

the Lamb's wife,' would feel that she had, that she could have no interest apart from his, that all her worldly possessions belonged to him, and that she would gratefully surrender them to him, wishing that for his dear sake they had been *ten thousand-fold more*.

"To ask if such is the conduct of the Christian church would be worse than trifling. 'All seek their own, not the things which are Jesus Christ's.'"

"Why seek then *worldly prosperity*? They know of nothing equal to that. Every thing is made to give way to that. The cause of Christ itself must wait for that, and is only held secondary to it. What! neglect any thing which tends to increase their gains!—they would deem themselves mad to think of it, even though the salvation of an immortal soul has to wait in consequence. And thus while God has to complain of them as slothful and unfaithful in his service, Mammon can boast of them as among his most diligent and devoted servants.

"They seek their *worldly enjoyment*. Self, self, is the idol to which they are perpetually sacrificing; the monster whose ravenous appetite they are perpetually feasting, and which eats up nearly all they have. So great is the cost of dressing and decorating this idol, of serving and feasting it, of consulting its voracious appetites, and ministering to its various gratifications, that but little is left for the cause of Christ. Self is Dives in the mansion, clothed in purple, and faring sumptuously every day,—the cause of Christ, is Lazarus lying at his gate, and fed only with the *crumbs* which fall from his table." (42.—45.)

Mr. Harris thus convincingly applies his precious statements in proof of the declaration he had made and which we referred to at the commencement of this present article:

"These are some of the leading forms of that demon of selfishness, whose name is Legion; and which, in every age, has been the great antagonist of the gospel, threatening at times even to drive the principle of benevolence from the word. What is it but this that keeps the piety of the individual possessor, joyless to himself? which renders many a congregation of professing Christians, a company of inactive useless men, assembling merely for their own religious ends, and separating only to pursue their own worldly ends, as regardless of the welfare of others as if none but themselves inhabited the earth? which turns the several denominations of which the Christian Church is composed, into so many sources of mutual disquietude and weakness? and which makes that Church the sun of an infidel world, instead of its boast and glory? It has defrauded millions of the offer of eternal life; and what but selfishness is, at this moment, defrauding God of his glory long since due? and this church of its promised prosperity? and the world of the redemption provided first? Well has self been denominated the great Antichrist; for though it may not be the antichrist of prophecy which is to appear in the latter day, it is the antichrist of every day and every age; the great usurper of the rights of Christ, the great antagonist and obstacle to his universal reign. 'For all seek their own, not the things which are Jesus Christ's.'"

The first part of Mammon is directed to the consideration of SELFISHNESS, THE ANTAGONIST OF THE GOSPEL. Part the Second is styled—COVETOUSNESS, —THE PRINCIPAL FORM OF SELFISHNESS,—IN ITS NATURE, FORMS, PREVALENCE, ESPECIALLY IN BRITAIN, DISGUISES, TESTS, EVILS, DOOM, and PLEAS.

To illustrate the entire of these sub-divisions by suitable and numerous extracts from the work before us, is out of our power; but a few quotations upon the most important of the above topics may neither be uninteresting nor unprofitable.

The nature of Covetousness.

"If selfishness be the prevailing form of sin, covetousness may be regarded as the prevailing form of selfishness. A very little reflection will suffice to show that, while the other forms of selfishness are partial in their existence, this is universal; that it lies in our daily path and surrounds us like the atmosphere; that it exceeds all others in the plausibility of its pretensions and the insidiousness of its operations; that it is, commonly, the *last form of selfishness*

which leaves the heart; and that Christians, who have comparatively escaped all the others, may be unconsciously enslaved by this. Covetousness, denotes the state of mind from which the Supreme God has been lost, labouring to replace him by some subordinate form of enjoyment. The determinate direction which this craving takes after many is purely accidental; and arises from the general consent of society, that money shall be the representative of all property; and, as such the key to all the avenues of worldly enjoyment. (1.—553.)

Forms of Covetousness.

"By *worldliness* we mean cupidity in its earliest, most plausible, and most prevailing form: not yet sufficiently developed to be conspicuous to the eye of man, yet sufficiently characteristic and active to incur the prohibition of God. "*Rapacity*, is covetousness grasping; "making haste to be rich." Determined to gratify itself, it overlooks the morality of the means, despises alike the tardiness of industry, and the scruples of integrity, and thinks only of the readiest way of success.

"*Parsimony*, is covetousness parting with its life-blood. It is the frugality of selfishness; the art of parting with as little as possible.

"*Avarice*, is covetousness hoarding. It is the love of money in the abstract, or for its own sake.

"*Prodigality*, though directly opposed to avarice or hoarding, is quite compatible with cupidity; and is, indeed, so frequently found in combination with it, that it may be regarded as one of its complex forms.—The character which Sallust gives of Cataline, that "he was covetous of other men's wealth, while he squandered his own," is one of very common occurrence. (56.—60.)

The Prevalence of Covetousness.

"The charge of covetousness, under one or other of these various forms, how large a proportion of mankind, and even of professing Christians, must plead guilty!

"The truth is, covetousness is native to our fallen nature; and, unless religion vanishes, it, in its indiscriminate ravages, it will vanquish religion.

"Gold is the only power which receives universal homage. It is worshipped in all lands without a single temple, and by all classes without a single hypocrite; and often has it been able to boast of having armies for its priesthood, and hecatombs of human victims' fruits of its sacrifices." (61.—78.)

The present Predominance of Covetousness in Britain.

"How large a proportion of what is cast into the Christian treasury must be regarded merely as a kind of *quit-rent* paid in the cause of benevolence by the spirit of trade that it be left free to devote itself to the absorbing claims of the world. How small a proportion of it is subtracted from the varieties and indulgences of life; how very little of it results from a settled plan of benevolence, or from that self-denial, without which, in Christian principles, there is no benevolence. Never, perhaps, was self-denial a rarer virtue than in the present age." (88.)

Tests of Covetousness.

"Are you what the poor denominate, *hard-hearted*? capable of driving a hard bargain? rigid and inexorable as an Egyptian task-master in your mode of conducting business?

"Are you, what is commonly denominated *mean*? cutting down the enjoyments of those who are dependent on you to the very quick?—doling out requital for services with so niggardly a hand, that want alone would submit to your bondage?

"Can you 'go beyond, and defraud another in any matter?' Do not hastily resent the question. Now we take it for granted that you would not violate the law; that you shudder at the bare shadow of dishonesty;—but do you never avail yourself in business of the *ignorance and weakness* of others?

"He whom you acknowledge as your Lord and Master has declared that 'it is more blessed to give than receive,' a saying which falls like a paradox, an enigma, an impossibility on the infidel covetousness of the human heart,—do you find that your heart, when left to itself, sympathizes more cordially on this point with your Master or with the world?

"And when the hour returns for your appearance in the closet, in the sanctuary, at the post of christian usefulness and benevolence, but returns to mourn your absence—where