

his lifetime, "dies wickedly rich," even if he leaves every farthing he has in the world to charitable purposes. I do not know the chapter and verse in the holy scriptures that particularly directs us to leave our property to do good after our death, but I know plenty of texts that direct us to do deeds of kindness while we are alive. "Pure religion and undefiled before God and the Father" is, not to leave money to the widow and the fatherless when we can no longer keep it ourselves; but, while we are alive, "to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."

Now do not mistake Old Humphrey. He honors the memory of that man who closes a life of kindness and christian charity by a benevolent bequest of his property, giving to christian institutions liberally; neither neglecting those who have a reasonable claim on his remembrance, nor passing by his poorer relations, friends, and servants. "These things" we ought to do, if we possess the means, and "not to leave the other undone." "Honor the Lord with thy substance, and with the first fruits of thine increase;" and "Thou shalt not harden thine heart, nor shut up thy hand against thy poor brother," are commands that are to be obeyed in our lives, and not to be put off to our deaths.

But if it happen that you are not rich in money; nay, that you are absolutely poor, do not think, on that account, that there is no danger of your dying "wickedly rich." One man may be rich in money, another in leisure time, a third in health and bodily strength, a fourth in talent, a fifth in influence, and so on. Now if you have either, all, or any of these kind of riches, and do no good with them, you are in the same situation with the selfish miser, who keeps his gold uselessly locked up in his coffers.

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### NEED OF GRACE.

*"There be many that say, who will shew us any good?  
Lord lift thou up the light of thy countenance upon us."*

"Every thinking man will look round him, when he reflects on his situation in this world; and will ask, What will meet my case? What is it that I want? What will satisfy me? I look at the RICH—and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the Rich Fool summoned away, in the very moment when he was exulting in his hoards! If I look at the WISE—I see Solomon, with all his wisdom, acting like a fool; and I know, that, if I possessed all his wisdom, were I left to myself I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation! If I turn to men of PLEASURE—I