

grew in grace this principle acquired new strength: their piety and this grew together. Of this, their respective biographies furnish abundant proof.

And what the example of holy men so highly recommends is sanctioned and confirmed by holy writ. To the law, then, and to the testimony. Come hither and let us learn our duty. And here we would remind you, you are treading upon delicate ground, we would caution you not to allow feeling or preconceived opinion to bias the judgment. The mind may have discernment enough to perceive the justness of a principle, and still want vigour and consistency enough to put it into execution. Bacon was the first that discovered that experiment and observations are the only foundations of true philosophy; yet his practice and creed did not always agree. Newton saw the general principle and he obeyed it; true, he saw the systems of ages falling before him, he explored the ocean of truth with the line and the plummet, he was determined that his creed should be the creed of truth. What he did in philosophy, do you in this matter. Come to the Bible, and remember the question is not what thinkest thou, but what readest thou, and how dost thou read? "Ye are not your own, we are bought with a price, we are the Lord's." This is inspired language: these are Scripture declarations. Language cannot be plainer, more absolute, or less capable of evasion. In view of these passages the subject before us assumes a solemn and deeply interesting aspect. They teach us that the matter may not be treated lightly, and with impunity. The Clerk and the Steward who betray their trust, and appropriate their master's property to purposes exclusively their own, meet with censure, and do severe injury to their character. And does sin lose its deformity when committed

against God? It matters not that the Being to whom we are indebted is unseen. This may *strengthen* the force of obligation. It is not for any one to say "My property is mine, my talents are mine, and I have a right to do what I please with my own." No such optional or discretionary power belongs to us.

The Agent of a benevolent institution among the number of "*Donations*," receives a letter enclosing one hundred pounds, with this signature attached to it, "An unknown friend." Does his ignorance of the donor, does the manner of conferring the gift, lead the Agent to misapply it, or furnish him with any apology if he does? On the contrary, would not these very circumstances render such conduct more highly criminal, and wholly incapable of palliation or excuse?

And is this the view of the subject universally entertained? It may indeed be acknowledged; but is it felt, and in reality submitted to. Many, we are glad to know, (would that their number were greater) are alive to their duty, and in practice as well as in theory deem themselves and their all, the property of the Lord. Of them it may truly be said, "they have done what they could." Yet still are there not numbers, and numbers too in the Christian world, resting satisfied with mere negative character; neither doing any harm, nor extremely anxious to do more good? They are spiritual drones. They hide the talent committed to their trust; and strange to say, they are *respectable Professors*! It is an easy matter indeed to pass muster among men; but how will it be before that awful tribunal, before which to be *unprofitable* is to receive the awful sentence, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. xxv. 30. Oh, how necessary, and how important the