

our natural love, whereas action is the criterion of spiritual affection—"If ye love me, keep my commandments." But though we needed not this criterion to satisfy ourselves, it furnishes proof to others, and thus redounds to the advantage of many. It was of one of those Macedonian churches Paul writes—"And the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God."

A *fourth* consideration is, the grateful praise which would be on this account rendered unto God: "Being enriched in *all bountifulness* which causeth through us thanksgiving to God." Under what lasting obligations of gratitude is every man laid who has tasted that the Lord is gracious. And who of the Saints has not felt the lively, the lovely, the natural emotion of gratitude warm his heart. How oft has it found utterance in expression somewhat as follows:—"Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul." Now liberality is not only a legitimate expression of gratitude, but serves to call forth the praises of others. Indeed Paul seems to consider that gratitude something suspicious which exhausts itself in the "fruit of our lips, giving thanks to his name," for he emphatically adds—"But to do good and to communicate forget not, for with *such sacrifices* God is well pleased." Heb. xiii. 16. Two things superinduce this note of grateful praise from others: the necessities which it relieves, and the proof of professed subjection to the Gospel which it affords, 2 Cor. ix. 12—13. "For the administration of this service not only supplieth the want of the Saints, but is abundant also by many thanksgivings with God. While by the experience of this ministration they glorify God for your professed subjection unto the Gospel of Christ."

Nor is praise all that such liberality produces; it gives ardour to brotherly love, and importunity and earnestness to prayer: "And by them prayer for you, which long after you for the exceeding grace of God in you."

A *fifth* consideration which Paul uses to promote liberality, is the example of others. "And your zeal hath provoked very many." But my paper will not allow me to enlarge; and therefore I must conclude by noticing a *sixth* argument,—The example of Christ: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Dear brother, let us only muse with sufficient frequency on this example of beneficence, and our hearts must become kind, self-denying, liberal. There is something so stupendous in this act of divine liberality, that one feels great difficulty in *speaking* about it. "Come then, expressive silence, muse his praise." And O, my soul, imitate, at however humble distance, this glorious example of divine benevolence. Your's truly,

GAMMA.

March 14, 1838.

PROPRIETY OF SPEECH.

There is a solemn passage in the volume of inspiration, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This would certainly imply that the language habitually indulged will have a material influence upon our eternal destiny; yet few are sufficiently attentive to their habits of discourse. It cannot, indeed, be expected, the men of the world will converse on any other subject than those in which they take supreme delight, for "out of the abundance of the heart the mouth speaketh." And as the whole train of their thoughts is occupied and engrossed