

dition, can, for the sake of earthly riches, not only deprive his fellow-creatures of the sweetness of freedom, (which, rightly used, is one of the greatest temporal blessings) but therewith neglect using proper means, for their acquaintance with the Holy Scriptures, and the advantage of true religion, seems, at least, a contradiction to reason.

Whoever rightly advocates the cause of some, thereby promotes the good of all. The state of mankind was harmonious in the beginning, and though sin hath introduced discord, yet, through the wonderful love of God, in Christ Jesus our Lord, the way is open for our redemption, and means appointed to restore us to primitive harmony. That if one suffer by the unfaithfulness of another, the mind, the most noble part of him that occasions the discord, is thereby alienated from its true and real happiness.

Our duty and interest is inseparably united, and when we neglect or misuse our talents, we necessarily depart from the heavenly fellowship, and are in the way to the greatest of evils.

Therefore to examine and prove ourselves, to find what harmony the power presiding in us bears with the divine nature, is a duty not more incumbent and necessary, than it would be beneficial.

In Holy Writ the Divine Being saith of himself, " I am the Lord, which exercise
" loving-kindness, judgment and righteous-
" ness