-boon of infinite opulence and love. In the wonderful picture, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich," he shows how cheerfully Divine love brought Divine resources to bear for our benefit, and He leaves us to infer therefrom our obligation to practise cordial liberality to our fellow-men.

The heart that remains insensible to the motives of Christian emulation and consistency, and, above all, to that of the love of God in Christ Jesus, what power on earth can move? Such a man proves himself unfit for a dispensation of *grace*, whatever had been his conduct under one of *law*.

6. The breadth and urgency of human want and woe.

The spirit of benevolence breathes throughout the entire Scriptures. God made the poor, the fatherless, the widow, and the stranger, His own wards and special care. (Lev. xix. 9, 10; xxii. 22.) The Saviour's teachings and labours give embodiment and emphasis to this spirit in the New Testament. The apostolic definition of godliness, "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world" (James i. 27), stamps it with force of an essential and principal element of real, soul-saving religion.

The wants and woes of men urgently demanding relief of all who can render any are legion. Ignorance abounds on every hand, calling for instruction. Poverty, want, disease, and misery crowd every pathway, crying for aid. Crime and vice stalk forth in the public highway, claiming prompt and wise measures for their reformation. Sabbath-breaking, revelry, blasphemy, and contempt of Divine truth

tell of myriads of guilt and ruin for the greatest of all, mankind, and full throated lamentation are under various regions of everlasting soul-saving power of them, meanwhile wail of soul-agony.

The Christian has delegated to his impelling motives intelligent beings died for him. Can thou hast sent me the world," and n His glory the ene

The New Test cording to that a its appeal to reas Every man is left

The proper pro may vary greatly, tion, and just socie

A gentleman pr three quarters of Does another who he has reached etc

Many could no like this without every man be full

To employ is encourage art and this is everything.

Every Christian to God, and shoul his income before To give capricious ed man.

David's million Widow's two mite to God, found the them the poorer i they not radiant a alembic into the e

II. How can a the present day?