

cieties to be supported? How are the fine arts to be patronized? The answer is plain. If all Christians act as enjoined in the Word of God, money will be freely offered for every good cause equal to the demand. There will no longer be any necessity for missionary and other benevolent societies making frequent and urgent "appeals for funds;" it will no longer be necessary for a multitude of men, many of whom have been ordained to the Gospel ministry, to go about soliciting funds to sustain religious and charitable institutions, nor for pastors to be urging their flocks to respond cheerfully to the call of the destitute at home or abroad. The offerings of the church will be spontaneous and abundant for every good work. And with respect to adorning the walls of our dwelling houses with costly pictures and statuary, how much better would it be if public galleries were established at the expense of a large number of persons in all our towns, in which the more expensive pictures and statuary could be placed for the gratification of all the people. Is it not true taste to live in commodious but plain houses, while we unite with our fellow citizens in the building and support of public institutions for the benefit of society at large on a liberal scale?

ACCUMULATING IN ORDER TO GIVE.

There exists a great mistake in regard to the value of accumulated wealth, when bestowed in large sums, in comparison with smaller sums discretely given during the life-time. I would not detract an iota from the fame of men, who, like Peabody, make princely donations to cities or incorporations, or for the good of mankind and I only wish that many others would imitate their noble example. But it should be borne in mind that if sums thus given, after the accumulation of many years, had been given yearly, or oftener, as Providence presented the opportunity, they would have done a great deal more good. The example, besides blessing the giver and benefiting multitudes, might have stimulated thousands to generous acts. And it should not be forgotten that there is moral interest, so to speak, accruing from benevolent givings that greatly exceeds the compound interest of commercial men. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

LAYING UP FOR CHILDREN.

Is it wrong, then, to lay up property for wife and children? Is it not said, "But if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel!" And also, "For the children ought not to lay up for the parents, but the parents for

the children?" This providing and laying up does not enjoin posthumous provision, but daily sustenance and support. The parent says, "I will act toward you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread." We may, however, make a reasonable provision for those dependent upon us; it should be only a reasonable one, and in accordance with the injunctions of scripture. And we should bear in mind that God, in his beneficent oversight and wisdom, has inculcated upon children that they "require their parents" or provide for them in their feebleness and old age, as their parents nourished them when young and helpless; and has required of children that they honor their parents by filial respect, and, if need be, by support in their declining years, "for that is good and acceptable before God."

We are allowed, doubtless, to provide a home for ourselves and families; we may own a house, a farm, a shop, a ship, a store, and educate our children in literary, scientific, and industrial pursuits; we may aid them in commencing business and in the various employments of life; we may make provision for the support of our families after our decease; but all on a scale of Christian frugality. We may also insure our lives for the benefit of wife and children, should they survive us, and this course may be judicious in most cases.

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With regard to wills and testaments, it would be better for individuals and for society, if they were less frequent, if men were their own executors; and if they are faithful stewards, they will not have much to dispose of, at a time where they can grasp their possessions no longer. Wills, if not set aside for informality, indefiniteness, or illegality of some sort, as they frequently are, are often the occasion of bitter contention and lasting animosities among heirs and legatees. The latter Surrogate Bedford informed the writer that the scenes frequently witnessed in his office, relatives dressed in the habiliments of mourning, in quarrels and angry speeches with reference to the dead and living, were disgraceful to humanity.

PROPORTIONATE GIVING.

The question is often proposed, What proportion of one's income should be appropriated to the cause of Christian benevolence? We do not deem this question of much practical importance, after the view taken of the law of Christian obligation.—Still for the sake of solving the doubts of inquirers, it may be said in reply: The tithing system, or the law of tenth, can be no universal rule. As a general rule, it is presumed that Christians would not think of