

have no families, a larger proportion would be equally easy. For some, one half would be too little; while, for others, a twentieth, or even a fiftieth, would require the most frugality and care. Indeed, of many among the poor it may be said, that if they give anything, they give their share, they cast in more than all their brethren.

"But in determining the proportion to be made sacred to God, the Christian would surely rather exceed than fall short of the exact amount. *With whom is he stipulating? For whom is he preparing the offering?* Well may the recollection put every covetous thought to instant flight; tingling his cheeks with shame at the mere possibility of ingratitude; and impelling him to lay his all at the feet of Christ. Only let him think of the great love wherewith Christ hath loved him, only let him pass by the cross on his way to the altar of oblation, and his richest offering will appear totally unworthy of divine acceptance.

When a Zacheus finds himself standing, a sinner saved by grace, in the presence of the Being who has saved him, and exclaims, 'Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man by false accusation, I restore unto him two-fold.' Covetousness, a moment before, was enthroned in his heart; but now it is beneath his feet." (245-248.)

"The limited resources of the Christian philanthropist, compared with the number and diversity of the objects soliciting his aid, render selection indispensably necessary. On the one hand, he must not confine his regard to objects purely religious though of the loftiest and most comprehensive order, to the neglect of that charity which draws out its soul to the hungry, and which visits the fatherless and widow in their affliction; and, on the other, he must not limit his attentions to the wants of the life that now is, and remain an uninterested spectator of the efforts which are made around him to save a world from perdition. The two classes of the objects should be combined in his regards.

"But who does not feel that the era of effective Christian benevolence has yet to commence? Compared with the time, indeed, when next to nothing was contributed to the cause of Christ, we may now be said to give much; but compared with what ought to be, and what we are persuaded will be, consecrated to God, we are still contributing next to nothing.

"Now, the only distinction is between him that gives a little and him that gives nothing; then, a new classification will have obtained. There will be no one in the church who gives nothing; his place will be occupied by him who only gives a little—by which will be meant him, who, whatever the amount of his gift may be, gives only from his superfluity; while the honourable title of the *benevolent* will be reserved for such only as deny themselves in order that they may give the more. He who gives nothing will be looked on as an avowed enemy to the cause of Christ; he who only gives a little from his superfluity will be considered *covetous*; and he only who adds to his superfluity the precious savings of self-denial besides, will be honoured as truly charitable.

"The Christian parent will not then be content with teaching his children the art of getting money most easily and respectably, or of spending it most advantageously to themselves; he will train them to habits of benevolence; impress them early with the value of money for the cause of Christ; show them that in its subserviency to that cause consists its chief value; that they should labour with their hands rather than be destitute of the means of giving. He will make it an indispensable object of their education to render them proficient in the art of employing their substance to the glory of God.

"Now, the Christian professor too commonly allows his regular contribution to check his liberality,

to prevent his giving more than the stipulated sum, though there are times when his benevolent impulses would prompt him to exceed that sum; then, he will regard his subscription only as a pledge that he will not give less, but as leaving his liberality open to all the impulses of an unrestricted benevolence.

Like the happy parent of a happy family, he will hail every new-born claim on his resources, and cheerfully deny himself in order to support it. And, instead of giving as he now does, as scantily as if he only aimed to keep the Christian cause from famishing, he will then act on the persuasion that his own enjoyment is identified with its growth and prosperity." (245-261.)

The arguments by which the author of *Mammon* expresses the duty of Christian liberality are numerous, apposite, and throughout eloquently and convincingly sustained: we had intended to have brought our notice of this valuable work to a close in this number by a few quotations from the latter part of it, which is directed to the enforcement of the duty we had previously so well explained: but we find our selections have already so multiplied upon our hands, that to introduce as many more as would be necessary to do justice to the applicatory part of Mr. Harris's treatise would swell the present article to an unjudicious length; and as we are desirous of placing before our readers, some of the powerful illustrations by which his arguments are supported, we shall devote a portion of our next number for this purpose: this we shall do the more confidently, persuaded, as we are, that the future extracts will maintain the interest already excited.

(To be concluded in our next.)

GEOGRAPHICAL.

CITY OF MONTREAL.

[As Montreal has lately been a scene of so much interest to every British loyal subject, we give the following sketch of the City, taken from a work published in 1833, with a desire that it may prove interesting to our readers. ED. WESLEYAN.]

The city of Montreal stands on the south side of the island of the same name, in lat. 45° 31' north, and longitude 70° 34' west. The second city in the Province in point of importance, it is undoubtedly the first with respect to situation, local advantages, and superiority of climate; its form is a prolonged square, that, with the suburbs, covers about one thousand and twenty acres of ground, altho' within the walls of the old fortifications the contents of the area did not exceed one hundred acres.

In its present site, Montreal certainly merits the appellation of a handsome city. It is divided into the upper and lower town, although the elevation of one above the other is scarcely perceptible; these are again subdivided into wards. The streets are airy, and the new ones, particularly, of a commodious width; some of them running the whole length of the town, parallel to the river, intersected by others at right angles. The houses are for the most part built of a grayish stone, many of them large, handsome, and in a modern style: sheet-iron or tin is the universal covering of the roofs.

Montreal, as it is at present, containing a population of about thirty thousand souls, rivals the Capital of Canada in many respects, and as a commercial emporium certainly surpasses it: seated near the confluence of several large rivers with the St. Lawrence, it receives by their means the productions of the best settled and also the most distant parts of the district, those of the fertile Province of Upper Canada,

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SOLIDIFI

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