

can be most readily neutralized—the sweets of life made to mingle in its bitter cup. It is too obvious that the time has arrived when an absolute necessity exists for the enlightenment of the public mind on these things; for the spirit of gain has long been feasting on forbidden fruit, and threatens every day to make still further advances on forbidden ground. To judge from statements shamelessly put forth, re-echoed on every side, and credulously received on every hand, it looks as if nothing would be restrained from this money-loving age which it imagines to do. It is, therefore, surely high time that such iniquity should be stripped of its mask, and its true features exposed to those who are too easily duped by its fair appearance.

I have thus, I think, in these two lectures, proved beyond the possibility of controversion, the existence of this law of usury, and its binding power upon all consciences. The purest benevolence towards our fallen race is exhibited in the institution of such a law. If it be true that “day unto day uttereth speech, and night unto night showeth knowledge,” it must also be true that every day, as it dawns, brings with it, not only oft-repeated warnings, but multiplied and increased responsibilities; and the more we hear and the more we learn, so are our responsibilities augmented in a corresponding degree. The voice which, long ages since, first spake to Cain:—“Where is Abel thy brother,” is still wandering throughout this world, repeating the question over and over again to every man, seeking rest, as it were, and finding none. To you, therefore, who have heard all the words of this law, and without thought or consideration turn again to the “beggarly elements” of a worldly practice—I say that by this very law which ye think so lightly of, ye will be one day judged. To you who, on the other hand, may be bestowing upon it that reflection which its nature and authority so much demands, I can only repeat: “Be ye thoroughly convinced in your own mind.” Those who do not like to retain this salutary law in their knowledge, may perhaps come to be given over to the vile affections of the covetous sin which it condemns, and then indeed the “gold will become dim, and the most pure gold be changed.”

I need not here repeat the reasons which induced me, more particularly, to address young men in my last lecture. I know full well that it is a future, and perhaps yet distant generation, which will embody to any extent in its practice, the truth of the principles I have so feebly endeavored to advance and establish; and I believe the world has yet a