

FOR THE CANADA BAPTIST MAGAZINE.

CHRISTIAN LIBERALITY.

CONTINUED.

Having shown that blessings are promised to be conferred on the liberal, I proceed to point out—

Thirdly,—The proper objects, for the promotion of which a person should bestow his liberality.

It is not necessary to multiply arguments to convince you, that it is your duty to "be rich in good works, ready to distribute, willing to communicate," (1 Tim. vi. 18); but it is often necessary to remind you of this very important part of Christian obligation. And such is the case with some professors, that it is necessary to use much argument to convince them that it is their duty to "distribute" of their goods to promote certain religious or benevolent objects. "Why," say they, "these things are not found in the word of God: there is no positive command for me to do this." It is only necessary to say, in reply to such objections, that where a general rule is given, every particular thing is not mentioned. The ten Commandments are given as a general rule for our moral conduct, and there are many things which are not there specified, but included, which would be as unlawful for us to do or not do, as those that are particularized; and it will be no excuse for us to neglect the observance of these things, because they are not specified. The young man who was confident of his having obeyed every precept of the law of God, was a transgressor, and considered so by our Saviour, because his heart was set upon his riches. And we have reason to believe, that should those who call themselves Christians, and are opposed to the benevolent operations of the day, be required to distribute their property for charitable purposes, or for the promotion of benevolent objects, the same feelings

would be exhibited as were by the young man just referred to; and probably we should receive no small share of their invectives in return. But it is not expected that you will be called upon to "bestow all your goods" for religious purposes, but only in proportion as God has prospered you in the management of your temporal concerns.—1 Cor. xvi. 2. The general rule which I would now apply for the promotion of benevolent and religious objects is this—*"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."*—Gal. vi. 10. "That ye might walk worthy of the Lord unto all pleasing, *being fruitful in every good work*, and increasing in the knowledge of God."—Col. vi. 10. *"But to do good and to communicate, forget not; for with such sacrifices God is well pleased."*—Heb. xiii. 16. Now, as to the *manner* in which these things are to be done, I know not of any express command; neither is it necessary that there should be. Sufficient is it that we strive as we have opportunity to "do good unto all men;" that we be "fruitful in every good work;" and that we "do not forget to do good and to communicate." The precise manner in which these things are to be done, is no doubt left to the church; provided always, that whatever is done must be performed with a single eye to the glory of God.—1 Cor. x. 31. If done thus, it matters not by what *name* we designate ourselves, or how many societies are formed for doing all the good we can. If we can "do good" by means of Missionary Societies, let it be done: if by Bible Societies, let it be done. Tract, Sabbath School, and Temperance Societies, or any other which have in view the good of man and the glory of God, ought not to be obstructed, but promoted with all our might.—Ecc. ix. 10.

I sometimes suspect, (and probably