

Paul, when exhorting the Corinthians to liberality, "that, though He was rich, yet, for your sakes He became poor, that ye through His poverty might be rich." *Freely* we have received, *freely* we are to give. The prophetic descriptions of the consecration of wealth to Christ are those of abundance and munificence. "The abundance of the seas," "the forces of the Gentiles," "the flocks of Kedar," "the ships of Tarshish," "the glory of Lebanon," and "the gold of Sheba," are all to be given to Him. Under His government, men shall "consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." At His advent, "gold, incense, and frankincense, and myrrh," were the offerings of "the wise men of the East;" and these were earnest and pledges that the treasures of the eastern world shall, eventually be consecrated to Him. In the days of His flesh, Zaccheus, the rich publican, who gave half his goods to feed the poor; Mary, the grateful sister of Lazarus, who consecrated to Him the alabaster-box of very precious ointment; and the poor widow, who cast into the treasury all her living, were approved and honoured by Him. Christianity is intended to be a free, generous, and bountiful system. It is not to be fettered in swathing-bands, and governed by leading-strings, as was religion in the days of infant Israel, under Moses. It is religion in its strength and maturity; and must prove itself such by manly gifts and labors. It is unrestricted by Jewish tithes. It is intended to be a religion of self-forgetfulness and sacrifice. As its name denotes, it is "charity" or "love."

I do not mean by these declarations, that no definite laws are given by Christ and His Apostles, for the exercise of Christian liberality. It has been enjoined, on the Saviour's own authority, that no gifts are to be presented by His people for the purpose of ostentatious display. We are not to give "that we may be seen of men." "He that giveth," says St. Paul, "let him do it with simplicity;" that is, let it be given with pure and unmixed motives for the glory of God. Our gifts are to be regular and stated, and not casual and uncertain. They are to be ready stored up against "the first day of the week." They are to be in proportion to our means, "as the Lord hath prospered us;" and according to the facility afforded us, "as we have opportunity." These are the more prominent laws contained in the Scriptures for Christian liberality, and they serve to instruct us in the "*right* consecration of wealth."—*Rev. F. J. Jobson.*