

would be almost to transcribe the entire volume. Think how our Lord tested men with this call to give ; how the fearful and deadly malignity of the sin of covetousness beyond all other sins seems set before us in Judas, the type, I suppose, of the lowest fall of our nature ; how the sin of idolatry, the one deadly sin of the Old Testament, is to us christians covetousness ; and then connect this with the description of the Man of Sin of the last days who is openly to set up self as God. Then think again what strong things our Lord says of the effect of giving,—how in His description of the last judgment, it is made the one virtue ; how He goes so far as to say—on the one hand that it is humanly speaking impossible for one who has riches to enter into heaven, and on the other is not afraid to say that if we ‘give alms’ ‘all things are clean to us,’ and even more, that ‘the friends we make’ by such a use of our money ‘shall, when we die, receive us into everlasting habitations ;’ how He tells us, in the Beatitudes, that it is ‘showing mercy’ that produces in us the ‘purity of heart’ by which alone the soul can ‘see God ;’ how He sums up His whole religion in one commandment, that we should ‘love one another ;’ and love in action what is it but giving ?

Then, descend from these heights and look at the world around you. Think of those wonderful pictures drawn by our own great popular writers, writing from their study of human nature and with a serious purpose, for example, by Charles Dickens, of the effect upon the heart of benevolent actions,—how one act of kindness leads on to another, purges out of the heart its meanness and selfishness, develops the more generous qualities of man’s nature, and makes in the end the