settled character, which shows where it has sait iniquity without restraint; and thus he stamped, and exhibits the title and superscription which it bears.

For example: it is not meekness to sit by, and hear religion or religious characters disparaged, without owning our own sentiments, and bearing such testimony as the occasion requires, and is consistent with sound discretion. It is by bearing such testimony that truth is propagated: it is by refusing it that errors prevail, and become inveterate. far from this being praiseworthy, nothing is more hurtful; nor is any faculty more to be imitated, or more to be cultivated, than that of wisely maintaining truth or reproving error in our ordinary intercourse with other men. The effect often verifies the remark of Solomon, "At word spoken in good season, how good is it!" Indeed such conduct is almost sure to follow, where the heart is sincerely impressed. We find this in the behaviour of St. Paul at (Acts xvn.) He does not seem to have gone to that city with an express commission or intention to preach the gospel there, but was expecting Silas and Timotheus, whom he had commanded "to come to him And while he waited for with all speed. them his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed be in the synagogue with the Jows, and with the devout persons, and in the market daily with them that met with him." And the reward of his boly boldness ina good cause, will commonly be the reward of similar conduct in similar circumstanoes. Though some mucked, and others put the subject aside to another time, "certain men clave unto him, and believed." So, although some will adhere to errors, however successfully exposed, and others will remain rooted in their prejudices, however uureasonable they may be shown to be, yet some will often be awakened to inquiry, which may be blessed to the welfare of the soul. Much is often gained by making it oppear that we are in earnest in the cause of religion; much must be lost by letting this remain doubtful.

Meither, again, is it meekness to lose any opportunity of reproving and correcting vice. I do not speak now of the ministers of religion, whose business, of course, it is to be instant on all occasions in pointing out to a sinner the error of his ways, but I speak of all who have influence or authority over others; whether it be the authority of birth or situation, or the influence of friendship, or of superior talent and education. It was a precept in the Hebrew law, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." (Lev. xviii. 17.) Eh, the high-priest of Israel, offended against this precept in the worst way-he suffered his own sous to com-I dare no t urge it as a motive, that such com-

drew down on himself the severe anger of the Lord. God said, that he would "judge. his house for ever, for the iniquity which for knew; because his sons made themselves vile, and he restrained them not." (1 Sam. iii. 18), Similar weakness, at a time when we are called upon to speak openly and "quit our selves like men " in the cause of God, is always hateful to him whom we profess to serve. It shows an indifference whether Godis obeyed or no, which is quite inconsistent with zeal in his service; it shows a carelessness in regard to sin, which is quite icconsistent with a dne sense of its awful congequences. Indeed we daily find that where these feelings are duly entertained, the heart will vent itself. It will feel as David felt, when he exclaims, "Mine eyes gush out with tears for the ungodly which forsake thy law."-(Psalm exix, 53.) And it will show itself by firmness, like that of the penitent on the cross, who gave a lively, proof of a least touched by divine grace, when he reproved the wickedness of his companion in suffering.

One of the malefactors which were hanged railed on " our crucified Redeemer, saying, "If thou be Christ, save thyself and us."-But the other answering, rebuked him, saving, "Dost not thou fear God, seeing thou art in the same condemnation?" And "we indeed justly; for we receive the due reward of our deeds; but this man bath done nothing amiss." (Luke xxiii. 41.) This was true courage-to defend the right, but weaker cause—to defend it when it seemed weakest; and it was shown in the full spirit of meekness and huni-

lity. Lhave said thus much on what is not meekness, because, though meekness is not a

natural virtue, silence in the cause of religion is but too natural an error, and young persons ought to be aware that it is an error, not a virtue. A. Christian spirit is habitually retired and unobtrusive, while vice has not only the majority on its side, but is overbearing and domineering. But this, though it make the duty more difficult and painful, especially to some tempers, does not make it less a duty, "to have no fellowship with the unfruitful works of darkness, but rather reprove them, in meekness instructing those that oppose themselves." (Eph. v. 15:) It is impossible to say how far some of the worst and commonest vices, such as swearing indecent conversation, and jesting upon sacred subjects, might be restrained, if all those who do not join in them, and ever abhor them in their hearts, were to express their disapprobation in an open and decided

manner. I might add with truth, though I

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