

APPENDIX.

THE thought may arise in the minds of some, "*How obtain means*" for such a work as this, when there are already "so many calls" for benevolent contributions. The following letter, giving a condensed but comprehensive view of the duty of *systematic beneficence*, is here added, in the hope that more enlarged and Scriptural views on this matter may be promoted thereby, and, as the result, not only this work, but the cause of God and the interests of religion generally, may be sustained with greater liberality. The privilege of giving and labouring for the glory of God is incomparably great beyond any and all earthly objects. Let Christians *know and realize* their duty in this and their liberality and activity will increase.

What is the duty of the Church and of Christ with regard to the measure of her liberality?—and, How can a Christian best fulfil his or her duty on this point in the present day?

I. What is the duty of the Church of Christ with regard to the measure of her liberality?

To answer this question satisfactorily, it is necessary to examine briefly—the imposed obligations of believers under former dispensations; the express demands of the New Testament; the comparative condition of the subjects of former and present dispensations; the comparative magnitude of the aims of these dispensations; the comparative cogency of the motives which commend their respective claims; and the breadth and urgency of human want and woe.

1. The stipulated obligations of believers under former dispensations.

Abraham's presentation of a tenth to Melchisedek; Jacob's vow of a tenth; and the Divine institution of this proportion through Moses, establish it as the *patriarchal obligation*, unless we suppose that God's stipulation was borrowed from man's previous arbitrary decision. Who can imagine this?

Relative to the obligation of the Jew a grievous error has almost universally prevailed, in the conclusion that it was a single and uniform tithe under all-varying conditions. The comparison of the following passages—Numb. xviii. 25—30; Deut. xiv. 22—29; Exod. xiii. 1, 2; xxiii. 19; Lev. v. 2—10; xix. 5 and 9; Deut. xvi. 16, 17; Lev. xii. 6—8; ziv. 22—30—proves it to have been nearer a fourth of annual

income, of each whole estate, and some small portions.

In a brighter age, for Christianity, as patriarchal tenth, owing to the privilege of a conjecture now said

2. The express duty. The principle of beseech you, therefore (xii. 1.)

The defined Christ serve the only Lord, some creature, the are not your own, y

The approved spirit The measure,—“prospered.”

3. The comparative dispensations. The and plenty. That comfortable sufficient household aiding its tain the costs of the God as their Almi warned that God v rejection of himself, they must stand pre

Can a Christian i lower obligation? deduct national tax

4. The comparative

The patriarchal compared with the limited and restrictive bearing; while Christ character and design of God, while Christ the purposes of his v for a Christian to inf stances?

5. The comparative respective claims.

The motives chief God were obedience