

A. Persons who are reduced to want by sickness, unavoidable losses by fire, storms at sea or land, drought or accidents of other kinds. To such persons we are commanded to give; and it is our own interest to be charitable; for we are all liable to misfortunes and may want charity ourselves.

*Q. In what manner should we bestow favours?*

A. We should do it with gentleness and affection; putting on no airs of pride and arrogance. We should also take no pains to publish our charities, but rather to conceal them; for if we boast of our generosity, we discover that we give from mean, selfish motives. Christ commands us, in giving alms, not to let our left hand know what our right hand doeth.

*Q. How can charity be exercised in our opinions of others?*

A. By thinking favourably of them and their actions. Every man has his faults; but charity will not put a harsh construction on another's conduct. It will not charge his conduct to bad views and motives, unless this appears very clear indeed.

## OF AVARICE.

*Q. What is avarice?*

A. An excessive desire of possessing wealth.

*Q. Is this commendable?*

A. It is not; but one of the meanest of vices.

*Q. Can an avaricious man be an honest man?*

It is hardly possible; for the lust of gain is almost always accompanied with a disposition to take mean and undue advantages of others.

*Q. What effect has avarice upon the heart?*

A. It contracts the heart—narrows the sphere of benevolence—blunts all the fine feelings of sensibility, and turns the mind towards society. An avaricious man, a miser, a hog, is wrapped up in selfishness, like some worms, which crawl about, and eat for some time to fill themselves, then wind themselves up in separate coverings and die.

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