

most tremendous eloquence, and is sufficient, one would suppose, to electrify the entire system of the character to whom he is addressing himself.

"And yet, small as it is, it is your WILL. In discharging your testamentary duties, you naturally remember those pursuits and objects which held the nearest place in your affections:—your supreme friend is Christ, and yet, that he should be put off with that insulting pittance is, *your WILL*. You make your testamentary arrangements in the prospect of being received into perfect blessedness: You entertain the hope that while survivors are inspecting, for the first time, the distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect—but that next to none of that happiness shall arise from the right employment of that property is your WILL.

"This robbery of the Christian cause, remember, is your will;—not a mere passing thought, not a precipitate, unconsidered act, but an act which you formally preface with saying that you perform it "being in sound mind,"—in a word, it is the deliberate act of that sovereign part of your nature, your WILL. A few having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind, you impress it with the sovereign seal of your WILL. Yes, this is your will, which you are content to have for, a dying pillow, and on which you propose to rest your dying head! Your will—and therefore a part of your preparation for death! Your will—avowedly prepared, (monstrous inconsistency!) that the subject of your property may not disturb you in death! that you may be able to think of it with peace! Your will—made partly as, a preparation for the awful moment when it shall be said to you, "Give an account of thy stewardship;" made on the way to that judgment-seat, where one of the first enquiries will relate to the use which you have made of your various talents! Christian professor, be entreated. What your death-bed would have been had your attention never been called to this subject, it is not for man to surmise; but should you allow your will to remain unaltered now that your conscience has been admonished, do not wonder if you find your dying pillow to be piled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy: or, better still, become your own executor, and enjoy at once the luxury of doing good; or, last of all, do both—if the nature of your property permit, *do both*." (193—216.)

The contrast between the conduct of the primitive and modern professors of religion is thus briefly stated—not at all, however, to the credit of the latter.

"What could have been the history of the primitive Christians, had they been cursed with the love of money as the Christians of the present day are! Taking into the account their deep poverty, and the absence of all the present facilities for prosecuting their aggressive designs, a very small circle would have bounded the extent of their labours, and a single page had sufficed for the history of their exploits. But feeling the momentous nature of the object in which they were embarked, that the salvation or perdition of the world depended instrumentally on their conduct, they laid aside every weight, cast their all into the treasury of benevolence, and held themselves free and ready to do their Lord's behests,—and he caused them to triumph in every place. The spirit of primitive liberality has so far departed from the church, that they would eye him with an astonishment which would prove that, if sympathy be necessary to comprehend his conduct, they must remain in guilty ignorance. Is there not reason to conclude, that many a noble offering has been lost to the cause

of Christ, and many an incipient impulse of benevolence repressed, through a dread of singularity which it might seem to effect as viewed by a selfish eye? One great reason, it has been said, why men practise generosity so little, is, because there are so few generous persons to stimulate others by their example; and because, it might have been added, they dreaded the charge of singularity, or ostentation, to which their liberality would have exposed them. And if many a human gift has been lost to the cause of Christ, owing to this repulsive spirit of cupidity, can we wonder if it has deprived the church of many a divine blessing which would have otherwise been showered on it? The church has indulged in a selfish and contracted spirit, until it has gone far to disqualify itself for receiving great things either from God or man." (218—129.)

The third part of Mammon is designated CHRISTIAN LIBERALITY EXPLAINED AND ENFORCED.

Mr. Harris allows that "the cause of Christian liberality exhibits signs of improvement:" to deny this he asserts "would only evince insensibility to obvious facts, and ingratitude to the great Head of the church." But still he contends that the present scale of charity is "adapted to a former state of comparative inactivity, rather than to the present period of Christian enterprise. It waits for impulses and appeals. It wants calculation, proportion and self-denial. It does not keep pace with the growing demands of the kingdom of Christ. It wants principle and plan. The great current of Christian prosperity, is as yet undivided from its earthly channel."

To remedy the evil in question, and to return to the spirit and practice of primitive Christianity, our Author lays it down,—

"As an important preliminary to such return, it should be our first concern to repair to the living oracles of God, and there, in an humble devotional spirit, to *inquire his will on the subject*. The solitary principle, *that we hold our property as subordinate agents for God*, were it only felt, embraced, allowed to have unobstructed operation in our practice, would, itself, be sufficient to break up the present system of selfishness, and to give an entirely new aspect to the cause of benevolence." (236—238.)

Again:

"In order that our benevolence may become a valuable habit, it must be provided with regular resources. Nothing good or great can be effected without plan." (240.)

Our Author, in his description, starts a very important question, a question, on the proper answer of which, the character of christian liberality in a great measure, if not entirely, depends.

"But what proportion of our income ought we to devote to charitable uses? If christian love be permitted to answer this question, and assign the amount, there is no reason to fear a too scanty allowance. On the other hand, if selfishness be suffered to decide, there is ground to fear that even an inspired reply, could such be obtained, would be heard only to be overruled.

"It is observable that Abraham and Jacob on particular occasions voluntarily devoted to God—what afterwards became a divine law for the Jewish nation—a *tenth* of their property. Without implying that their example has any obligation on us, we may venture to say that one *tenth* of our whole income is an approved proportion for charity, for those who, with so doing, are able to support themselves and families. For the more opulent, and especially for those who