

had carefully gathered for them, and filled dishonoured graves before they had lived half their days. Infinitely better had it been for them had they been left to commence life comparatively poor or even penniless, with a strong motive to exert their talents and train themselves to habits of industry and usefulness.

It would seem that, not unfrequently, a curse instead of a blessing rests on the final disposition of that property in which God has no portion. And what else could reasonably be expected. If we cut off a relative from any benefit in our last will, is it not a clear proof that we have no kindly feelings towards him, and that we care not for his good will? And if, in one of the most solemn acts of our life, the making of our last will and testament, by which we dispose of our all, we make no distinct and grateful acknowledgment of God, how can we persuade ourselves to believe that we truly love Him, or that his blessing shall rest on that which, in criminal forgetfulness of Him, we have in ruinous selfishness given to others. We readily admit that legitimate provision should be made for surviving relatives. The neglect of this has sometimes brought reproach upon the cause of Christ. We read of Bible saints who had families making provision for them by will. It is not wrong to follow their example. We are moreover told that "the fathers are to lay up for their children." Enlightened Christians may, when disposing of a portion, even the larger portion of their estates to relatives, act under the influence of love to God, no less truly than when they bequeath a portion directly for the support of the Gospel. But when all this is admitted, it is still their solemn duty to remember directly the cause of their Divine friend, who, though He was rich, yet for our sakes became poor, that we through his poverty might be rich.

In bequeathing a portion of his estate to the schemes of our Church, such as the College, Home and Foreign Missions, and the Aged and Infirm Ministers' Fund, the Christian testator should regard himself as presenting his gifts directly to God, who claims the silver and gold as his. Haggai ii. 8.

When pious men of old made immense contributions for the erection of the temple, they acknowledged God as the proprietor of all, saying, "O Lord, our God, all this store that we have prepared to build Thee an house for thine holy name cometh of thine hand, and is all thine own." Viewing the matter in this devout aspect, how becoming it is in a Christian man to acknowledge affectionately in his will the God of his salvation, who brought him into existence, watched tenderly over him all the days of his life, showered bountifully along his pathway the gifts of his providence, redeemed him by the precious blood of his own Son, and prepared for him beyond death and the grave "an inheritance incorruptible and undefiled, and that fadeth not away."

We heard of a pious lady who said to the man that was drawing up her will, "In the first place, I leave the tenth of all my estate to my best and truest friend." "Who is he?" said the writer. "The Lord Jesus Christ," she replied. "For years, through his grace bestowed on me, I have enjoyed the privilege of cheerfully contributing to his cause the tenth of all my income, and now I must act by the same rule, and give Him the tenth of all my substance. He has been most merciful to me, and I should sadly fail in my duty if I did not in this solemn document remember Him affectionately and gratefully."

There is often reference made to the dying words of men as evidence of their love of God and deep sympathy with his cause, but it is seldom, if ever, reference is made to the character of a man's will as evidence of grace.