

a price, and that it is but our reasonable service to glorify God in our bodies and in our spirits—that we are bound by the shedding of the blood of Christ for *us* to love our fellow men as ourselves—that we are under the most solemn obligations to render unto God a sacrifice, not merely of our lips but a sacrifice of our whole hearts, and a sacrifice (if so it may be called) of *all* we possess of this world's goods, to be disposed of as He in his word and providence may direct? Do we consider in any measure as we should our duty to our fellow men around us, living in ignorance, and without God and hope in the world? or do we sufficiently consider the dignity God has conferred upon us, by so connecting us with our fellow men that we can be instrumental in leading them from ignorance to knowledge, from the kingdom of Satan to the kingdom of God's dear Son? Can we say, when we think of the necessity of Sabbath Schools, Literary Institutions, Missionary Societies, of the hundreds of millions of our fellow men in moral darkness bound down under the spell of paganism and of the means we possess of instructing and enlightening them—that we are doing our duty either to God or man? Alas! brethren we have lived as though we were our own and not the Lord's, as if we were not accountable for the thousand blessings we have to improve, and as though the day of reckoning was eternally gone. Were we alive to these important considerations as we should be, how much sloth would be turned into activity, how much selfishness into benevolence! What a multitude of heaven's blessings, now a stagnant pool, would become a flowing fountain, spreading "life, love and joy" through the world of mankind.

Want of Liberality we consider another of those obstacles. The declaration of the Bible is that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God; yet we have to acknowledge the existence of covetousness in the church, and in warning our brethren against the sin we only follow the example of our Lord, who said "Take heed; beware of covetousness." Of this admonition we see our need when we know its deceitful nature. Disguised by the delusive names of prudence, industry, frugality, or diligence, it too frequently makes the man of God bow at its shrine, even while he prays for the enlargement of his heart. *Its practical effects show its opposition to our prosperity*, by forbidding the exercise of benevolence, or diminishing the amount given, or delaying the

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