

Christ, who will not give a little money towards the support of his cause and people.

"Christian, can you ever contemplate this wonderful exhibition without renewed emotions of love? without feeling afresh that you are not your own? And say, ought such grace in Christ to be rejected with parsimony in his followers? Ought such a Master to be served by grudging and covetous servants? Were you to give up all to him, would it be very reprehensible, or very unaccountable, considering that he gave up all for you? At least, economize for Christ. Retrench, retrench your expenditure, that you may be able to increase your liberality. Deny, deny yourself for his cause, as you value consistency, as you profess to be a follower of him, 'who his own self bare our sins in his own body on the tree.'

"Think, moreover, of the high design for which God condescends to accept your surrender.

He turned himself into a fountain of grace and love, and called you to be a Christian that you might be a consecrated channel of his grace to others. He requires all that benevolent agency of heaven and earth to be put in motion, in order to do justice to the purposes of his love; and he has called you into his service in order to increase that agency. Surely you are not, by the love of money, frustrating that design. As well for the perishing world had he never died for its salvation, if his appointed and consecrated agents neglect to make him known.

"Consider also the happy influence which a spirit of Christian liberality would have in your own enjoyment.

"Devise liberal things, and by liberal things you shall stand. God himself is the happiest being because he is the most benevolent, and you would then in the most exalted sense be holding fellowship with him, you would understand experimentally the saying of our Lord Jesus Christ, that 'it is more blessed to give than to receive, &c.

"But the motives to Christian charity are endless.

"The state of the world requires it.

"Look where you will, your eye will encounter signals to be active; myriads of objects, in imploring or commanding attitudes, urging you to come to the help of the Lord, to the help of the Lord against the mighty.

"The Church calls for it.

"It has many an agent of mercy to send forth, if you will but aid to furnish the means. It has many a generous purpose in its heart, many a long-cherished and magnanimous project ready to leap to its lips, if your liberality should encourage it to speak. It burns with a holy impatience to reap the vast harvest of the heathen world which providence seems to have prepared and to be keeping for its sickle,—will you not aid to send forth more labourers into the harvest?

"The Christians of Apostolic times call for it.

"A selfish Christian was a contradiction of what they are happily ignorant. For such an anomaly their church had provided no place; they would have cast him forth from among them as a disgrace. They had the grand secret of giving up all for Christ, and yet accounting themselves rich; the art of taking joyfully the spoiling of their goods; the principle of finding their happiness of living to God, in spending and being spent in their service. It would have been difficult to convince them that they were in danger of giving too freely to the cause of Christ.

"And is it from such, Christian, that you profess to have descended? do you claim relationship to them? profess to represent them? Bending from their seats of blessedness above, they urge, they beseech you to cast off the worldly spirit in which you have hitherto indulged, and to take up their fallen mantle.

"The promises and prospects of prophecy invite it.

"Muse on the prophetic paintings of latter day glory, that day without a cloud; &c.—And is it possible that your agency can contribute to accelerate that blessed period? Not only is your instrumentality desirable, there is a sense in which it is indispensable. All things are waiting for it. All things are ready but the Church of Christ; and until its prayers, its wealth, all its energies and resources, are laid at the feet of Christ, all things must continue to wait." (265—307.)

Though the present article is rather lengthy, we cannot forbear placing before our readers the Appeal with which the Author of Mammon closes his volume:

"O, then, by the mercies of God, by the riches of his goodness towards you in nature, providence and grace; by the sacredness of the commands which he has laid upon you; by a legitimate regard for your well-being; and by the credit of that religion whose honour should be dearer to you than life, we beseech you, Christian, to dedicate your property to God. By the love of Christ; by the compassion which brought him from the bosom of the Father; by his painful self-denial and deep humiliation; by his obedience unto death, even the death of the cross; O by that mystery of love which led him to become poor that he might make you eternally rich, ask yourself, while standing at the cross, 'How much owest thou unto thy Lord?' and give accordingly. By the tender and melting considerations which led you at first to surrender yourself to his claims; by the benevolent purposes which God had in view in calling you to a knowledge of himself; and by the deep and holy pleasure to be found in imitating his divine beneficence, look on your property as the Lord's, and give it freely to his glory. By the cries of the world famishing in ignorance of Christ; by the earnest entreaties of the church yearning to save it from destruction, but wanting your aid; as you profess to admire the unparalleled benevolence of the first Christians, and to be actuated by the same principles; and as you hope to behold the consummation of your Saviour's glory in the salvation of the world, we entreat, we adjure you to look on your property, as given you by God to be employed in his service, and from this day to employ it accordingly. He who gave his only begotten Son for your salvation,—he who redeemed you from the curse of the law by being made a curse for you,—he who has breathed into you the breath of a new life, and is preparing you for heaven—the Father, the Son and the Holy Spirit, unite, in urging you to bring forth your property, and to lay it upon the altar of Christian sacrifice." (307—309.)

For the present we take leave of this truly interesting volume: to say any thing in commendation of either the style or sentiment of "MAMMON" would be only waste of words: in England, it has become one of the most popular works of the day; and what is of greater importance, its powerful arguments have, in many instances, had a practical effect. We should rejoice, if the selections we have made, will result, under the divine blessing, in exciting the Christian Public to increased acts of Christian beneficence, to aid in the acceleration of the period, so long the lofty subject of prophetic song, when

"One song shall employ all nations and all cry,
Worthy the Lamb, for he was slain for us—
The dwellers in the vales and on the rocks
Shout to each other; and the mountain-tops
From distant mountains catch the flying joy,
Till nation after nation taught the strain,
Earth rolls the rapturous hosannah round."

Our readers should know that Mr. Harris has acted on the principles he has advocated, and given the entire proceeds of Mammon to charitable purposes.