

POETRY.

QUESTIONS AND ANSWERS.

- Ques. Flowers, wherefore do ye bloom?
 Ans. We strew thy pathway to the tomb;
 Ques. Stars wherefore do ye rise?
 Ans. To light thy spirit to the skies;
 Ques. Fair moon why dost thou wane?
 Ans. That I may wax again;
 Ques. O Sun, what makes thy beams so bright?
 Ans. The word that said—"let there be light."
 Ques. Time, whither dost thou flee?
 Ans. I travel to Eternity.
 Ques. Eternity, what art thou, say?
 Ans. I was, am, will be ever more to-day.
 Ques. Nature, whence sprang thy glorious frame?
 Ans. My Maker called me, and I came.
 Ques. Winds, whence and whither do ye blow?
 Ans. Thou must be "born again" to know.
 Ques. Ocean, what rules thy swell and fall?
 Ans. The might of Him that ruleth all.
 Ques. Planets, what guides you in your course?
 Ans. Unseen, unfelt, unfailing force.
 Ques. O life, what is thy breath?
 Ans. A vapour, vanishing in death.
 Ques. O death where ends thy strife?
 Ans. In everlasting life.
 Ques. O grave, where is thy victory?
 Ans. Ask Him who rose again from me.

REVIEW.

MAMMON; or

Covetousness the Sin of the Christian Church. By the Rev. John Harris, author of "the Great Teacher," &c. Royal 12mo., pp. xvi. 311. London, 1836.

(Concluded from page 94.)

THE former extracts from this very excellent Treatise, we are confident, our readers have perused with much pleasure and interest—calculated as they have been to instruct and profit:—we will now present a few quotations from the latter part of the Work, in which the duty of CHRISTIAN LIBERALITY IS ENFORCED. The arguments employed for this purpose, are, in themselves, powerful and convincing, and the illustrations are not less calculated to produce conviction: some of the most important of these we subjoin, with an earnest desire that the Christian Public will give them that deep and serious attention of which they are deserving.

"In every question of duty, your first enquiry, Christian Reader, will naturally respect the will of God. Before testimony to any other consideration, you will lift up an imploring eye, and say, 'Lord, what wilt thou have me to do?' Now there is no subject on which God has more clearly or more fully recorded his will than on the duty of Christian liberality.

"Think of the right which he has in all you possess. The moment you lose sight, therefore, of his absolute right to all you possess, you are embezzling your Lord's property, and realizing the character of the unjust steward.

"Think of the great goodness you enjoy at his hands.—He has placed you in a world of which his own description is, that it is full of his goodness—the treasury of the material universe. Men have filled it with sin; but he notwithstanding keeps it filled with his goodness. The overflowing fulness of the ocean—the amplitude of the all-encompassing air,—the unconfined plenitude of the light—conspire to attest the infinite exuberance of his bounty, and to surcharge your heart with corresponding sentiments of his goodness. To be selfish in such a world is one of the greatest triumphs of sin. Core-

tousness cannot move in it without being rebuked at every step."

"But hitherto we have been standing only on the threshold of the temple of his goodness. The great display, the 'unspeakable gift' remains within. Your misery as a sinner had excited his compassion; your guilt demanded a sacrifice; your spiritual destitution had nothing to offer. Approach the altar of sacrifice; and behold the substitute which his grace provides. 'God so loved the world, that he gave his only begotten Son.' 'Heaven is love!'—The universe is crowded with proofs of his beneficence; but here is a proof which outweighs them all.—And while you are standing in the presence of this matchless display of love "what doth the Lord require of thee?"—For yourself, he invites you to accept that love and be happy. And in relation to your fellow men, he only requires that the stream of gratitude which his great love has drawn from your heart should be poured into that channel in which a tide of mercy is rolling through the world, and bearing blessings to the nations. He, who for your sake gave his Son, asks you for his sake to give your worldly substance to the cause of human happiness. He asks you, Christian, to cast in your mite into that treasury into which he hath given his Son, and poured all the blessings of his grace.—Rejoice that you have found out an oblation which he will accept short of the sacrifice of your life. Be thankful, though you may have but little with which to present him. Practise self-denial, that you may make that little more.

"But to increase your incentives to charity, your heavenly Father has laid on you his divine commands. He charges it upon you that you 'do good unto all men';—that 'you put on bowels of mercy'; that you 'abound' in the grace of 'liberality'; that you 'be ready to distribute, willing to communicate.' And in saying this, he is only commanding you to be happy, and to communicate happiness.

"In its inculcations of beneficence, the Bible appeals to a principle of well-regulated self-interest. He graciously allows us to cultivate the tree of Christian charity, by engaging that all its fruit shall be our own. 'He who soweth bountifully shall reap also bountifully.'

"The most marked interpositions and signal blessings even of earthly prosperity have attended the practise of Christian liberality in every age.

"Spiritual prosperity is inseparable from Christian liberality. For 'God loveth a cheerful giver: and God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work.'

"Is the welfare of your posterity an object? The parent who makes this an excuse for robbing the cause of God of its due, is defrauding his offspring of God's blessing, entailing on them the divine displeasure, leaving them heirs of the punishment which his own robbery of God has deserved. This is providence of the most awful kind.

"By the practise of Christian liberality, the glory of God and the credit of religion are promoted; and what object should be more precious and abiding concern to the believer than this? . . . Devise liberal things for the cause of God, and you will thus be asserting the quarrel of your heavenly Father with an unbelieving world; vindicating and attesting the faithfulness of his word, that watchfulness of his love, and the benevolent power of his holy gospel.

"The great gospel argument for Christian liberality is the divine example of the Redeemer's love. 'Hereby perceive we his love, because he laid down his life for us: and we ought to lay down our lives for the brethren.' 'But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?'—How can the love of Christ inherit that bosom, which is a stranger to sympathy for his people? Ill indeed does he pretend readiness to die for

Christ, who will support of his

"Christian, a fearful exhibition without feeling. And say, ought with parsimony Master to be servants? Were very reprehensible that he gave for Christ. R that you may deny, deny your cistency, as y 'who his own the tree.'

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