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CHAPTER V.

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THE BOOK OF WEALTH;

IN WHICH

IT IS PROVED FROM

THE BIBLE,

THAT IT IS THE DUTY

OF

EVERY MAN,

TO

BECOME RICH.

BY

THOMAS P. HUNT.

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—
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AND

JOHN W. LEAVITT,

OF THE CITY OF NEW-YORK,

Through whose confidence and generosity, the Author has been enabled, during the past year, to devote himself to the advancement of that cause which is dear to them and to him; this little work is affectionately dedicated.

NEW-YORK, 1836.

BOOK OF WEALTH.

THE main design of this work is, to prove that it is the duty of all men, as the general rule, to become rich. That riches are blessings, which may promote our present and eternal welfare. And, therefore, men ought to procure them, and may lawfully enjoy them.

There are many who speak of riches, and their uses, in a way injurious to the truth. Indeed, very few are able to enforce their doctrine by their practice, who speak of riches as of that which is not really valuable. For all who live need the things of this life, which cannot be obtained without property, or its equivalent.

The desire to possess more property than is sufficient for our maintenance, is almost universal. It may be said to be a law of our nature. And it is so, for very wise and benevolent purposes. From this common desire, may it not be presumed that it is a duty to be rich? One thing is certain; no man can be obedient to God's will as revealed in the Bible, without, as the general result, becoming wealthy.

1. *It is the duty of all men to be diligent.* The command, "Six days shalt thou labor," is as positive, as, "On the seventh day thou shalt do no work." Neither is optional. Both are imperative. *We must work, we must rest.* Paul says, "If any would not work, neither should he eat." 2 Thess. iii. 10. "If any provide not for his own, and especially for his own house, (*or kindred,*)

he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8.

2. *Slothfulness is condemned.* "Be not slothful in business." Rom. xii. 11. "Thou wicked and slothful servant." Matt. xxv. 26. "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, nor overseer, or ruler, provideth her meat in summer, and gathereth her food in harvest." Prov. xx. 13.

3. *Idleness is a great sin.* "Behold this was the iniquity of thy sister, pride, fulness of bread, and *abundance of idleness* was in her." Ezek. xvi. 49. It was wrong, iniquitous, to be idle, though rich, full of bread. "Having damnation because they have cast off their first faith; and withal they learn to be idle, wandering about from house to house." 1 Tim. xii. 13. A very severe reproof to many in these days.

4. *Wastefulness is a sin.* The prodigal wasted his estate. This was a part of his sin against heaven. Luke xv. 13. "He that is slothful in his work, is brother to him that is a great waster." Prov. xviii. 9. Of the wicked it is said,—“Wasting and destruction are in their paths.” Is. lix. 7.

5. *Prudence is a duty.* “He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure.” Prov. xi. 15. “A good man sheweth favor, and lendeth; he will guide his affairs with discretion.” Ps. cxii. 5.

Now if men attend to these duties, and they cannot neglect them without sin, they will, as the general result, become rich. God has said so. “He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.” Prov. x. 4. “The hand of the diligent shall bear

rule, but the slothful shall be under tribute." Prov. xii. 24. "The soul of the diligent shall be made fat." Prov. xiii. 4.

6. *God has promised riches as rewards.* "Blessed is the man that fears the Lord, that greatly delighteth in his commands;—riches and wealth shall be in his house." Ps. cxii. 1, 12. "Abraham was made very rich in cattle, and silver, and gold." Gen. xiii. 2. Jacob was also very rich, Gen. xlvii. God gave wealth to Solomon as a reward, 2 Chron. i. 12. He also blessed Job, after his severe afflictions, with astonishing wealth; Job xlii. 12.

Now would God have given these rules, and required obedience to them; would he have made these promises and fulfilled them, so that it is almost impossible for men to do their duty without 'being rich, if it was a sin to be so? If then, it be not a sin,

if riches are blessings, it is not wrong to desire, to acquire, nor to enjoy them. It is not affirmed that this desire may not be carried to a sinful length. It often is. But in itself, it certainly is a duty. Nor is it said, that providential circumstances may not make men poor; and that all poor men are disobedient to God. But, in the general, poverty is a sin; and it always is so, when it results from idleness, wastefulness, want of discretion, and of prudence in the management of our affairs.

Before proceeding with this subject, it is desirable to notice, and to remove some erroneous views, which are entertained by some excellent men on the duty of almsgiving; and, on the enjoyment of the things of this life.

I. *The Gospel does not require of us, as the general rule, to give away all that*

we have, to benevolent institutions. There are duties of a social, domestic and private nature which require the possession of the means, in order that they may be performed.

1. *We must be "lovers of hospitality."* Titus i. 8. "Given to hospitality." Rom. xii. 13. "Using hospitality one towards another without grudging." 1 Peter iv. 9. We must love to be given to hospitality, without grudging the expense, the time, the labor, or the inconvenience, which may be necessary to the discharge of this duty. What a pity that some men are too busy ever to attend to this subject. They are so deeply engaged in their own affairs, that they have not the time, although possessed of ample means, to obey God! When God gives the ability, he demands the services. We have no right to put it out of our power, either by too much generosity, or

too much business, to be hospitable. How can we be hospitable, if we give all we have away?

2. *It is a duty to contribute to the necessities of the saints.* "I have showed you, how that so laboring, ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts xx. 34. Romans xii. 13. "Remember the poor." Gal. ii. 10. "Ye have the poor always with you." Matt. xxvi. 11. These duties must be performed, and belong peculiarly to the rich. "Charge them that be rich, that they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. vi. 17. These are gospel duties, and must be loved by every christian. They, therefore, are in duty bound honestly to endeavor to obtain the means of

performing them. And, having obtained them, they have no right to give them all away, and thus put it out of their power to fulfil one grand design of the gospel of love.

3. *It is the duty of all men to provide for their families, so as to leave them independent.* "If any provide not for his own, and especially for those of his own house, (or kindred,) he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. From the whole scope of this passage, it is evident that men cannot, without sin, willingly leave their families dependent on the charities of the church. But that they are bound to diminish rather than to increase the miseries of the world. We must provide for our own families, not only for their present wants, but future support. Of course, we have no right to

give away to others, or to other objects, that which is necessary for the support of our families. When providential circumstances, over which we have no control, make us poor, and leave us and our families dependent, we must accept with thankfulness, the provisions made for us, by the gospel. But it is not our duty willingly to place ourselves or our families in such a state, or to put it out of our power to prevent our relatives from being similarly situated. This is the general principle. There may be exceptions to it.

4. *It is a duty to aid in every good work.*
“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” 2 Cor. ix. 8. “Put them in mind to be ready to every good work.” Titus iii. 1. A man has not done

his duty, who gives all that he has away, or who confines his charities to *one* object. See Col. i. 10 ; Heb. xiii. 21 ; &c.

It is evident from the foregoing statements, that the gospel does not justify voluntary poverty, either from idleness, a morbid sensibility, nor a mistaken generosity. There is a beautiful harmony in all the christian duties. And when we learn and practice them, not in the pursuit of highly excited feelings, or of favorite objects, but in the light of soberness and of truth, they are most lovely and delightful. There is reason to fear that injury has been done to the flow of religious and of generous feelings by the partial views which some have given on this subject. Men have been urged to give more than their duty required. When the excitement has subsided, anything but pleasure attends their efforts to redeem their

pledge. A re-action takes place, and they lose all confidence in the belief that charity confers happiness. The truth never would do this. But be this as it may, we cannot enjoy the approbation of God, unless we obey him in every duty. And when from any cause, which we could prevent, we are unable to do our duty, we sin.

The general rule by which our giving is to be regulated, is; "Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee." Deut. xvi. 10, 17. "Upon the first day of the week, (the Christian Sabbath,) let every one of you lay by him in store, as God hath prospered him." 1 Cor. xvi. 2. On the *Sabbath*, religious charity is holy, a part of the service of God. Let those who complain of its being attended to in the church, and on the Sabbath day, look

to it; *every one of you*. No man is excused. "For I mean not that other men be eased, and you be burdened." 2 Cor. viii. 13. There is no doubt, but that obedience to this rule would furnish all that is required for gospel charity, and still leave enough in the hands of men to perform every other duty, and to enjoy every lawful pleasure. It has been correctly remarked, "The amount contributed to benevolent objects seems to be great. But when it is divided among those who ought to give, it is wonderful, how they made the change."

It may, however, sometimes be a duty, to give all that we have away. And whenever this is the case, we cannot hope to be saved, unless we are willing to do it. When God's glory requires it, all must be given up, or we incur his sore displeasure.

There never has yet been a man, under

proper convictions, who did not feel that if he owned the universe, he would freely give it to any one, who would deliver him from the burden of his guilt. And the soul made happy by redeeming love, always finds among its first and sweetest emotions, a longing to give himself, and all that he has, is, or can be, to Jesus, to be his, his only, and his forever. Such an uniformity of exercise, can be traced only to the operations of the Holy Spirit. But the Spirit sanctifies only through the truth, the word of God. We naturally turn to the Bible to ascertain whether this willingness is required. We find it is. — “He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.” Matt. x. 37. “If any man will come after me, and hate not his

father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv. 26. The terms *love* and *hate* are used here comparatively. The state of mind required, is, not that we may not really love our friends, this we must do; nor that we must really hate them, this we must not do; but we must hold them as nothing, when compared with our devotion to Jesus; and must willingly give them up whenever duty demands, or when they interfere with our duty. In connection with this requisition must be considered the promise: — "Every one that hath forsaken houses, or brethren or sisters, or fathers or mothers, or wife or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. xix. 29. Now this exercise of mind, this

requirement, and this promise, would never have existed, if sometimes, it might not be required of us to sacrifice our all for God. And we find that such has actually been the case. It may be so again. Christ's disciples forsook every thing to follow him. Matthew gave up his office. Peter, and others, forsook their nets and ships. The man who owned the ass and her colt, and he who was in possession of the large upper rooms, ready furnished for his own use, at the Passover, without a murmur, straightway resigned them, when Jesus had need of them. The early christians took joyfully the spoiling of their goods. They counted not their own lives dear unto them. And in the first age of the church, when the situation and the necessities of Christ's family required it, "as many as were possessed of lands, or houses, sold

them, and brought the price of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need." Acts iv. 34. "And they that believed were together, and had all things in common, and sold their possessions and goods, and parted to all men, as every man had need." Acts ii. 44.

Thus we see, most clearly, that we may be called upon to part from all; that we must be willing to do it; and we cannot be christians unless we are.

But the general rule, is, as before stated: every man must give, habitually, in proportion as God has prospered him. The amount he has to give, and the objects to which he gives, the amount he withholds, and the objects he refuses to aid, are questions which he must settle for the judgment

to come. God will determine on the demerit of his giving or withholding. He has said, "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposes in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. ix. 6.

II. *There is no Scriptural rule, as to the amount of capital a man may employ, nor of property that he may himself possess, or of the quota he may leave to his children, as their inheritance.* These things must be determined by every man for himself. He who has business talents, capital, credit, and activity, has no right to retire from business, nor to curtail his capital, so as to hinder the success of his operations. Every talent must be im-

proved. Not one must be buried. God expects them all to be used. And even for this life, every man who uses aright the peculiar talents God has given him, will find himself the happier and the better for it. Many a fine mechanic by nature, who might have been happy and useful with his talents turned into their proper channel, has led a miserable, useless life, as a lawyer, a physician, or clergyman. Let every man employ his ability as God has given it, and be found occupying until his Lord doth come, and he will be found doing his duty.

How far it is best to leave large amounts to children, depends on circumstances of such various characters, that no man, in the absence of all scriptural rules on the subject, can determine the question. But children may inherit very large estates from

their parents, and be very happy, respectable and useful. The possession of riches, in itself, will not ruin them, but may do them good. But more of this hereafter. Abraham left a large estate to Isaac. Isaac did the same to Jacob, and Jacob left his children wealthy. David acted the same part to Solomon. In the act of leaving our fortunes to our children there is no sin. Scriptural example is in its favor.

III. *The gospel does not forbid that we should use what are called the luxuries of life.* Some seem to think that we have no right to use any more than is necessary to the satisfying of the wants of nature; and that all beyond this, is sin. It cannot be denied but that it is much more usual for men to go beyond their liberty, than to come short of it, on this subject. And the probability is, that indulgence and excess

will continue to be more frequent, and certainly are more dangerous, than self-denial. But the truth should be our guide in all things. The Apostle says: "Make no provision for the flesh to fulfil the lusts thereof." Rom. xiii. 14. "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry; for which things' sake the wrath of God cometh upon the children of disobedience." Col. iii. 5. It is evident that this last passage explains what is meant by provision for the lust of the flesh: it forbids the sinful gratification of unholy propensities. But by no means proves that we have not a right to use the good things, the luxuries of life.

The scriptural rules are:—

1. "Whether therefore ye eat or drink, or

whatsoever ye do, do all to the glory of God."

1 Cor. x. 31.

2. "Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth." Rom. xiv. 3.

3. "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way." Rom. xiv. 13.

4. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 21.

From the principles contained in these rules, it is evident that God's glory, the good of our fellow men, our influence over others, and a respect to the weaknesses of those for whom Christ died, must control our conduct in all things. And that, when without injury to others we can, from proper

motives, enjoy the luxuries of life, there is no sin in doing so. Let every man be fully persuaded in his own mind. God is judge himself. He judges righteously. Happy is that man who condemneth not himself in that which he allows.

A reference to scripture examples may further illustrate these rules. Levi made a great feast in his house, and Jesus was among the guests. Luke v. 29. "When thou makest a feast, call the poor," &c. Luke xiv. 13. "And there was a marriage at Cana of Galilee; and both Jesus and his disciples were called." Jesus made the best wine that was used on the occasion. John ii. 1—8. Now these passages prove that we may feast ourselves, and invite our friends to unite with us; yet God's glory must not be neglected. Call the poor; do not do it from ostentation, nor from hope of earthly

remuneration, nor for the lust of the flesh. Jesus would not have permitted his friends to act in violation of these rules.

Let us refer to a few other scriptural examples.

Job was a very wealthy man. He lived in splendor. His houses, and those of his sons, were the abode of plenty and of hospitality. Yet Job kept his heart in the fear of God. "And his sons went and feasted in their houses, every one his day; and sent and called their three sisters, to eat and to drink with them. And it was so that when the days of their feasting was gone about, that Job sent and sanctified his sons, and rose up early in the morning and offered burnt offering, according to the numbers of them all; for Job said 'It may be that my sons have sinned, and cursed God in their hearts.' This did Job contin-

ually." Job i. 1 — 5. A man with such a heart would seldom find his table a curse unto him.

We hear Paul exclaiming, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." Rom. xiv. 14. Yet he says, "All things are lawful for me, but all things are not expedient." 1 Cor. vi. 12. "Let no man seek his own, but every man another's *profit* : even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved." 1 Cor. x. 23 — 33. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii. 13. "It is good, neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 21. Upon the

right observance of these principles depends the whole matter.

In reference to the question, "Have Christians a right to build costly houses, and to procure and use the furniture and equipage which accord with such establishments, the Bible rule is plain. "Is it time for you, O ye, to dwell in ceiled houses, and this house (the house of God,) to lie waste?" Haggai i. 4. David's case furnishes a striking illustration of this subject. His anxiety to build a house for God was so great, that he refused to go into his own bed, until he had found a habitation for the Lord. He laid up immense treasure, for this purpose, not only from the public revenue, but also from his own private resources. Yet he dwelt in a cedar house; and provided for the building of a most splendid palace for his son. And according to his direction, "which

was by the Spirit of God," Solomon built, first, a most splendid, costly temple for God; and then, a house for himself, seldom excelled for its cost, taste, and splendor.

'The rule seems to be this:—let every thing necessary for the promotion of the kingdom of God, be furnished in a liberal, generous manner. Let there be no offering of the lame, the torn, the blind, the useless, to our God. But supply most bountifully, abundantly, cheerfully, whatever is needed. Make the kingdom of God our first object. "Seek first the kingdom of God." This being done, according to God's own promise, we may lawfully enjoy the abundance he will give us, in such ways as may be most pleasing to ourselves, under the restrictions already referred to. The whole language of scripture, and the examples recorded in it, are very far from condemning splendid

establishments. But to possess them, we must not let the Lord's work go undone ; we must not permit them to become our excuses for refusing to attend, to the extent that is required, to the wants of the church, and the demands of the gospel.

It is not affirmed that it is right to be conformed to this world in the spirit of our minds. Neither is it denied that there is not too much of this conformity in the church. It is a crying sin ; and one which calls for deep repentance, and speedy reformation. Zion would not remain in desolation, if her professed and wealthy friends took half as much pleasure in her dust and stones, as they do in their own aggrandizement. The position taken, is, simply this : — It is perfectly consistent for christians, who do their duty in supporting the gospel, to enjoy themselves in the comforts of life, regulating

these comforts by their own taste of elegance and convenience. "Godliness hath the promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Matt. vi. 33. Our first, great aim must be to promote God's righteousness: so to use the means and instruments he has appointed to make himself known in the world, that all shall know that he is a faithful God. This done, we have God's promise of such an abundance of worldly goods, that we shall scarcely know what to do with them.

This position is fully sustained by a reference to the Scriptures. There was a great scarcity among the Jews. They foolishly, and wickedly, made the hardness of the times an excuse for withholding the

customary and necessary religious offerings. As though the religious interests did not feel the hardness of the times as well as others! Their conduct, in this respect was called, "Robbery of God." They refused to contribute to the Lord, because the times were hard. God said, "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me, now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi iii. 10. "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments and do them; then will I give you rain, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage,

and the vintage unto the sowing time ; and ye shall eat your bread unto the full. And ye shall eat old store, and bring forth the old, because of the new." Leviticus xxvi. 2—10. These are God's promises. If we obey him, and contribute what is requisite for the building up of his church, and for the extension of his kingdom, and the making known of his righteousness, he will give us an abundance, a very large store ; which we may employ for our own gratification. We may cultivate all the senses, and delight them with music, and painting, and statuary, and jewels, and food ; nay, in any way, in which we do not cause others to offend. For certainly there is no sin in the cultivation of the fine arts, in indulging a correct taste, and in aiding and contributing to all that can beautify and adorn this world. God has made the earth for us. Let us not

abuse nor pervert it. Only let us do our duty, and we may as innocently enjoy the cool, and the flowers of Eden's bowers, as man did before he sinned. We must not let the Lord's work go undone. God and our country first. Then God will bless us, and we may use the surplus for ourselves.

The Bible, which alone is able to make us wise unto eternal life, not only teaches, that it is the duty of all men to be diligent, economical, and prudent, in providing riches; and that wealth may be lawfully enjoyed, so as to promote our present and eternal happiness. But it also teaches that there are some great dangers in being rich. And in mercy has pointed out in what they consist. As it is necessary, in order to be happy, that we know and avoid whatever may endanger our felicity, let us, before we proceed, examine this part of the subject.

There is much danger in being rich.
“They that will be rich fall into temptation and a snare, and into many hurtful lusts, which drown men in destruction and perdition.” 1 Tim. vi. 9. Many men in their anxiety to become wealthy, or to avoid a failure, or to conceal their true standing in business, or to retain their property, do things which are most hateful in the sight of God and of man. Yet they justify themselves in such acts. And, by silent consent, the doers of such things are permitted to pass unrebuked: although their conduct cannot be sustained by any code of morality worthy of the name. The reception of such by the world, and by men of business, is often calculated to lull them into a fatal security. They are spoken of with respect, treated with confidence, trusted and credited, as though they were not robbers and liars! Nor can it be de-

nied, that it is too commonly the case to treat a rich man, however ungodly, or sensual his life may be, with marked attentions of respect : while, for much less offences, the poor man is marked with disgrace, and treated with contempt and scorn. Thus the rich man is encouraged to indulge in those lusts which war against the soul, and to persevere in those courses which end in perdition. It is also true, that many, who were moral and upright when poor, have become just the reverse, on a change of circumstances. Whose observation does not confirm these statements? Be this as it may, God declares that there is danger in being rich, in many other passages of the Bible. A rich man shall hardly enter into heaven. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. xix. 24. God would not have made

these declarations if they were not true. And he has told us in what the danger consists.

1. "*How hard it is for them that trust in riches to enter into the kingdom of God.*" Mark x. 21. "*Trust not in uncertain riches.*" 1 Tim. vi. 7. The case of the rich man, Luke xvi. 22., seems to have been of this kind. "Son, remember that thou in thy life time receivedst thy good things—but now thou art tormented." He fared sumptuously every day; had no want that was not gratified; was successful in business; praised and flattered, courted, consulted, yielded to, looked up to by a large circle of friends, acquaintances and dependants. He thought he was happy. His pride, ambition, sensual appetites and desires, received no check; while the *crumbs* which fell from his table, divided daily between his dogs and a beggar, was sufficient to procure for him the reputa-

tion of a most benevolent man ! He did not reflect that a change would come. He trusted to his riches for his happiness. Are there not many now who look for no other happiness, than that which the pursuit and the possession of wealth affords ; who have never yet known any pleasure worth comparing with that, which is found in the counting room, on 'change, or on their farms ? There are. These are *trusting* to riches for their happiness. Business furnishes an excuse for being absent from their families almost constantly ; for neglecting the reading of the Bible ; for hurrying over the evening and the morning sacrifice of prayer and praise ; nay, for omitting them altogether. I pray thee have me excused, is the constant reply they make to friends, and conscience, and God and truth, whenever a little of their time and attention is asked for the momentous

concerns of their souls! And why? Because, their pleasure and happiness are found only in riches. Independent of the world themselves, they forget that they are dependent on God: Full and increased in goods, having need of nothing, they forget that they may need a drop of water to cool their parched tongues in eternity. Yet they think themselves happy. And often speak as though their duty in being kind parents, upright citizens, and punctual customers, with an occasional casting of the *crumbs* and fragments of their abundance to dogs and beggars, will entitle them to a seat in heaven! How it must grate upon the ears of such, amidst all their cries of anguish, to hear, "Son, remember, thou in thy life-time receivedst thy good things."

2. *The love of money is the root of all evil*: which while some coveted after, they

have erred from the faith, and pierced themselves thro' with many sorrows." 1 Tim. vi. 10. "*Love* not the world, neither the things that are in the world. If any man *love* the world, the love of the Father is not in him." 1 John ii. 15. The term *love*, in the above connexion, means an improper preference. This is a lovely world. Its fields and flowers and fountains and fruits, its beauties and its comforts, adapted to the wants and pleasures of those who dwell upon it, prove it to be the gift of a kind parent to his offspring. He does not require us to hate it; and would be angry with us for so doing, in the usual signification of that word. We are only required not to prefer its pursuits and pleasures, to the duties of religion. When we take a greater pleasure in the leger and journal, or newspaper, or tales of fiction, or in the affairs of this world, than we do in our secret places

of prayer, our Bible, and the church of the living God, we love the world sinfully. When we find it easy to forget our God, in the world, but difficult to banish the world and its cares when we approach our God: when we have neither time nor inclination, conscientiously, cheerfully, joyfully, to lay down the world, and take up religion; nay, when we do not habitually let religion stamp its impress and exert its influence, guiding and controlling every desire, motive and action, we sin in loving the world. Then we may fear that the love of the Father is not in us. If we are not deterred, from a fear of spiritual loss, from waiting on the world; yet will suffer the fear of temporal loss to prevent our serving God: if we are unwilling to make a sacrifice of worldly interests for a heavenly benefit, clinging to the world, and letting go the cross: then we love the world. The

young man who came to Jesus, Luke xviii. 28., was of this number. Had he not have loved the world, he joyfully would have exchanged his all for heavenly treasure. But he went away sorrowful, when he heard that his sincerity must be tested, by giving all he had to the poor, and poor and dependent himself, follow him, who had not where to lay his head. There are many, who like him, are sorry that they cannot serve two masters. And when the choice is to be made between God and mammon, they do not hesitate a moment in their selection. They cling to mammon, because from it, and it alone they receive, or expect, all the happiness they have ever known or desired.

Here it may be inquired, 'Is not a great deal of the complaint which is uttered against what is sometimes called, *money preaching*, caused by too great a love of the world?'

There is not a doubt of it. Whenever men are urged frequently to give, and to give liberally; when they are called upon to test their sincerity, by dedicating themselves, and their substance to God, if there should be any seriousness among the people, how loud and bitter is the cry against the minister who does it! Yet Jesus did it. This young man was much in earnest; came running, and kneeling to Jesus, desiring to know what he must do to inherit eternal life. Jesus preached money to him: "Go sell all that thou hast, and give to the poor." What a pity, say such complainants, what a pity! See the young man's serious impressions are all gone. O, what a pity, how wrong! We came to get our hearts warmed, to feel good; and just as we began to get into a pleasant frame, and could answer to the questions put to the young man, as he did, "All these

things have we done;" this preacher has damped our ardour, cooled our zeal, put out our fire, hushed our song, and sent us home displeased, by telling us our duty, and offering us the privilege of *doing it now!* Had they have been invited to do a thing they loved, would they have complained?

3. *Riches are dangerous, in hardening the hearts of men.* Pharaoh's heart was hardened, because he was unwilling to let go his riches, in the property and persons of the Israelites. In many things, it is probable, he had a kind heart. Moses was treated as a son in his court. But riches hardened his heart against God. Nebuchadnezzar's heart was lifted up, and his mind hardened in pride, by the wealth and power of his kingdom and majesty. And so was his grandson, Belshazzar. Yet their hearts were kind to others. But against God they hard-

ened themselves. When poor, Nebuchadnezzar humbled himself and obeyed God. Pharaoh and Belshazzar found no place for repentance. They perished as their riches left them.

The danger of riches hardening the heart is very great: for a desire to be rich leads,

4. To "*Covetousness, which is idolatry*;" Col. iii. 5. a most heinous sin. Those who are bent on the acquisition of wealth, are in very imminent danger of committing this sin. That which occupies much of our time, thoughts, and attention, and at the same time affords us real or imaginary pleasure, will be loved much more, than those things which we may acknowledge to be better, but which do not receive so much of our care, nor afford us so much present gratification. Covetousness is called idolatry, for this very reason. The covetous man

gives to the world that place in his affections which belongs to God. Nothing delights him so much as the gain of this world; nothing distresses him like its loss. Eternity with its vast, its glorious realities, sink into nothing, afford no pleasure, receive no attention, when compared with the one, grand, absorbing interest which has taken possession of his heart. The laws of God are made to yield to the interpretation of a carnal heart, when it becomes necessary for the accomplishment of his purposes: or, they are trampled upon, despised and rejected, when they will not yield to his views. God is not delighted in, but, as holy God, is hated. And when this is the case, we may expect to find a dreadful character. Micah (ii. 2.) describes such, as, "Devising iniquity on their bed, (their hours of sleep are devoted in scheming plans of speculations and over-

reaching,) and in the morning they practice it, if (because) it is in the power of their hands." James speaks of them as "Oppressors and blasphemers." James ii. 6. Job says, "That such cannot feel quietness. A fire not blown shall consume him—and calamities are in reserve for his children." Job xx. 20. Now these things are true. The inordinate desire for wealth leads to gambling, lying, thieving, murdering. It is covetousness which leads to the tricks of the usurer to evade the laws of his God and country. It is this that justifies those possessed of experience and information in realizing thousands at a dash, by taking advantage of the inexperienced, the ignorant, and the unfortunate. It is this that builds the bulwarks of hell, the theatre and the brothel, the lottery and other gambling houses. It is this that constructs and sus-

tains the steam powers of darkness, the distillery, the brewery, the manufactory and sales of spurious, adulterated and poisonous intoxicating drinks, of every name and kind. It is not a hatred to mankind, nor a delight in their miseries, seen and known to result from these tricks and trades. No: it is love of money, covetousness, which thus drives away the thoughts of responsibility, of God, and of judgment. It is this same covetousness which makes men opposed to every attempt to benefit mankind, by bringing the truth to bear against such practices. It is not because men hate their fellow men, that they oppose every or any moral reform, which, to succeed, takes away the profit of the shrine makers. No: it is covetousness. They do not trouble their thoughts about others. "We are not our brother's keeper:" "Let them see to it."—"What will I gain

by it? These are their sole reflections and theology. It is this that makes them indifferent to, or bitter against those, who, with the truth on their side, and love to God and love to man in their souls, lift up their voice and show the people their sins. There is most striking illustration of this position in the conduct of the Gadarenes, Luke viii. 31. "The whole country round about besought Jesus to depart out of their coasts." What had he done? He had had compassion upon a poor demoniac, into whom a legion of devils had entered. He cast out the devils into a herd of swine, and restored the man to happiness and to his family. Were these Gadarenes unwilling that others, unfortunate and wretched, should be cured and blessed? Probably not. They did not think about the man that was cured. They owed him no ill, nor did they wish him any. Why then did

they ask Jesus to depart? See that herd of swine, into which the devils entered, rushing into the lake—they are destroyed. This tells the whole secret of the desire that Jesus should depart out of their coasts. They feared that the only way in which the possessed could be cured, would lead to the destruction of their hogs. And rather than lose their property, they preferred that the devils should stay and torment those into whom they had entered. When once this sin has taken possession of the heart, it continues to make riches dangerous:

5. *By affording opportunities and facilities of sinful, sensual, enjoyment.* When riches are sought for and used for this object, they become dangerous in the extreme. All excessive sensual indulgences come under the description which that unrivalled poet, Robert Burns, gives of one such sin :

I wave the quantum of the sin,
The hazard of concealing:
But oh, it hardens all within,
And petrifies the feeling.

None are doomed, in this world, to a greater excess of suffering and wretchedness, than those wealthy persons, who seek, in the excess of pomp, luxury, ostentation and fashionable amusements and etiquette, and sensual gratification, that pure pleasure, which can be found in the temperate and simple enjoyment of moderated desires. The most awful instances of human depravity, as well as the most hardened and hopeless cases of human wretchedness, may be found among the rich sensualists. And, in most of instances, the hardness of heart, necessary to the accomplishment of the cruelties and crimes which are perpetrated by such persons, has been acquired in the pursuit of pleasure. The

cruel murder of John the Baptist shows this. Herod had heard John gladly. And neither he, nor Herodias, would ever have been capable of having John beheaded, had not their hearts been hardened into covetousness by sensuality. They had tried the lawful pleasures of life, until they were weary of them. Yet they were not happy and contented. They had never sought for pleasure in the ennobling, elevating enjoyment of a holy Being. The love of God was not in them; and his fear was put from them. Their hearts and their treasures were earthly. All on earth must be tried. Their rank and wealth gave them flatterers, and they heeded not the censures of those who the world despised. The light was banished, truth stifled, and conscience hushed. Gradually, insensibly, they removed every barrier, broke through every restraint, laughed

at every virtue, indulged in every vice ; until their hearts acknowledged no rule but their own lusts, and sought for no object but their own gratification. Covetousness, like an idol, was served, until the head of John was brought by the daughter of sensuality, amidst the pleasures of a dance, to a sensual mother, seated by the side of a sensual monster !

There are thousands now hastening to the judgment, as well as thousands who have already met their doom, with sins of deepest dye, who never were sensible of the diabolical motives which really prompted them to these deeds. Pleasure, or profit, was their only aim. Riches furnished the means of gratification ; that which was lawful was of too slow operation, or palled upon the taste ; curiosity, a desire for emotion, a burning thirst for happiness, led them to mirth and song, and flowing bowl, to the

false sympathies of the theatre, to the fatal excitement of games of chance, and to other polluted and vicious sources of pleasure, until the conscience becomes seared, the judgment biassed; and they committed deeds which filled heaven with astonishment, earth with blood, and hell with groans. Before sensuality had hardened their hearts, they would have shuddered at the contemplation of deeds, which they now commit without reflection, and forget, to give place to acts more dark and dreadful.

Sometimes the pleasure of the rich man takes a different course. He loves riches for their own sake. Then his covetousness makes him a miser :

“ Whom none can love, whom none can thank,
Creation's blot, creation's blank.”

Is there no danger that this will ruin and destroy ! A miser happy !

But the sensualist and the miser did not intend, at the commencement of their career, to be what they are. They were capable of examining and understanding the truth. Their wandering so far from it, shows another danger of riches :

6. "*The cares of this world, and the deceitfulness of riches choke the word.*" Matt. xiii. 22. We have cases of this recorded in Luke ix. 59—61. Jesus commanded a young man to follow him. This, at that time, consisted in literally forsaking all, and going with Jesus. He did not refuse to obey. He intended to do it. But see the deceitful influence of riches. He began to think of home, and of friends. And he thought he had a good excuse for disobedience, for the present: "Lord, suffer me first to go and bury my father." Jesus replied: "Let the dead bury their dead."

Another man, who seemed to have been listening to this conversation, was convinced that it was his duty to follow Jesus: he volunteered to do so: "Lord, I will follow thee; but let me first go bid them farewell at home." Jesus replied: "No man having put his hand to the plough, and looking back, is fit for the kingdom." He was not cruel, nor unfeeling in refusing to comply with the requests of these young men, but acted from principles of deepest wisdom and compassion. He knew how it would be, when again the softness and delicacy, the pleasures and allurements of domestic bliss entwined around their hearts. The word would be choked. Even now, when under the strong impressions of the truth, they began to make excuse. What would be the result, when away from it, and pressed by the remonstrances of dear friends, and

the comforts and sympathies of home? They would return no more to walk with him.

Many like these, hear the truth; become convinced of their duty and intend to obey it. Do it now, is the command. Lord we will, but suffer us first, is the reply. Probably none, but the most hardened, ever hear the truth preached in simplicity and in love, without intending to repent. Afflictions, bereavements, sickness, threatening death, often compel the dying mortal to think of heaven and eternity. He intends to repent, believe, obey, to save his soul. But how soon are all impressions gone. The duties and engagements of the world plead as good excuses for procrastination. The cares of the world, and the deceitfulness of riches choke the word. Numerous engagements, heavy claims, perplexing transactions, pressing

calls, promising prospects of gain, advancement, or of pleasure, urge on the reply: Lord suffer me first. And the world is not gained, and the soul is lost! Is it not so?

There are so many improper motives and views influencing many on the subject of riches, that they seem determined, at all hazards, to obtain them. And when lawful means are too slow, dishonest measures, promising a more speedy attainment of their end, are used. Hence another danger connected with riches:

7. *The acquiring wealth in wrong ways.*
“The silver and the gold belong to God.” Hag. ii. 8. Of course, God has a right to say how they shall be acquired. And in the exercise of this right he has forbid all unjust, dishonest, unfair means, to be used. “He that oppresses the poor to increase his riches shall come to want.” Prov. xxii. 16.

“He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.” Jer. xvii. 11. He that will carefully examine into the history of man, will find these threats often executed before the fourth generation passes away. Honesty is the best policy. And God and man abhors the unjust, the knavish and the rogueish, the swindler and the oppressor. As God has determined to punish all iniquity, he certainly will not suffer that which is committed through covetousness to escape his sore displeasure. “Go to now ye rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the laborers who have reaped down your fields, which is by you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Saboath.” James v. 1—4. It was not

for being rich, but for withholding that which was just and equal from the laborers, which excited the anger of God. His anger is excited by all fraud and dishonesty.

But men may acquire wealth in a proper manner, and yet find riches the source of danger from,

8. *the improper use of them.* "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. James v. 1—3.

Your riches are corrupted. Riches consist, sometimes, in the fruits of the earth. "The ground of a certain rich man brought forth plentifully. And he thought within

himself, saying, What shall I do, because I have no room where to bestow my fruits. And he said, This will I do: I will pull down my barns, and I will build greater; and there will I bestow my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" Luke xii. 16. Why was he called a fool? Not for being rich. A wise man guides his affairs with discretion. Not, because his lands yielded abundantly: this was God's work, not his. And God, who gave the earth to man, requires him to cultivate it skilfully, and then it will produce abundantly. One reason why he was called a fool, was, he did not know what to

do with his superabundance. He thought within himself, what shall I do? And he came to the very foolish conclusion, that he would treasure it up, and use it all himself: *eat, drink, and be merry*. Probably he intended to retire from business: *take thine ease*. A very foolish and wicked conclusion. As though God had made it his duty to live only for himself; and having secured enough for his own wants and indulgences, he could bury all his talents, and live estranged from the duty of aiding others.

Job was a very rich man. Compare his conduct with that of this rich fool. Job is seen hurrying from one abode of sorrow to another, cheering and blessing; chasing away grief, introducing joy, wherever he goes. He feeds the hungry, clothes the naked, causes the widow's heart to sing for joy; and, amidst the blessings of those ready to

perish, he shows that he knew what to do with his riches. He would not suffer them to spoil. This rich fool only thinks of himself. He remembers not his obligations to express his gratitude to God, by doing good to his creatures. He had no joy but that which was centered in self. His duty to God, to suffering humanity, is forgotten. He desired to use all he had himself. This he could not do. For his fruits could not be preserved many years. They would mould and corrupt. But he did not live long enough for this. He died, and left his all to those he knew not.

Your garments are moth-eaten. Wealth formerly consisted, in part, of splendid, costly garments. They were kept in wardrobes, only for pomp and display. They did no good; clothed no naked. The moth devoured them. It was a waste of means. God did

not give them to be wasted. Dorcas did not weep because her garments were moth-eaten. The widows and orphans stood weeping around her corpse, and showed the garments she had made, not for the moth, but for them. Acts ix. 39. While the rich fool is weeping and howling forever for his folly, Dorcas is, no doubt, rejoicing in his presence, who has declared, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Have we not many things which we will never use, which will never do us any good, but which would be very valuable and comfortable to others? Shall they corrupt, or be moth-eaten, and we escape sorrow!

Your silver and your gold is cankered.
They had put their money away in boxes,

and there it remained, doing no good. Thousands were perishing; many benevolent institutions were languishing; those who were willing and anxious to support them, fainting, discouraged under the heavy burden of sustaining them alone; much good was neglected. All these evils might have been prevented, if their money had been employed aright. Could it all have been converted into lead, or dust, or stone, without their knowledge, they would have been just as benevolent, and useful and comfortable as they were before. Will there be no weeping among such unprofitable servants, when their Lord shall come to take an account of their stewardship? It will not do to say, we laid it up for old age: for this is another cause of the sorrow and misery of such men.

The rust of them shall be a witness against you, and shall eat your flesh as

it were fire. How is this? Let us see. Ask such a man to aid in an object he believes to be worthy of his patronage, and acknowledges to be his duty to support. He gives a small sum, and regrets exceedingly that it out of his power to do any thing more. He has done all that he can. Another approves of the object: but really there are so many calls for money, he cannot give any more. A third, has no idea of ruining his family. He had just as well be fleeced out of all he has, at once, as to be so constantly sheared. In justice to his family and to his creditors, he must refuse. Now, if all of these excuses are true, if they have done all they can, and giving any more will ruin their families, or their estates, they are excusable. God has not seen fit to entrust them with any thing more to use for his glory. But if their silver and gold is cankering, it will appear that

they have borne false testimony of God's dealings with them. And thus the rust of their riches will be a witness against them. Ask for fifty dollars. What, fifty dollars! I cannot possibly spare so much. A horse worth three times the amount, shortly after, dies. Another, at a high price, is purchased without inconvenience! Another refuses to give a thousand, on account of the injustice it would be to his children. He has been toiling for a long time to leave them a comfortable portion; and now he feels satisfied that they have enough. Not long after, several of his children die. Will he now give the thousand? No: the portions of the dead are divided among the living, who already had enough. And the same reason, of injustice to his children, is urged for refusing! Others, who forget "that shedding time comes as well as shearing time," are as-

tonished at the frequency and largeness of the demands made upon them. What! do you wish us to give hundreds, or thousands of dollars! We cannot. It would ruin us. A freshet, a frost, a storm, a failure or bankruptcy, a fire, or some other dispensation, sweeps away, in an hour, three times the amount solicited. Are they ruined! Is their credit at bank injured? Do their families suffer? Are they deprived of any comfort or luxury? No; credit is good, business proceeds, there is no alteration in domestic affairs, except it be, that the destroyed house and furniture are replaced by others more costly and splendid. In a short time the loss is scarcely felt. At the very time they were making the excuse, that they were unable to give, they would have felt slandered by a report, that the loss of a few thousand would have impeded their business,

affected their credit, or diminished the comforts of their families. And why? Because even then they had, and knew they had, more, much more, than they were willing to acknowledge, and were saying, Soul, thou hast much goods in store. Ought not the burning blush of shame to consume the flesh as it were fire, of those who bear false witness against a benevolent and generous God? And are pleading inability to do their duty, while they are expending on their lusts, or heaping up for the last days, that which God gave to be used in generous deeds? Such may escape for a while; but testimony will be given by the rust of their riches hereafter, that will make them weep and howl. The fire of December 17th, 1835, in the city of New-York, consumed more than \$17,000,000. Yet it is a remarkable fact, alike showing the energy of the people, and

the abundant mercy of God, up to this date, (March, 1836,) there have been no failures among the merchants. The buildings are to be replaced in splendid style: and business and profits, and comforts and luxuries still abound. Suppose these merchants had been called upon to give just one million of dollars to the Bible Society? Would they not honestly have pronounced a compliance with the demand as ruinous, as it was unreasonable. Yet the loss of millions did not ruin them!

Ye have heaped up treasure for the last days. Already you have more than you can usefully and judiciously expend, if you were to live for many more years to come than is usual. But you have lived to within a few days of your end, and still are heaping up treasure, as though the work was just commenced. Or, with every facility of

doing a profitable business, you have retired from your vocation, and are now living as drones, upon those means which God gave to be otherwise employed. See the professions, that are sometimes made, of sympathy to the destitute. Fragment Societies issue their appeals for the shivering naked poor. They have done all they can. And is it so? No: their friends expend in useless folly more than one hundred thousand dollars. Have they done all they can? Do they plead fashion? Who sets it? They themselves. We are not speaking of the propriety or impropriety of fashion. But of excuses which will be utterly vain in the judgment, and which, of course, are not good now. In the previous part of this essay, the subject of the luxuries of life, &c., has been spoken of, and there is no danger of being misunderstood. These cases are brought forward not to condemn a

thing which in itself may be of but little moment, but to show that we often mistake selfishness for real inability ; and console ourselves that we have done our duty, and would do more if we could, when, in fact, most condemning testimony awaits us, in the useless profusion of our expenditures, and unnecessary hoarding of our possessions, which will show to the world, and to angels, that God is not an austere master, reaping where he has not sowed, and gathering where he has not strewed. But that we bring our miseries upon ourselves, and make that a curse, which he intended should be a blessing.

Having stated the dangers of riches, it remains to finish the proof, that it is a duty to be rich ; and that with them we may be made happier, both in time and in eternity, than without them.

Let none suppose that riches in themselves

can make us happy. The scriptures teach no such doctrine. "If riches increase, set not your heart upon them." Ps. lxxii. 10. "Let not the rich man glory in his riches." Jer. ix. 23. "When goods increase, they are increased that eat them, and what good is there to the owners thereof, saving the beholding of them with their eyes." Eccl. v. 11. Indeed all reflecting men know, that, apart from the pleasure of business and activity, riches rather diminish than increase the actual enjoyments of life. Yet let none conclude that riches are not valuable, nor shrink from the responsibility of doing their duty. We are always safe when following the line pointed out by Him, who orders all things for his own glory. Obey him in all things; and he will give a crown of glory.

The charities of the gospel require much money.

1. God could have committed the ministry of reconciliation to angels. Gladly would they have flown, on untiring wings of love, long before this, throughout the whole world, singing, not only the natal song of Glory to God, and bliss to man, but proclaiming, The Way, the Truth and the Life, to every creature. But they are not to have this honor. It is committed to men, for whom Jesus died. Worms of the dust are to make known, to their fellow-worms, the unsearchable riches of a crucified Redeemer. The living minister, of flesh and blood, must Go and preach the Gospel to every creature. God has so ordained it. Yet he knew their frames, and has been mindful of their wants. While he has divided the land among the eleven tribes, he reserved himself for the heritage of love ; and the Lord is their portion. In his sovereignty he has ordained, That those, to

whom he has given in trust the riches of the world, shall provide for the comfort and support of his ministers. It is true, he could have caused the ravens to feed them, as he did one of his servants. He could have rained manna from heaven, as he did for the Israelites. He could have caused one cruse of oil to increase, as he did for the widow; or have multiplied the loaves and fishes, as he did for the seven thousand. He could have supported them without human instrumentality. But he has otherwise determined. He has ordained, "That those who preach the gospel shall live of the gospel." 1 Cor. ix. 14. "Thou shalt not muzzle the mouth of the ox, that treadeth out the corn." 1 Tim. v. 18. Let any man read the whole of 1 Cor. ix., and the parable texts, and he will see, that it is not by favor, charity or courtesy of men, that ministers are

entitled to their support. Those who give themselves up to the whole work of the ministry, and devote their whole time to it, as ministers are in duty bound to do, have God's warrant on the churches for their support. And those who refuse to honor it, will find no apology to render for their disobedience, when God shall enter into judgment with them. No man who has it in his power, can neglect to contribute to the comfortable support of the ministry, without sin. Nor has this duty been performed when we have supported our own ministers. We are bound to aid weak churches; and to send the gospel to all. We must follow the example of Christ. He came to seek and save the lost. We must seek out the destitute; and send the gospel to those, who, if it do not reach them until they ask for it, will never receive it at all. The one million of minis-

ters, (and their families) now required to preach the gospel to every creature, cannot be supported without money. How can the kingdom of God come, unless men acquire the means of supporting it?

But the preacher must command those to whom he preaches, To search the scriptures. The Bible must be published in every language, and circulated in every isle and nation. God could cause every leaf in the forest to bear a page of heavenly truth. He could make the zephyrs speak of the Lamb of God, and even the storm to utter sounds of mercy, and of salvation, for wretched dying man. He could so arrange it, that the firmament on high should proclaim, not only, The hand that made us is divine: but on the scroll of the heavens, in letters of suns and stars, he could have stereotyped his precious Bible; and have made every nation

read and understand its language. . But he has not done it. A Book, requiring human labor to print and bind it, must be circulated by human beings, who, when working for the church, must be supported by the church. How can the one hundred millions of Bibles, required by the families on earth, be furnished, unless christians provide the means ?

Before that blessed day shall come, when the light of salvation shall be universal, knowledge of heavenly truth must run to and fro. Much is needed beside the preacher and the Bible. True, these are first, most important. Whatever else is neglected, these cannot be, without destruction to the hopes of the world. But still, religious tracts and books, works of sound philosophy, both moral and physical, must be circulated ; and schools must be established and supported, before the time shall come, when neighbor

need no longer teach his neighbor, nor brother his brother, saying, Know the Lord: but when all shall know him, from the greatest unto the least. Human beings must do the whole. Money is absolutely necessary for the work. And those who pray, Thy kingdom come: must provide the means required for its coming.

Thus it has been shown that the private and domestic duties of individuals, and the interests of the Redeemer's kingdom, make it the duty of men to acquire riches. It remains to be shown, how wealth can make us happy.

The charity of the gospel is one half of it; just as love to man, is, one half of the Moral Law. It cannot be accounted for, why the duty of charity occupies such a prominent place in the gospel, unless christian benevolence be intimately connected with the best

interests of man. And so it is. And God has called to no duty for which he has not provided grace, that will enable us to perform it. Where he might have commanded with stern authority, he has allured us to our duty by love and mercy and precious promises. Prov. xxviii. 27. "He that giveth to the poor shall not lack." Prov. xix. 17. "He that hath pity on the poor lendeth to the Lord, and that which he hath given, he will repay again." Prov. xi. 25. "The liberal soul shall be made fat. And he that watereth shall himself be watered." These are God's own words: they are literally true, and will be fulfilled. If it were proper in a work like this, it would be profitable, as well as interesting to give a register of God's acts on this subject. Frane's "Footsteps of a Divine Providence" should be read by all. And if those, who have obeyed the divine

command, and trusted to the promises, would observe and report the divine faithfulness, no doubt a mass of evidence could be presented on this subject, which would convince the most sceptical, that the word of the Lord is, yea and amen forever. One instance must, however, be mentioned. During the summer of 1835, two christians at Saratoga Springs, were conversing on this subject. One thought that it had been his duty to make himself poor for conscience sake. He had done it. He also thought that it again had been his duty so to act, for a reason, that if he died at that time, his family would have been left dependant. God had spared his life. And he now, after making the sacrifice required, was convinced that he was no loser, in a temporal view; but, if any thing, a gainer. At least, his family were as well provided for, as those who had acted

differently. The other thought that such conduct was wrong—that it was tempting of providence. He alluded to Payson. “Have you more faith than he had?” No. “He acted on your principles, and his family are now in very dependant and unpleasant circumstances.” Facts are stubborn things. Yet the first could not believe that God had forsaken the family of the righteous. He resolved to make inquiry into the matter: and his intention was, if it were true, to endeavor to do something for this family of the pious man. What was his delight, when, the very first person of whom he inquired, showed him a paper, in which it was stated, that Mrs. P. had just received a present of \$10,000! God had taken an honest man, who had, by misfortune become a bankrupt. He had prospered him in his business; enabled him to pay all his debts, and put it into his heart to

give the widow and children of his servant \$10,000. How loudly Payson must have sung of the faithfulness of God, when, among saints and angels, he thus saw the Lord's word redeemed! God is faithful. What if some did not believe? "Shall their unbelief make the faithfulness of God without effect? By no means; yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Rom. iii. 3, 4. God says, it is his saying, "Give and it shall be given unto you." Luke vi. 38. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x. 42. We may talk of not having faith. But this does not change the

truth of God. 1 John v. 10. "He that believeth not God, hath made him a liar."

Now, we have it in our power to prove the faithfulness of God, by complying with his demands, giving of our substance, relying on his promise and trusting to his word. How happy that man must be, who thus holds a seal, as it were, by which he may constantly know that there is no danger in doing his duty! It is in this way, in part, that our riches may make us happy.

Misers are not happy. They are always dreading want and suffering. They fear that they have not enough to permit them to supply the necessities, much less the comforts of life. Could they be induced to part from a portion of their hoard, they would be relieved from this fear. For they would see, that they had enough and to spare, still remaining to do them abundant good. Christians suf-

fer somewhat from the same source. They do not always feel that the Lord has dealt bountifully with them. They speak of hard times, and scanty allowance, and dread to indulge themselves in the necessaries of religion. They let institutions, absolutely necessary for their good be neglected; live without a house of worship, a minister, a good school, a newspaper, good books; and dare not indulge in the exquisite bliss of christian luxury, that of lending to God, and for Jesus' sake, honoring the Lord with their substance. Now God can, and sometimes does, take away by his providence, much that they have, and still they do not come to want: still they see that there is enough left to keep them comfortable. Yet, (unless it be found in submission to the divine will) there is no happiness conferred on the heart by these calamities. How much happier

the christian would have felt, if instead of beholding his riches taking wings and flying away, he had sent them on the wings of love to heaven! It is just this happiness, this lovely testimony and proof of God's abundant dealings with us, which is afforded by the charity of the gospel. In this way riches may make us happy.

It matters not how much wealth we may have: until we feel a confidence in God, to do our duty, we cannot be happy. It is sweet to receive our daily bread, day by day, from the untiring hand of God's love, even though there be not a crumb left. This pleasure is derived from a confidence in God's faithfulness. But it is sweeter to find that by doing good to others, God does not suffer our own interests to be injured, but that they are the rather improved thereby. It is true, that there may seem to be in this, something

contrary to the wisdom of man. But the wisdom of man is foolishness with God. Prov. xiii. 7. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. xi. 24. "There is that that scattereth, and yet increases: There is that that withholdeth more than is meet, but it tendeth to poverty." Now, amidst the anxieties which disturb our peace, it is good to know that we may do our duty, and in doing it, are pursuing the surest way to become and remain happy and wealthy. Without this knowledge, the uncertainty of all things temporal must be a great barrier to our happiness. But to have proved the sure word of God, must make us happy. How strange that men do not more frequently use their riches, from a proper desire of trying and of confirming God's word!

Most men desire riches for their children. Yet they know that it often happens, before the parent is cold in the grave, the peace and happiness of the family is destroyed by jealousies and contentions, for that very wealth, which he intended should make them happy. Nor is this strange. The parent, all his life-time, had been laboring either for the profit, or the pleasures of the world. His children followed his example; and became, either worldly minded, miserly, or lovers of pleasure, selfish, idle and dissipated. Either state of mind, or habit, is unfriendly to domestic peace and lenity. And, too often, they lead to an entire forgetfulness of God. Was not this the reason why the rich man desired that Lazarus might be sent to warn his brethren? He knew that they were living in pleasure—and forgetting God and their souls: following the example he had

set them ! The charities of the gospel would prevent all these miseries. The children behold their parent economical, industrious, and successful. At the same time he is delighting in acts of liberal benevolence, designing and executing liberal things, to do God service. He is prosperous in all that he undertakes: or cheerful, happy, in his confidence that God will take care of him and his, as long as he will do his duty, in any change of circumstances. Is it not probable that these children will have right ideas of riches, and desire them, and labor for them, not for what they are in themselves; but because they will enable them to serve God, and to do good, and to be blessed themselves in blessing others? With such views, is there much likelihood of domestic quarrels about their father's fortune? Does not gospel charity then, even for time, offer

the best prospect for the happiness of our families? But the view does not stop here.

How different the feelings of two parents may be in eternity, about their children! One lived only for the world. He seldom gave, even from vanity or pride, or for the sake of flattery, or popularity. He seldom, if ever, gave to God, for Christ's sake. His gifts were to get rid of importunities. His constant language, in the hearing of his children, was, charity should always begin at home. His conduct was, that it should never go abroad. He took no pleasure in works of benevolence. He lived only for himself. His children follow his example; and hasten with him to the judgment. His and their possessions are burned up by the fire of the last day. Not a vestige of the good they done, not one lovely memento of their true charity is to be found!

The other has lived for others. He has taught his children, that there was something more congenial to an immortal soul, than the love, or the possession of money. He rejoiced in opportunities of doing good. Christian charity was to him a luxury. He rejoiced in it. He set his children an example of pure and high-toned benevolence. He lived before them, and for them, for nobler ends than simply to be called rich. He died. His children follow his example. And at the close of life, amidst the tears and blessings of those whom they blessed, they go to receive the plaudet, Well done good and faithful servant, enter thou into the joy of thy Lord. They enter into eternal life, still to find their joy and bliss in loving the Lord their God with all their heart, and their neighbor as themselves. Thus, for time and for eternity, we see how riches, rightly used,

may make us happy: and how the gospel provides the way for their doing it.

Men are considered happy and honorable according to the nature of the enterprises in which they are engaged. No man could reasonably expect to be happy, and respected by the wise and virtuous, who spends his life in the pursuit of toys and straws and baubles. High and lofty deeds do exert a happy influence on us, not only in securing the confidence of the virtuous, but also in the consciousness of their dignity, and the effects which accompany them. Now what earthly pursuit, ranks above toys, and straws and baubles, when compared with the subject of gospel benevolence? A lost world recovered. A mourning world turned into joy. A dead world quickened into eternal life. A ruined world restored to the confidence of God. Millions brought under the elevating influ-

ences of proper political and religious principles ; plucked from Hell, raised to Heaven ! Gospel charity calls to this work. And those who engage in it, certainly will find it doing them great good, making them very happy. As soon might we expect the man, who, from real love to man and virtue, has spent the day, " In scattering blessings round him like a shower of gold," to return to his home, discontented, with a heart relishing mean and sordid pleasures ; as that the man, who, with the spirit of Christ, has spent his life in the work of salvation, should not " be changed into the image of God, from glory to glory, even as by the spirit of the Lord." 2 Cor. iii. 18. He, then, who is engaged in these noble works, shall shine forever, just in proportion to his ability and faithfulness. Have not the rich much greater opportunities than the poor, to cultivate their minds, to enlarge

their powers of doing good, and to devise and execute great things for God? Thus, wealth and riches may become instrumental in increasing the everlasting weight of glory of those, who possess them. But the gospel, in its enterprises, is the only plan which presents these advantages.

The happiness of men is promoted by associating in their enterprises, and in being connected, with honorable and noble men, in glorious works. We do derive a benefit from the society of the virtuous, the refined, the elegant, the cultivated and the generous. Companions in arms with Washington, worthy of his confidence. The friend, the associate of Washington, in the glorious work of Independence! We all understand this. We reverence the memory of the pure patriot, and in honoring Washington, we honor those also, who like him, toiled and suffered

for the glory of the Republic. "Washington's fellow-soldier" is a passport to our hearts. The gospel calls upon us to be co-workers with God. There is not an angel who does not fly with joy to minister to the heirs of salvation, even though it be to a Lazarus. They do it, because it is an honor to be employed by their Lord in any way. But man has a higher honor. When the New Jerusalem, with its pearly gates, and golden streets, and heavenly towers, shall be finished: when that temple not made with hands, but with living, spiritual stones shall be completed, every one, who, from right motives, has labored with God, shall be an heir of God and joint heir with Jesus Christ, and shall partake with him that sits upon the throne, of all the declarative honor which results from the glorious plan of salvation. What a privilege to be rich! And how

much it is to be regretted, that many rich men prefer being co-workers with the enemies of righteousness, who, with their works, must meet with everlasting forgetfulness and contempt !

Men cannot be happy in this world until they come to have the charity of the gospel. They must feel it to be a great privilege, and a pleasant duty to be called upon, as co-workers in every good work, or they will find it exceedingly difficult to be happy. There are so many things to be done, requiring so much money and time, that nothing but a warm hearted love for them can enable us to endure, with patience and comfort, the applications which will be made to us to aid them. The Missionary enterprise ! Must we give it up, and thus disobey the last command of our Lord ? The Bible Society ! Must we blot out this light of the

world? The Tract Society, the Education Cause—Sabbath Schools—Temperance Societies—the Seaman's Cause—and many other works by which man is blessed, and God is honored; shall we suffer them to languish and expire? No! Then they shall not. Their claims shall be laid before you. The earth shall be roused to its duty. Now, if it distresses you, is unpleasant, disagreeable to be asked to give, to give frequently, to give largely of your time, and money; to take a deep and lively interest in these things; where can you go to be happy in your riches? No where on earth, where the gospel blesses man. No where in heaven: for all who love God rejoice in works of love. Hell is the only place where works of benevolence are not loved, and where you will not be required nor expected to take a joyful interest in them.

It cannot be very long before those now living, will cease to move upon the earth. As we brought nothing with us into the world, so it is certain that we shall take nothing out of it. All earthly possessions remain only for a little season: then they, with the earth itself, shall be dissolved with fire. Good-deeds alone can live and abide to give us joy, forever. Thus you are commanded, to Make unto yourselves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. When flesh and heart shall fail, it will be a matter of but little personal moment, whether we died rich or poor. The possessions that we called our own, will be ours no more. Whatever can be done with them to make us happy, must be done while they are ours. Happiness for immortal beings must be as permanent as

immortality. So far as the mortal is concerned the beggar is as well off for the past day, as the opulent. For the present time, he who has food and raiment, has all that any can enjoy. For the future, to-morrow may not come. But eternity will come. And unless there come with it, those joys that fade not, springing up fresh and fair from seed sown in time, the immortal cannot be happy.

Realize, for a moment, that event which, we hope, awaits us. Rev. xiv. 13. "I heard a voice from heaven, saying, Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors, and their works do follow them." The time has come when we are judged and receive according to the deeds done in the body. Now what deeds have we done? What works follow us? Are they such as

will give joy in heaven? Are they such as fitted man for glory? In heaven information will be acquired by communication, very much as it is here, only with very enlarged, holy powers and facilities. There is joy among the angels of God over one sinner that repents. Probably because one more is added to the number of those, who unite with them in the worship of that Lord God Almighty whom they serve day and night. We hear their songs. Why that joy? A youth has just remembered his Creator, and embraced the Saviour. What! that youth who was the son of ungodly parents; reared in vice and ignorance, accustomed to the worst example, familiar with scenes of immorality, without Bible, prayer, or praise, or gospel! with none to care for his soul! By what wonder of grace was he reached? The Sabbath School, sought, and wooed, and won

him by the gospel's love. Do you not bless God that you were permitted to aid in that glorious cause. That you had it in your power to sustain it? That even now the plans you laid, the time and money and labor you expended, and the prayer of faith you offered for it, are doing good. And while it is blessing men on earth, it is also giving joy in heaven? What, if the truth compelled you to reply: I was seldom, if ever, inside a Sabbath school, I never contributed as much towards its support in my whole life, as I spent in one year on my carnal appetites. The Sabbath school was one of those good things, which I left to others. Had none taken a deeper interest in it, than I did, it would never have existed, never had done much good. Could you be happy, while you knew that through your negligence you had deprived the angels of much joy?

But there is a louder and a sweeter song of joy among the angels. Why? Whole nations that long sat in darkness have now received the light. The living minister could not approach there. But the Bible could. Curiosity opened its leaves. Or perhaps hatred to it, gave it entrance into the closet of the learned, that they might ridicule, expose and condemn it. But it proved to be unto them the wisdom of God, and the power of God unto salvation. Or, it has visited the prisoner in his cell; the sailor on the sea; the debauchee on his weary couch; the thoughtless in their ennui; the traveller for a moment on his way; and has done for them what no other book ever did. Made them know that they were lost, then led them to him, who came to seek and to save the lost. And now they are saved. What did you do for the Bible cause while on the

earth? Did it rejoice your heart, that you had it in your power to send many volumes to those, who would have perished without the Bible. Was this too, one of those good things, to which you contributed less, and for which you did less, than for many things which bound the earth in a deeper curse of sin? Is the Bible society in existence? still blessing with its light, and supplying the world with the bread of life? Had all been like you, would that society ever have been formed; could it have done one half its work? No! Then from what labors do you rest? What work follows you, and, through grace, makes you one of the blessed dead? Your heart responds not, rejoices not, joins not in the joy of angels here: because you did not what you ought to have done to make that joy complete. Could you be happy?

But hear that, loudest, longest, sweetest song of all: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever. Seraph and Seraphim, Cherub and Cherubim, with burning praise, throw a new melody of glory around the throne. A nation has been born unto God in a day. Where? The Hottentot. What! he who scarcely ranked above the brutes? Yes, even he now occupies the grade of an immortal, clothed in the renewed image of his God. See the Sandwich Islands! What; that dark land, where mothers trod their infants to death, crushing their living offspring under the clods to hush its cries forever? Yes; even these mothers may be seen, "Bringing their sons in their arms, and their daughters upon their shoulders." Is. xlix. 22:—and offering and dedicating themselves and their

children to God and to his Christ. See from the East and the West, the North and the South, they are casting their idols to the moles and to the bats—fleeing away from their cruelties, ignorance, superstition and prejudices, and glorifying God in the gospel of his Son! How has this mighty change been effected? Why bend the Jew with the Gentile, around the cross of Christ, and join with angels in singing the song of Moses and the Lamb? The Foreign Missionary Society caught the spirit of Christ. God sent his Son, and he came to seek the lost. The friends of Missions sent the missionary on the same errand. The spirit of Christ accompanied them, directed their steps, blessed their labors, doing wonders. Did you love that Missionary cause? Suppose you did not. That you joined no monthly concert; took no abiding interest in it: that you

had made your money by traffic with the heathen : yet did nothing for their souls ; had sent them rum, and vice and sin, and wicked ungodly seamen and agents : but never labored to do them good ? What would be the reflections of truth, while all but you were resting from their Missionary labors on earth, and were followed by their works to heaven ? Had there been none on earth who cared more for the glory of the Lamb of God than you did ; who felt no more for a dying world, and did no more with their wealth for its conversion ; these angel's songs would cease. The bloody car of Jugernaut would have been rolling over its victims : the funeral pile would be lighted for the living widow : the aged parent expiring, neglected and abandoned by his children : the crocodile waiting to receive the unconscious babe, thrown, by its mother, a sacrifice to the river

gods: the millions of China would have known no God: and the history of the heathen been that of revolting scenes, and blackening crimes; and the church of the living God, had only a name to live, being dead and powerless, as disobedient to the command, as it it was void of the spirit of its founder. Could you bear the reflection?

When the end of all things shall come, and the ransomed of the Lord shall return with shouting, eternity will be spent in praising God, and in recounting the wonders of his grace. Under the trees of life, in the paradise of God, there sits one surrounded by many happy souls. How they look! how they love! Why? Because they are beholding the instrument which God employed to bring them to salvation. There stands a mother with her babe and her husband, rejoicing to see the man who saved her husband from a

drunkard's grave, and a drunkard's hell. Then are the parents delighted at beholding the face of him, through whose instrumentality their son that was dead is alive again, was lost and is found. All around you are those bright, shining spirits who have turned many unto righteousness, surprised, delighted, rejoicing with joy unspeakable and full of glory, at the good which God had enabled and permitted them to do. Now they hasten to cast themselves and their crowns at his feet, saying : Not unto us, O Lord, not unto us, but to thy name give glory. The Son welcomes them, saying : Come ye blessed of my Father : and the Father pronounces, Well done, good and faithful servant. But you stand alone ; not one soul saved, not one to attend you to the throne ; not a joy in which you can partake in all this work of love ! All that you can do, is, to point to

the work you did, and from which you rested. And what was it? I added field to field; was the wealthiest of the wealthy. I had no spare time, no spare means to aid in the Redeemer's cause. God had prospered me above measure; yet I was afraid to lose one day, or a few hours of a day, from the service of myself. All my time and energies were constantly demanded for myself and family. I left to one son, a large fortune, and he died pennyless. Another lost his soul through the cares of the world and the deceitfulness of riches, which I had provided for him. My daughter married a drunkard, who spent her all. She died a beggar! And now there is not one to bless my memory, nor that of my family! Not, one amidst the great multitude which no man can number, who would not have perished, had all acted as I did. Could you be happy?

But if you had given as the Lord had prospered you: had prayed and labored, and rejoiced in every work of love: had lived, not only for yourself, but for man and God, would you not be happy? What, feel that you were instrumental in causing the joy you saw around you, and not be happy! Rejoiced always in being a co-worker with God; delighted at being called upon to give to the Son, that which the Father had loaned unto you; never turned aside from him, when he wished to borrow of you; joyfully parted from your goods, when he required it, even though it made you poor; being satisfied that it is sufficient for the servant to be like his master, who for our good became poor, and had not where to lay his head: testing and rejoicing in the faithfulness of God: and now receiving the end of your faith, even the salvation of your soul;

and witnessing the glorious result, the happy end of your toils, in the bliss around you: and not be happy? It is impossible. Gospel charity provides all this joy and glory. Have riches any charms, without this prospect? And with it, is it not desirable to be rich?

To the rich in this world are granted privileges which the poor cannot enjoy. If it be the boast of the gospel, that unto the poor the gospel is preached, yet the rich have the honorable duty to support this gospel, that the poor may enjoy its blessings.

The wise men, who provided for the flight into Egypt, of the infant Saviour, were rich. They brought gold and frankincense and myrrh. The poor could not do this. Was it not an honor?

Mary, who anointed Jesus unto the day of his burial, was rich: she brought a box

of spikenard, very costly for that purpose. The poor could not have done it. Wherever the gospel is preached, it is told, to her honor.

Joseph of Arimathea, who provided a resting place for him, whom death could not conquer, the grave could not hold, was rich. When every tomb and monument shall have decayed, this high honor, appointed in the counsels of eternity unto Joseph, shall remain. The poor could not enjoy that honor.

Abraham was very rich. He entertained the strangers. One of them was an angel. Now he is in paradise, and angels are bringing his sons into his bosom, from the East and the West, the North and the South.

Moses despised the riches and the honor of Egypt; choosing rather to suffer affliction with the children of God. He appeared with Christ in his transfiguration. Nay more,

his name is mentioned when the praises of Jesus are uttered by the heavenly songsters: Rev. xv. 3. "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God, Almighty: just and true are thy ways, thou King of saints."

Who can refrain from almost desiring that they had lived, and had had the opportunities here mentioned, of thus getting great honor and glory and felicity, by honoring the Lord with their substance! Well: we need not regret that our lots are cast in these latter days. The same honor which these rich and holy men have received, if we do our duty, shall be ours. Col. i. 10, 12. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing

in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light." How is this! how can it be? Hear the Saviour's own words. Matt. xxv.

34. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungered—thirsty—a stranger—naked—sick—a prisoner—and ye ministered unto me. Then shall the righteous say: Lord when saw we thee, hungry, thirsty—a stranger, naked—sick, or in prison, and ministered unto thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren ye have done it unto

me." Abraham may not bear the sole honor of feeding angels. Let us not be forgetful to entertain strangers, unawares we may entertain the Saviour, in the person of a stranger. Moses may not have the sole honor of being the servant of God. Let us like Moses, cast in our lots with the people of God, and give up all wealth and pleasure and honor, rather than forsake the cross of Christ. And we like Moses, shall partake of the Saviour's glory.

The wise men shall hail us as partakers of their honor, if we provide the means of life, and of grace, which are necessary for orphan and friendless infants, as they are passing their days in the land of enemies, to bring them to him, who hath said : Suffer little children to come unto me, and forbid them not : for of such is the

kingdom of heaven. Mary Magdalen's honor shall be ours, if we anoint, with the oil of salvation the souls condemned to die, and strive to become the instruments of preparing a sinful mortal for a joyful eternity.

Let us go, and for Jesus' sake, bury a poor Lazarus, and Joseph of Arimathea will delight to hear the Saviour assign to us, the honor which is his also forever. Go thou and do likewise: and all that your soul pants after, shall be yours.

Thus it has been shown that it is a duty to be rich. That riches may make us happy. That God does give them for this purpose. Let each then, be found using his riches aright. Let all be found obeying the Lord. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. Riches and wealth shall be in

his house." Ps. cxii. 12. And he shall have great glory if he honor the Lord with his substance. Blessed is that servant, whom his Lord at his coming shall find thus doing.

THE END.



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To one who has read the volume in question, nothing need be said of its merit; to those who have not perused the same, it need only be said that, it is from the pen of Mrs. Brown, a lady who has dictated poetry and prose of no ordinary kind; whose deep toned piety has awakened in many hearts glad thoughts of heaven and of God, and many times given impetus and strength to the worshippers of the Most High in the great congregation, the social circle, and the Christian in the more private walks of life. It is manifestly written by one who has strictly in view the welfare of souls, and a particular regard for the young, and happily combines in conception and

expression all that is lovely in woman, and prominent in a truly benevolent heart.

Parents should read this book. Children and youth indiscriminately should read it. It is well calculated to impress the minds of youth with the danger of temptation, and off throwing of parental restraint, and is an excellent volume to put into the hands of all young persons about to commence life in our crowded cities and towns. It should also find a place in every Sabbath School and Juvenile Library. We hope the author will not withhold from the public many similar volumes, for she may rest assured their tendency is highly instructive and beneficial.

Boston Recorder.

I have just read with deep interest, and I hope with profit, a little book with the above title, by Mrs. P. H. Brown, of Monson, Mass., and just published by Ezra Collier, at 148 Nassau-street, New-York. It contains four chapters, *The Reading Club*, *The Victim*, *The Infidel*, and *The Aged Cottager*. Each chapter is a thrilling narrative of facts, written in the author's best style. The two first show in a glowing manner, some of the evils to which young gentlemen and ladies are exposed. The third gives the history of a man who was once an infidel but afterwards a christian, as related by himself, in a stage-coach, on the North River. The fourth gives the early and latter history of a man of ninety. The reader will find it difficult to lay down the book till

it is finished, and hard must be the heart that is not moved by its touching delineations.

N. Y. Observer.

These narratives bear the following titles : *The Reading Club, The Victim, The Infidel, The Aged Cottager*, and they expose the evils of dissipation, of gambling, intemperance and infidelity, and at the same time recommend the virtues opposed to these vices. They impressively expose the cheerless, ruinous consequences of a want of moral principle, and especially of faith in revealed religion, and are suited to inspire the youthful mind with a horror of infidelity, and the poisonous fruits which grow upon this tree.

Christian Mirror.

THE TWO APPRENTICES; OR THE IMPORTANCE OF FAMILY RELIGION.

This book should be read, for it cannot be easily characterized. To call it a good book, would be speaking the truth, but this would not convey any idea of its specific merits. We would suggest to all masters to purchase and peruse it, and then present it to their apprentices.

Christian Mirror.

THE MOTHER'S HYMN BOOK—A compilation, arranged under the heads of Family devotion—seasons of peril—recovery from sickness—births—dedication of children—instruction—maternal meetings—early piety—sickness—death—consolation—miscellaneous.

Christian Mirror.

