

faith in the blood of Christ, and pleaded for reform, political as well as religious. He was burned alive in 1499.

Here we must close. The memorials of the "Martyrs of the Reformation" will be commenced in our next.

Christian Stewardship.

A little heathen child was inquired of by her teacher, if there was anything which she could call her own. She hesitated a moment, and looking up, very humbly replied, "I think there is." "What is it?" asked the teacher. "I think," said she, "that my sins are my own."

Yes, we may claim our sins—they are our own; but everything else belongs to God. We are stewards; and a steward is one who is employed to manage the concerns of another—his household, money, or estate. We are God's stewards. God has intrusted to each one of us a charge of greater or less importance. To some he has intrusted five talents, to others two, and to others one. The talents are physical strength, property, intellect, learning, influence—all the means in our possession for doing good and glorifying God. We can lay claim to nothing as strictly our own. Even the angel Gabriel cannot claim the smallest particle of dust as strictly his own. The rightful owner of all things, great and small, is God.

To be faithful stewards, then, we must *fully occupy* for God all the talents in our possession. A surrender, however, of all to God—of time, strength, mind, and property, does not imply a neglect of our own real wants. A proper care of ourselves and families enters into God's arrangement. This is not only allowed, it is required of us; and if done properly and with a right spirit, it is a service acceptable to God. This is understood, then, when we say, that

all our talents must be occupied for God. With this understanding there must be no reserve. Reserve is robbery. No less than all the heart and all our powers can be required of us—no less can be required of angels.

It is our reasonable service. We require the same of the agents we employ. Suppose a steward, agent, or clerk, in the management of your money, your estate, or your goods, devotes only a part to your benefit and uses the rest for himself, how long would you retain him in your employment? Let us beware, then, that we rob not God. Let us be faithful in his business, and *fully occupy* for him the talents intrusted to us. God has an indisputable right to everything in our possession; to all our strength, all our influence, every moment of our time, and demands that everything be held loosely by us, in perfect obedience to him. For us or for angels to deny this right, would be downright rebellion. For God to require anything less, would be admitting a principle that would demolish his throne.

No less engagedness certainly can be required of God's stewards, than *worldly men exhibit in the pursuit of wealth and honour*. Let us, then, look at their conduct, and learn a lesson. They are intent upon their object. They rise early and sit up late. Constant toil and vigorous exertion fill up the day, and on their beds at night they meditate plans for the morrow. Their hearts are set on their object, and entirely engrossed in it. They show a determination to attain it, if it be within the compass of human means. Enter a Merchants' Exchange, and see with what fixed application they study the best plans of conducting their business. They keep their eyes and ears open, and their thoughts active. Such, too, must be the wakefulness of an agent, or they will not employ him. Notice