

time, or making it a matter of mere convenience. If an overplus is on hand, and every other call necessary and unnecessary is responded to, the surplus or refuse may be *given* (as it is called) to some benevolent purpose. How many institutions formed with skill, have lived only long enough to show their usefulness to man, and expired through the cold, merciless treatment of those who are too insensible of their duty! how many devoted, pious, indefatigable and useful missionaries have had to abandon their calling, in part at least, for the want of benevolence! how many pastors have had to neglect their flocks to feed their families, for the want of that support that they should have received from the people of their charge! how many poor souls are living without God and without hope in the world, because the Churches are too narrow-minded to send them the word of life. As if religion and money were synonymous terms, their labour and talent are directed to accumulate and hoard. Dear brethren, what can we do with such a Lion in our path? How shall we proceed in our enterprises, and when shall we realize our desires, if you withhold your assistance?

*Pride* is another of the obstacles to which your attention is called. Pride often leads to an indulgence in luxuries, and to say nothing of the moral evil, the bare expense of supporting them makes it a formidable barrier to our increase. When we compare even the plainest of our cottagers' habits with the habits of the primitive christians we are surprised at the contrast; but when we contrast the expensive habits of a great proportion of our more wealthy brethren, with the example of our Lord and his early followers, we are astonished. The early disciple doubtless received every thing he possessed beyond the simple wants of life in connection with his duty to God and man, and only valued his possessions as they gave him opportunity of spreading a knowledge of Jesus and him crucified, to the glory of God the Father in the salvation of sinners. With these there were no foolish indulgences, no lavish expenditures, and if a fragment was left, it was carefully gathered that nothing should be lost. At present we fear another standard is erected by which the usefulness and value of possessions are estimated; and just as the possessors are enabled thereby to increase their own comfort and respectability—delusive names too often given to pride and luxury—so do they prize their wealth. Thus the munificence of heaven is directed from its right channel to the pandering to appetites founded in rebellion to God.