

## LOVE OF CHRIST.

BY THE REV. CHARLES WESLEY, A. M.

Happy soul, whom Jesus chooses,  
Loving servant of his Lord !  
Love obedience true produces,  
Love shall bring its own reward.  
To his most imperfect lover,  
Him who just begins to know,  
Jesus will himself discover,  
All the depths of godhead show.

For that farther revelation,  
Humbly, Lord, I wait on thee :  
Nigh with thy great salvation,  
Show thine utmost love to me.  
Make thy goodness pass before me,  
With thy heavenly Father one,  
In my heart display thy glory,  
Then translate me to thy throne.

## REVIEW.

## MAMMON ; or

*Covetousness the Sin of the Christian Church.* By the Rev. John Harris, author of "the Great Teacher," &c. Royal 12mo., pp. xvi. 311. London, 1836.

We have already illustrated the nature, forms, prevalence, tests, and evils of covetousness, by appropriate quotations from our Author ; it now remains, in closing our notice of the second part of this eloquent and convincing work, to give his views of covetousness in its doom and pleas.

*The doom of Covetousness :*

And we in this, as well as in the last article, prefer giving the Author's own views on these subjects.

"The extreme punishment which awaits the practice of covetousness, may be inferred from the circumstance that the tenth commandment denounces the sin of covetousness in its earliest form,"

"Covetousness is a sin which more than most vices brings with it its own punishment."

"But in addition to the punishment which the sin involves in its own nature, God has often visited it with a positive infliction."

"And not only has he punished it ; he is visiting and denouncing it at the present moment."

"The law of God is still in the act of condemning covetousness."

"The wicked blesseth the covetous, whom the Lord abhorreth.—Not only does the law condemn him, but God abhors him ; and how hateful must that sin be, which, in any sense, compels the God of mercy to hate the creatures which he himself has made, to loathe the work of his own hands !"

"But 'behold another woe cometh !' Another seal is yet to be opened, and death will be seen, with Hell following him."

"The covetous will find themselves placed 'on the left hand of the Judge.'"

"In that fearful situation the covetous man will be an object of wonder and aversion to all the righteous."

"He shall not inherit the kingdom of God."

"The final destination of the covetous is Hell." (176—191.)

These are the outlines, on the subject of the doom of the covetous, which Mr. Harris ably fills up with the most thrilling illustrations, confirmed by suitable Scripture-proofs, and which he enforces with a point of argument not to be resisted.

Equally urgent is his reasoning on

*The pleas or excuses of covetousness for its want of liberality.* Some of these pleas are thus stated :

"I have often given to the claims of benevolence ; I am in the habit of contributing as others do ; I con-

sider that I am benefiting as much, if not more, by spending than by giving ; I give as much as I conveniently can ; had I more to bestow, I would certainly give it ; and I intend to remember the cause of God in the final arrangements of my property ; so that whoever may merit these strictures on covetousness, they can only apply to me, if at all, in the most mitigated sense." (193.)

These excuses are taken up *seriatim*, and their unsatisfactory character, as urged by the greater part of the Christian world, most triumphantly shown. The manner in which this is done in every instance, we regret that want of space will not permit us to lay before our readers ; but we cannot withhold some of the forcible reasons our Author assigns in favour of present enlarged benevolence in opposition to the promised intention of remembering the cause of God on the bed of death. With equal beauty and propriety he remarks—

"A life of benevolence ending in a munificent bequest, is like a glorious sun-set to a summer's day ; but no posthumous charity can justify a life of avarice, or redeem it from infamy. To defer religion to your last hour is guilt of the deepest die ; can it be innocent, then to defer the practice of one of its most important relative duties till the same crisis arrives. Were you to direct that a splendid asylum should arise over your dust, it would still be a monument of a covetous man ; and on its front might be written as an appropriate inscription, 'The triumph of death over avarice.' For he who withholds his hands from deeds of benevolence till his last hour, surrenders his property to death, rather than devotes it to God.—(200. 210.)

Again :—

"You are reversing that divine arrangement which would have caused your death to be deprecated as a loss, and you are voluntarily classing yourself with the refuse of society, whose death is regarded as a gain : those who might have prayed for your continuance on earth as a benefit to the church, are, for that very reason, tempted rather to desire your departure. Were your conduct to be generally adopted, what loss would the cause of Christ sustain, by the death of half the Christian world ? so completely is that conduct at variance with the divine arrangements, that a bereavement, which we cannot contemplate now without horror, would in such a case become indispensable to the continuance of his cause upon earth." (212. 213.)

Having thus shown that "dying charity is a miserable substitute for living benevolence," he proceeds to make some remarks on the proposed "amount of charitable bequests."—Though, this is generally regarded as purely a question to be settled between God and the testator, "and one which must be regulated by circumstances" of which the "latter is supposed to be the best judge ;" yet Mr. Harris very properly states, that, "in the great majority of instances, the portion of a testator's property which ought to be set apart for benevolent purposes is more clear to any disinterested, consistent Christian, than it is to the testator himself ;"—and taking the present parsimonious disposition for a criterion by which to form a judgment, he very pertinently asks "if this does not justify the fear that the amount which you have devised for such purposes is most disproportionately small ?"—This question is followed by a display of powerful appeal which is not easily surpassed, or even equalled. This passage is rife with the

most tremendous would suppose character to w

"And yet, s charging yo u remember th nearest place is Christ, and insulting pitta tamentary arra ceived into p hope that whi time, the dist property, you the happiness to none of the employment o

"This robb is your will ;— cipitate, unco formally pref "being in sou rate act of th WILL. A fe of your propo tive measures and you do th of your mind of your Will are content t you propose and therefore Your will—a sistency !) th disturb you i of it with pe paration for to you, "G made on the of the first e have made o fessor, be e have been h this subject, you allow y your conscie if you find y Retrieve at your beques become you luxury of do nature of y 216.)

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