

are remembered, and the great God whose mercy is over all his works stoops to place the shield of his Almighty power and authority between the poor beast of burden and his covetous or hard hearted master. We will spend a few moments in tracing the similarity of this spirit of universal benevolence in the Old and New Testaments, for I am anxious that you should in all cases be very careful to compare them together, and understand that they are all to be held as the Word of God, and as the Scriptures which were "written for our learning," and which "are profitable for us." Turn to the nineteenth chapter of Leviticus, *Lucy*, and read the ninth and tenth verses, and you will find the rule that was laid down for the rich owners of the land, who had an abundant harvest to gather for themselves.

*Lucy.*—"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

"And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God."

*Mrs. Arnold.*—"Thou shalt not muzzle the ox that treadeth out the corn," is another injunction from the same authority, and it conveys in a few words the duty of being careful and tender of the animals which are placed within our power, and protecting them from ill usage. Nothing indeed can excuse the neglect of this duty, and those persons who act contrary to it are deeply responsible for their cruelty toward those creatures who were given for our use, but never to be exposed to unnecessary suffering. We have a property in them so