No. 119.

On Benevolence.
Acts XX, 35. "And remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

The sentence with the Apostle has been given us, as from the lips of X, is a most concise and comprehensible recommendation of the virtue of benevolence. We know not on what occasion our Lord uttered this memorable saying, as it is not recorded in the histories of his life; it was probably one of those lessons of wisdom, which he gave in familiar conversation with his disciples, which remained fixed in their memories, though they were not committed to writing. When announced, it is more blessed to give than to receive, he taught the general principle, that the benevo-
A man is the happiest man, that he, who is active in the offices of goodness to others, at the same time his own best friend. And whoever41 the doctrine may seem to the notion of a mere servile and aversive pleasure, it is endeavored by some to make it appear that it is more blessed to give than to receive, and by others that it is more blessed to receive than to give. It seems not possible to him, that there was any happiness in

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be the natural seat of envy, malice, of revenge, of every impute sensation of every sanguinary desire. But love
diane does not confine itself within a rigorous of general
principle of action, till some difficulties have been
exhibited, several steps passed through. The first
case, which man has, is that of self-preservation, is proverbially the law of nature, if this is
the law of the earliest, most squalid state of society. The bar
age spends almost all his efforts on actions on himself;
the man wants of his own feelings occupy his time almost
his thoughts. He seems the forest in quest of pro;
gain of the pursuit of pleasure, careless of all but the
present moment. So has, it is true, the extermination
affection of nature of those benefit him to be kind;
the question of those prompt them to revenge inci;
and certain to himself at his peril. But to their
operation is blind, faithful, transient. The man you can
look in vain for the bread of permanency, from any
good will to the others, for that feeling which leads toward
directed excitements to promote the happiness of others
beings. When we rise above disappointment in that
this, however, gives nothing against the truth of the
principle in the text, this note that benevolence actually
constitutes the happiness of the greatest or perhaps of a
large part of mankind. But that in its nature it is fitted to produce, where it is abjured its operation
does produce the highest happiness. When it is stifled
from the heart, of course all the felicity its indulgence
is shut out with it. The days of the worn are not in
fact less fascinating for them, because they are sometimes
intertwined in their efforts, the cool, benevolent
cold of unprofitable. And so, because love in the unreal
world is not the less adapted to center felicity, because
it is excluded from many hearts, nor are even ours
be blasting or distorted by selfish or ambitious passions.
Any way of enforcing the truth contained in our text, it is more liberal to give than to receive
we may remark, that in the progress of man, sensibility
mate the best, most forward of society. I don’t
mean that man is not naturally charitable. To benevolence,
his feelings are unanswer’d. We have no reason
to suppose the human heart to be appointed by God to

condition of society, in which men are governed by a law 
dictated from the fear of punishment, we still have not reached the place where 
benevolence finds its home. Such a state of things 
beauty proceeds from the administration of justice. If 
though justice be the foundation on which the preserva-
tion of the rights, peace, and order of society rests, yet 
benevolence requires something more. What should 
we be if nothing but justice were binding our 
deuils upon us, if all our conduct were sententious 
of all our movements matched, by an eye that needs 
loved, and mercy? If simple justice were the only 
law of life, society would be held together only 
by the cold and iron motives of security. Great wrongs 
might be done of much misery inflicted without 
the expression of that law. Men would be like slaves 
chained together, looking on each other with 
hatred. It would be a more comfort of the watch-
men of one against the watchmen of another, 
nothing but force would prevent man from mak-
of trusting to the chances of the cold mercy of common charity? What is it that has raised arguments formission
in ruins, where men have neither the spirit nor the heart to see a nation or society of the
most of its gauges consolidated, or the nation or state of the
less maniacs are marked away, as his fervent delirium settles down on us all. What is it that has preserved
for ages, for centuries, the sacred purity, the sacred solemnity of
that, that has given the means of education, in order that
might otherwise have dwelt in obscurity, that has taken
the humble, the trembling, the weak, and led them to the secret
chambers of science and knowledge, to them all the stores
from those to the learned, from the untaught to the
the community? What is it that has not moving the
originally in the cause of God, that has carried the griefs
to give its revelations of its strength, whose sound of
experience were helplessly, helplessly, asking relief? Is it
planted the rose of charity where so few were, or so few
open before? Is not the spirit of benevolence, consi-
the purified by it, that has preserved the things
age and efforts such institutions going from time to
time. It is this that sets the stage in looking at
them pure, or gives the best time to society, such
like the air of heaven, carrying all round, giving strength
of faith, of conviction, and the joy that is seen in
by its effects.

He seems, then, that the spirit of benevolence is the
characteristic of none but the best, purest, state of society.
This means, however, is too subtle and ungraspable. We must
consider it in its application to individual excellence
in order to understand its value, of the fruit of
the truth; it is more blazoned to give them to receive. It
must be seen, as it goes round in the little circles of
neighborhood, pleasing one by binding all the round
of the broken hearted, lighting up its hand as the
mail of relief, known only as the herald of mercy &
goodness. This it is that is more blessed than the growing
fruit of accumulation. It is a very common tenet of
society; the power which we call, by an use of language not
very helpful to its very exertion, disinterested benevolence
- as if benevolence were something not stood off from the
nature of man with the world have no interest—something we must be prepared by effort as surely a matter of duty, without calling on a single emotion of feeling in the heart. And when it is said that benevolence should be disinterested, it is meant that we should do good to others merely on selfishness to benefit ourselves. Benevolence is perfectly correct, but it enforces an abuse of language—foster benevolence means good will to others, but in this case there is nothing but good will to ourselves, of course there is no benevolence in the case. God has made it our highest interest to be benevolent, because it is one of the first methods of being happy. To fulfill the principle of disinterested benevolence, meaning that term innate benevolence, must comprehend meaning, as expressing benevolence without any reference to the happiness of pleasure attending the existence of it, contrasted to love and the other feelings. Benevolence is the common principle of the other. There is no way to explain that eternal chain by which God has been together doing good or being happy. He has not merely
these pleasures with these of ambition, treading war
with its competitions, equally condemned by defeat or success
—with those of sense, your government, a filling upon the
appetite, with those of science, haggling its treasures in
pursuance for more. — when you are the announce only
out of the frame, your soul confesses that it is more
blessed to give than to receive, that God has set the
real stamp of His administration on the benevolent affec-
tions. — I do not therefore think that merely that the
assiduity is your duty, but that it is your happiness,
regardless to your feelings of self-interest, is that that it
bears not other only, but yourselves. — When you are called
open to carry comfort (pay to the ablest) sometimes
and so want to lighten the burden of the afflicted,
heart, to smooth the blow of anxiety, to assist the ob-
fears of virtues poverty — to advance the fame of riches
or something to restore strength to the wasted system
of the bloom of health to the faded cheek, when you are
required to spend a portion of your time or wealth in do-
ing such acts of beneficence, you are required to perfo-
m in just that way, when I will not say, the benevolent
man, but the man of goodness even of enlightened
fishermen would choose...
Again, it is more blessed to give than to receive,
because benevolence is an imitation of one of the be-
est perfections of God. Divine, unqualified goodness is the
brightest feature in the infinity of divine excellence.
God is constantly giving, but God never receives, after
ininitely happy, therefore it is more blessed to give
than to receive. The though man cannot do so much,
yet he can derive happiness from the same principle.
In God benevolence is refined, unblended unto free,
un-restrained energy, its brightness in the brightness of
the man, therefore, who receives the gifts of fortune, the
good things of life,
Not the golden coins, for precious,
"Easily to forget a small gift of kindness"
Down in all...
—he does what he may to emulate, spontaneously he it,
reject, the goodness of God. While you are living in the
beauty of heaven, do you hesitate? You reluctant to
impart to others any portion of that bounty? Whether
is it, that shower upon upon blessings every day upon lives? Does not God go forth in his exaltation in the boundless magnificence of his bounty, scattering plenty showering his footstep with joy? He enriches the grass lands more luxuriantly than your fields; he crowns the hillside with fruit, the harshest of grains lend its bearing in consequence of his goodness. It is therefore that folds upon those who have been gathered in abundance. It is the same God, who has established the relations of like, who has given you families, who has made your domestic circle be the bright chain of joy and peace. It is He, who has sent the Son of his love, mighty to save a people to bless, with messages of grace and hopes of cheer. And while has God done all this? Why has he opened so marvel when upon the fountain of temporal and spiritual blessings? Was it for any thing you have done or deserved, or was it that he might receive any thing at your hands? No, it was premonstrated goodness in his heart, the first made you capable of being blessed, if you blessed you. So it is plain, then, that with God it is more bless to give than to receive... why shall it not be so with th

man? Shall not still, if I may so say, rest in the bounty of God, if perseverance enter the eternal reward only to those who are called to the reward of rest? While you in the exercise of activity of this goodness show yourself in the exercise of enjoyment, shall we not gladly receive his bounty, keep it to ourselves. Let not our lives be wistfully useless, that those who see us can only say, that we were born & died! That in the eternals we received & retained the air of heaven, the so many mansions of the world open, that so many summers bloom & fade before our eyes, are many winter scatter? Their first upon our path; then that our senses were sealed in infirmity. This is every fail from making it, as our Heavens does, more blest to give than to receive. No, the life, not till he be acceptable in the sight of heaven, be long remembered by man, is that, by the generous gift of self may have beenained, that our exists in the enemy of the end with the social frame, in the meeting of the faculties in the courses of human kindness, where sublime operation lies in circulating happiness in soothing distress, in brightening the eye of despair...
to our dear creature? No, let us be sanguine in our hopes, but let us not refuse to receive mercy of those who resemble our Lord. Who would be born in this blessing of so many chosen ones? Although this is right, there is no man who lives to see it.

Thus, through this attempt to show, I think, that it is more

abundant to give than to receive. But it is more than temporal.

Would direct your attention in particular to the special

part of this occasion. The female society, when present, its annual claims to us, was instituted as an extension for the relief of the sick. This extended to simply con

tribution at that time, when all others it was

most needed. This kindness is designed to extend its bene

ty to all; though it is among the indigent that it may be expected to be most needed is to domesticate.

Any combining the sections of many different hands in

so as to enable the whole to communicate, some means of

comfort and convenience, that few individual families can obtain. Nor the object of such a society would

must acknowledge to be good. In the list of Thomas

as one more call for all that might of kindness can do, it is sickness. While more in

health, we can struggle against, of suffering by health, and

in sickness, we can struggle against, of suffering by sickness.
harmity, the mind is more at ease, if the heart is strong, of the
heat of affection is kind as an eye can rise from its pressure. But sadness saddened the gazing, common
the strength. The breath of disease feels for an in-
fluence fatal to that case of mind, a necessary to
happiness; sadness impresses its mark of pain in the
forehead of his victims. of their anxious, through the heat
of those who have found them, supports the house of joy
into a house of mourning. Now whither has a tendency
to often these sufferings, the reproof of kindness, these
scenes of woe, deserves encouragement. So high in rank
is the female society in this place. It was from one of
the parishes of the highest churches. Yea, do good in
the best way without ostentation of praise be praise-
worthy, if it carry relief to the chamber of sickness
complac to the door of death be meaningless, if it
smooth the brow of pain, to the countenance
parity be praise-worthy, then is this society worthy
of recommendation. It is doubtless that to abuse
es, 90 is every human means of doing good. But
will ever they refuse to attempt to do good at
all? Know of no objections to it, that do not like
with equal or greater prize against every other method
of dispensing charity; for some respects it is very
better than any other method. Are we told that the
powers of kindness are sometimes abused, if that the
will be so, are frequently assisted as well as the good? What
then? Is not every charitable institution exposed to these
abuse? Besides, when you see anxious penmen tortured
by pain, is languishing an ouch, destitute of comfort,
does it not then a time to hope steady on him? Still
I have already said, God does not deal so with us, she
out we deal so with each other. Isn't this what
charity should not be taxed for this purpose, as those
is already a legal provision for the sick and poor? But
sides were often upon these, while they have
health, can insuffic themselves of none, and comfort
ably, but the moment sickness casts down their door
with it, then resources, they are reduced to work poor
siders. Now shall we by impelling a small charity
subject these industrious people to the pain of unrel
public assistance? No, let us not threaten a little unde
to spare them from this believing we shall be fully rewarded for every effort. The result is proof satisfac-
tient that this society has been useful; during this 5
year it has been in existence, 116 persons have received
assistance from it in different degrees of necessitous
This county is an inconsiderable mass of ground. Let
this institution receive the encouragement, in my ob-
servation, let it be conducted with unanimity, with
friendship, and with spirit. While I take my seat to
life with you, my friend, I assure you nothing can give
me greater pleasure than to see such institutions, as
this society of the Sunday school, in harmonious succes-
sion coming among you. I feel that I do not
stand alone, that I have fellow laborers with me in
the cause of Christian charity, that if there but one
more motive to urge upon you, if that is the highest,
prize of all, it is, that the distinction to be gained
by relieving distress, by soothing the pains of poverty
or disease is one of the marks by which one may recog-
nize his followers in the great army of account. Com-
pass says be, "May blessed be my lot amidst the trumpet
be heard for you from the foundation of the world," for