Contributors and Correspondents.

THE ANSWERS TO DISSENT.

Mn. Entron.—With your permission I now come to the consideration of the answer to third reason of dissont, and in entoring on it I do so with feelings of deep sorrow and regret, when I see attached to the document as convener of the Commitwho draw up these amwirs, a name I highly esteem and venerate, and who is moreover a teacher in our Theological Institute. I feel that there is cause for alama when the training of our future ministry is unfrusted to those who give such an uncer-tain sound on this vital principle, for if there is one position mere clearly set forth in the standards of our Clauch than an-other, it is that the Word of God alone is the final judge in all controversies, and that the authority of that Word is requisite to the adoption of any dectrine or practice by the Church, not only that it be not ror-bidden, but that it be duly sanctioned and authorized, either by precept or approved example, and has not been superseded or annulicd; yet we are given as an answer to the Reasons of Dissent, the reliewing statement: "If the use of instrumental music in aid of public worship is prohibited nei-ther in the Scriptures, nor in the subordinate standards of the Church," &c.

Do the organists see the predicament in which they involve themselves by taking such a position? Where is there anything in the Word of God that forbids the use of incense at the offering up of prayer? Where anything that forbids the use of a crucifix or a string of beads as an aid to our devotions? Where anything to forbid our decorating the walls of our churches with representations of the Saviour, saints, with representations of the saviour, saints, and angels? Where anything to forbid the use of lighted candles, an altar, vestments, processions, and all the other mummeries of Popery? yet such is the predicament they place themselves in by adopting the principle that what is not forbidden is allowable. Our reforming forefathers adopted a safer principle, and required a "Thus saith the Lord" for every doctrine and principle adopted into their confessions. Even the Rev. Dr. Ritchie, who first made the attempt in Scotland to corrupt the worship of the church in this mat-ter, in the year 1807, admitted that "whatover is not agreeable to and founded upon the Word of God, ought not to have a place in the worship of Christians," yet we are gravely given as an excuse, that it is not forbidden, and therefore may be allowed. Alas, to what shifts will men sometimes what they wish for. "To the Law and to the Testimony; if they speak not according to this word it is because there is no light in them."

in them.' That there is no authority for the use of any extraneous aids to worship was, I sub-mit, sufficiently shown in my last letter, and the feeble effort of my friend and solicitor to produce such an argument from John's vision is clear evidence that no such authority is there to be found. But the respondents go on to say in their answer, that neither is instrumental music prohibited in the standards of the church. There are a good many things not prohibited in the standards. The action of the compilers of these decuments being sufficient evidence of their opinion of such matters, no prohibition, nor indeed expression of opinion occurs on matters that to them seemed out of the question-for instance there is nothing to prohibit our young people (in whose behalf many urge the organ innovation from getting up a dance in church, at the close of a congregational meeting—indeed I have heard that such has been done at the close of so-called religious meetings. But that the use of instruments in the worship of God, if not explicitly defined as prohibited is manifestly so by implication can hardly I think be denied. When we have so express directions as to the forms of worship as are laid down in the Directory. and confirmed in the 21st chapter of the Confession of Faith—simple psalmody in each being alone mentioned, and Scripture texts given as proofs which exclude the idea of any instrument—when we have in mind also that the compilers of these standards invariably removed the instruments from their places of worship which had been used in Popish times. John Knox ting, and whose views of Divine truth at least equalled those of our modern advanced men—thus remarks on Matthew, 28th chap, 20th v., ("teaching them to observe all things whatsoever I have commanded you.") "According to this all worshipping, honoring, or cotting to this an worshipping, nonoring, or other services invented by the brain of man in the religion of God without his own ex-press commandment, is idolatry." This prin-ciple not only purified the church of human ciple not only purified the church of human inventions, and popish corruptions, but restored plain singing of psalms, unaccompanied by instrumental music: and in 1644 the commissioners of the General Assembly, Rutherford, Henderson, Baillie and Gillespie, writing from London of the promising changes taking place then in England, say: "We cannot but admire the good hand of God in the great thing done here already," enumerating among other signs of a purer reformation than had signs of a purer reformation than had hitherto existed, "Altars are removed, the great organs at Paul's and Peter's in Westminster are taken down." and yet these organists have the assurance to as sume that the standards of our church, drawn up by such men, give count paner to the use of such instruments in public worship, do not forbid their use, and give this as an authoritative answer to the Rea sons of Dissent, given in by the noble-minded men who at last General Assembly nobly stood in the breach, holding up a bandor because of the truth. When such a document ban have received the approval of our highest church court it is full time mto dust. The shrines and oracles of for the church throughout the whole extent to arouse itself and enquire whether such things be so, and whether that court is in charms. Powers devilish, powers military, powers civil, and powers ecclesiastical, were things be so, and whether that course reality the representative body our Presby-terian polity assumes it to be. I say no B.

George McDonald says: "One thing is clear to me, that no indulgence of passion descroys the spiritual nature so much as re-spectable selfialmest." THE CHRISTIAN TRIUMPHANT.

BY THE REV. W. SMART, PRESCOTT.

and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kent the faith. If enceforth there is laid up for rie a crown of righteoneness, which the Lord, the eighteone Judge, shall give me in that day"

This glowing and heroic language beautifully developes the sentiments and feelings of a Christian's death, and the solemn conviction of his immediate entrance into the sternal world. Our text is a part of an address to a young minister, a convert of Paul, the Apostle of the Gentiles, and Hero of the Apostles. It is also the dying declaration of this faithful and laborious, honored and successful servant of Christ, in the prospect of martyrdom, and of thereby sealing his testimony to the truths of the gospel which he had preached, and the cause of his Divine Redcemer with his blood. All this was designed as an encouragement to Timothy, and to embolden him in the pissecution of ministerial duties, and valuatily to go forward and maintain the cause of the Saviour in the world. The solemn event referred to in the text, his being led to the place of martyrdom, and there to pour out his blood as a feeble offering, or rather as a proof of his attachment to his Divine Lord and Master. Fearful as was such an event, the Apostle declares that he is ready, undaunted by the gloom of the dungeon or the bloody axe of the executioner. He stands ready to pour out his blood as a libation, not as a sacrifice or atonement for his sins, but as a thank-offering to be poured on the sacrifice and atonement of the Son of God. This truly noble man had consecrated his life and energies to the Lord Jesus; he now gives all he has-his vital blood! He was ready, he was willing in this, or in any other way, in life or in death. The ardent desire of his soul was to glorify Christ and win souls to Him. He had been looking for this period, knew that the termination of his life was at hand. With holy confidence, and assured faith in the person and work of Him who loved him, and gave Himself for him, without fear, hurry, or alarm, he goes forth to meet with calm composure, and even triumph the sentence of Nero. We see him with with tranquillity he surveys the scaffold and

firm and steady step walk to the stake apparatus of death. Lol a sunbeam of glory lights up his countenance I with serenity of mind and a heavenly smile playing on his lips, he looks up to heaven, and calmly lays his head on the block. He had set out on the heavenly race; he has now fuished his course and won the prize! He had enlisted under the banner of the Lord Jesus, the Captain of Salvation; he has now fought the good fight, and has come off the field of conflict with triumph! Wimight say of this soldier of the Crosshe was slain in the field of battle, but it was "death in victory!" Yes, this Christian warrior had valiantly contended against the world in its wickedness, and the Prince of Darkness. At Christ's command, and for Christ's sake, he labored night and day. He had suffered perils in every shape, he endured sufferings of every description; he had been the honored instrument of delivering many parts of the world from darkering many parts of the world from dark-ness and ignorance of divine things. Spreading the knowledge of Christ and Him crucified as the only way a sinner can be pardoned, justified, renewed and glorified, an-imated by the spirit of his Master, and burn-ing with ardent love to Him, with holy in-travidity by travelled about the level. trepidity he travelled almost the length and breadth of the Roman Empire, extending the Kingdom of Jesus and the triumphs of His gospel. This he had done by weapons of divine appointment, the faithful preaching of divine truth, carnest prayer, and an unimpeachable example, and patient suffering for his beloved Saviour. Thus Paul not only fought the good fight, finished his course, but he also "kept the faith." We cannot but admire this man from the very first when he assumed the Christian very first when he assumed the Christian profession; for his warmth and decision, humility, love and zeal in the blessed cause he has espoused. Richly embrued with the spirit of Christ, in all truth and sincerity he could call on others, "Bo yo followers of me, as I am of Christ." He kept the faith. He not only treasured up divine truth in his own mind, and in the serent casket of his own become proposed.

serene casket of his own bosom, memory serent casket of his own bosom, memory and happy experience, but acted consistently in not being "ashamed of the Gospel of Christ," but gloried in it as a minister, declaring the whole council of God. In all singleness of heart he gave full proof of his ministry, and pouring out of a full and coming ministry and pouring out of a full and coming ministry. pious mind the precious doctrines of the cross, the hallowed truths of divine revelation that were accompanied with the awakening and converting influence and power of the spirit of God, had made hundreds wise unto salvation. Revivals of true religion followed in his steps. The power of God accompanied his preaching. The Kingdom of Satan was shaken to its centre. The Prince of the power of the air was defeated in every battle. Before this herald of the Cross of Jesus, darkness and super stition and will worship fled; the light of heavenly love and truth and peace was shed on the dark places of the earth, which were full of cruelty. Before the simple preaching of the Apostle Paul, the gorgeous temples of the heathers were demolished.

The bloody altars of the Pagans crumbled

Priests were stripped of their mysteries and

unable to stem the torrent of heavenly

a flood of heavenly light and love and there-

against him," and by divine strength imparted in the hour of peril he overcame and resisted the allurements of the world, the temptations of Satan, and the corruptions of his depraved nature. Led on by the Captain of his salvation, he conquered and subdued his sp. itual enemies. When hard pressed by temptation, unbelief, doubts and fears, the Lord Jesus and his precious promises were as an entrenched camp to his soul. "His place of defence was the munition of rocks." Such have ofwas the munition of rocks." Such have of-ten been the power and numbers of the fors of his soul, peace and comfort, and their determined assaults, that he has frotruth that was to wash away the faith and quently been dispirited, and ready to sur-bloody rites of ancient idolatry, and roll in render, and give up all for lost; but, nerved by the conviction of the momentous results by emancipate man from the thraldom of of the conflict, he applied for fresh arms

all the nations shall know the Lordmen shall be blessed in him, and all nations shall call him blessed." It was the governing desire of this devoted Apostle, in any way to be the means of introducing this happy state, and ultimate design of the gospel in reference to this world. But his great object was to win souls spiritually to Christ, and those who, like him, had given themselves to the Hedeemor, were his real crowns of rejoicing. The Holy Spirit tendered the labours of Paul the aged wonderfully successful in turning many from darkness to light. And now, in review of his past and eventful life, in full view of the bloody death before him, a scene opens to his believing mind full of resplendent glory his believing mind tull of respiencent group and rapturous joy. Though haudeuffed and chained in the prison of Nero, and sur-rounded with all the signuls and apparatus of death, he exultantly exclaims, "I am of death, he exultantly exclaims, "I am ready to be offered, and the time of my de-partura is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is Inid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day.

The text may further suggest the follow ing:

Firstly. The Christian's joy, comfort and strength in the closing scone of life, and the prospect of immediate death. "The time of my departure is at hand."

Secondly. The Christian's triumph in the survey of the victories he has achieved as a good soldier of Jesus Christ. "I have fought a good fight."

Thirdly. The Christian's confidence in the solemn hour of death that he has se-cured and is about to receive the inestim-able prize promised. "I have finished my

Fourthly. The Christian's devout exer ciso of gratitude, love and praise, in the conviction through drune grace that he has in all fidelity espoused and maintained the cause of Christ. "I have kept the faith."

Fifthly. The language of the text presents to us the results of the labours, toils, conflicts and fidelity of the Christian in the glorious reward that awaits him at the close of life. "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me."

1. The Christian's joy, comfort and strength, in the solemn scenes of lite, and the prospect of immediate death. "The time of my departure is at hand."

Death, on our departure from time with all its interests and attachments to eternity, has always been to wise men a subject of serious and anxious reflection and enquiry Without a divine revelation this subject must always be shrouded in darkness, and viewed with painful uncertainty, if not with horror or alarm. This is especially the case when the mind has any just conception of the nature, character, and govern-ment of the Creator, and when guilt awakens the conscience, and remorse fills the soul with bittorness and wee, until one is led to cry out, "Man dieth and giveth up the ghost, and where is he?" To the smitten and impenitent sinner revelation removes the covering from the grave, and presents the fearful retributions of etermty in the threatenings and warnings of the Word of God and the decisions of a final judgment. To the serious and anxious inquirer after truth, to the humble believer who receives and trusts the promises of a bleeding Saviour, who has brought life and immortality to light, and who is the resurcction and the life; revelation lifts up the veil, removes the cloud, and presents to the confiding fol-lower of the Lamb a scene of ineffable love and beauty in the grandeur and glories of an immortal world beyond the tomb. The light of eternity shines on the dark recesses of the dead, and to the boliover strips death of its terrors. While, therefore, the Pilgrim believer is brought to the verge of the unseen world, and in view of the Valley and Shadow of Death through which he has to pass, under the guidance of the Shepherd of Israel he enters with a firm and steady step; with a humble, but with cheerful and confident reliance on the atoning sacrifice and all complete merits and work of Christ, the Christian traveller goes forward, addressing himself to his Divine Leader, nddressing himself to ms Divine Leader, "Yea, though I walk through the Valley and Shadow of Death, I will fear no evil, for thou art with me, thy rod (sceptre) and staff comfort me." It should be, my friends, our earnest desire, accompanied with ferman and offert the companied with ferman and offert. vent prayer and effort, by sovereign grace and mercy in Christ Jesus, to be prepared to meet our death in some such manner as this, either with calm screnity or joyous

triumph. 2. The Christian's triumph in thought of the victories he has achieved as a good soldier of Jesus Christ. "I have fought a good fight."

The Christian on a dying bed not only surveys the path through which he has travelled, and by his heavenly guide safely travelled, and by his heavenly guide salely arrived at the threshold of his heavenly home, but his life has been a warfare, a conflict not only with flesh and blood, but with principalities and powers, with spiritual wickedness in high places. Fully equipped with the arrows of vightenesses have ped with the armour of righteousness, he went forth in his spiritual campaign, and in the strength of the Lord of Hosts he manfully fought the battles of his Lord and Saviour. Earth and Hell were in alliance against him, "but when the enemy came in like a flood, the Lord lifted up a standard sin, and proclaim a true year of Jubilee; and aumunition; and with renewed vigor he will and religious freedom shall be would rush with a shout to the conflict, "Rethe common inheritance of man, when joic not over me; O my enemy, though I fall though the rising to the setting of the sun, Taball arise, though I sait in durings the Lord

will-be a light unto me." He has just been ougaged with his last enemy, Dr. MII! Led on by the Prince of Darkness, the struggle has been hard, but the believer has come off more than a conqueror through Him that leved him; Death is not only disarmed but is destroyed! On the brow of the faithful Christian soldier is the wreath of immored henor and victory. "The chariot of I-rael and the horses thereof" are waitlook on the dying saint; it is the place of weeping with family and friends. The last battle has been fought and won. His trials and troubles no over. All is calm, com-posed and serene. He opens his eyes l He tries to raise his hand; he makes an effort to speak; he rallies! Raising his pale and death-like hand, and with a look of tenderness and love on those dear ones around him, in a clear and distinct voice he says, "O, wonder of wonders, Lam a sinner saved! By the grace of God, I am what I am, an heir of glory!" 'Taking the hand of her who had shared with him in his trials and sympathized with him in his Christian experience, he says, -"I have passed the valley. I am on the borders of the heavenly land; the pearly gates are open. I shall see the King in His beauty. shall soon be in the land where the wicked cease from troubling, where the weary are at rest, and where the inhabitant shall not say, 'I am sick.' I am rendy to be offered; the time of my depriture is at hand. I have fought a good fight. I have kept the faith. I have finished my course; and henceforth there is laid up for me a crown of rightcousness, which the Lord, the rightcous judge, shall give me!" A course of cons judge, shall give me!" A convoy of angels have been in attendance. See! He is taken up in a chariot of fire! "My father, my father, the chariots of Israel, and the horsemen thereof !" "Let me die the death of the righteous, and my last end be like

8. The sentiments of the text viewed as those of a behaving mind are expressive of the inestimable prize the Christian has secured as one that has run the race set be fore him, and is about to receive it from the hands of his God and Saviour at the close of life. "I have finished my course."

The setting out of the Christian in the divine life is scripturally, and very heau-tifully compared to a race, in which he is to contend for the prize of his high calling.

The prize to be won is rused on the pole of the gospel, and is no less than eternal life, accompanied with a crown of rightcousness, with all the distinguishing honors and immunities of immortal royalty, in the palace and court of heaven.

The King, who at an infinite price 1 is purchased, and freely bestows the price assures the racers, that "those who overcome shall sit down with him on his throne. even as he has overcome, and has sat down on his father's throne. And to animate them in the contest, that it is not as m other races where only one can succeed to gain the prize, but in the heavenly race all who so run and reach the goal shall win the prize and be crowned.

At the commencement of the race, the Christian felt athletic and full of ardor. He set out determined by divine and gracious assistance to win the prize; he gathered up his garments, he girt himself with the girdle of truth, stripped himself of every encumbrance, laid aside every weight, and especially the sin that more easily best him; he formed a resolution; he covenanted in divine strength to 'run with patience the race set before him, looking unto Jesus." But by the length of the course, the heat of the sun, the clouds of dust, and various other impediments that frequently arose, the op-position, difficulties, and discouragements that were often thrown in his path, the ungenerous hissings, sneers, and taunts of the spectators, the frequent jostling of those that were running in the same enterprise, he was often tempted, and even ready to give up the contest; but a sight of the prize ahead, and Him who holds it in His his right hand often cheered in his efforts, and nerved him with ronewed strength, and animated with the sublime hope of immortality and glory he steadily persevered in the path of we. doing His path too was sometimes duk-ened with clouds and storms, was often beautifully illuminated by the light from above, the "light that shines more and m to until the perfect day." Altogether he as a running that he will obtain the prize.

prize.

He is now in full sight of the prize, a little more exertion, a little more praving, a little more of strong faith, a little more stretching forth and prome forward, and all will be well. In full sight of the goal-fatigued and wearied, this tand exhausted he falls; but at the feet of Emmanuel, in whose hands is the shining prize. He falls, but he has reached the winning post, and won the prize. In a feeble, but clear and distinct voice, without excitement, in hely calmness looking up, he is heard to say. calmness looking up, he is heard to say. "I have finished my course."

The king upon the throne announces the with his own hand places the unfading crown on the victor's head, and with the plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord"; a thrilling acclammation runs through the multitude of angels and the General Assembly of the spirits of just men made perfect. The universe rings with Alleluias to him that sits upon the throne. "There is joy in heaven over one sinner that repentetly

4. The text presents the Christian in the exercise of devout gratitude, love and praise, in the conscious conviction that through divine grace he has in all fidelity been enabled to espouse and maintain the cause of Christ. "I have kept the faith.

The sacred deposit of the truth, and its possible avowal in an open profession is committed to every believer, fidelity in keeping it from any mixture and alloy of human wisdom, or to make merchandizo of it. The Christian will keep the faith once delivered to the Saints as a precious deposit in the purity of its doctrines, as a sweet, and gracious experience of its power and influence on his own heart, mind and conscionce. And also in its exhibition in his daily walk, character and converse ion-hefore the world. Such a high value does be put on a saving acquaintance with the truths of the glorious Gospel, that he can 9

"Yea, doubtless I count all truly say. things but loss for the excellency of the knowledge of Christ Jesus my Lord."

The Christian, having been divinely in The Christian, maying been unvinely instructed, and made wise unto salvation, having been made free by the fruth as it is in Jesus, and thereby emancipated from the control of the beauty of the control in Jesus, and thereby eminiopated from the thraldom of sin, having shaken of the servitude of Satan, has become the servant of God. Having been delivered from the traditions and from the service of the a form of religion of traditions and core. a form of religion of tradicions and cere-monies he became a disciple of Christ. In spired with a burning zeal for the honon of his God and Saviour he will consecrate his life, his position in society, his learning and his inlents to the spread and triumph of that truth that has made him a blood bought son, and procured for him his free dom from the law of sin and death.

If the Christian is a minister, he will not be ashamed of the Gospel of Carst, bat will declare the whole council of God whether men will hear or forbear. He will spend, and be spent in maintaining, and prospend, and no spentinimanians, and pro-claiming the fath once delivered to the Saints, and thereby distribute among men the unsearchable riches of Christ. He will the uncearemane riches of Christ. He will hold up Christ in his death as the only atonement for human guilt. His perfect obedience and unputed righteousness the only ground of a sinner's justification. The power of divine truth, accompanied by the influence of the Holy Ghost, the only and infallible way by which sinners can be savingly enlightened, regenerated, sanctified. redeemed and glorified.

5. After the labours, toils, conflicts and fidelity, the text presents the Christian triumphent at the close of life in the full assurance of the glorious recompence of reward. "Henceforth there is haid up torms a crown of righteousness which the Lord the righteous judge shall give me."

My dear fellow Christians, amidst your orrows and difficultes, think of the happiness, and blessed termination at the time of your departure, from a life of suffering, mortality and sin, to enter on the sinless and immortal life. From the wearisome read you are journeying to the rest of eternity. From the present perishing ob-jects with which you are surrounded, to the crown of righteousness which fadeth not away which the rightcous Judge shall give away which the rightcous Jurize shall give you. Are you faint in the conflict in fighting the good light of faith? Are you wearied in the race set before you? Do you feel alarmed lest you should not be found faith-ful unto death? Look unto Jesus; He has promised to strengthen you for the combet promised to strengthen you for the combat, and give you victory, to nerve you for your race; in and by him you shall win the Prize. Commit your all to him, and all shall be well. Yes, when the time of your departure is come, you shall acceive the crown, and be admitted into His "presence where there is joy, and at His right hand where here are pleasures for evermore.

O blessed! O glorious state! There those hands that were weak in conflict to wield the sword shall be strong to wave the palm of victory. There their eyes that were often dim with tears and sorrow shall were often dim with tears and sorrow shall see the King in His beauty, and shall gaze with wonder and with rapturous delight on the resplendent glories of the henvenly world. There that head that has been so often full of pains and aches shall be encir-cled with an unfading wreath of overlasting light and glory. There those feet that were thed with the length of the jour eyof his and weary with the toils and fatigues of the race shall ascend the Mount of Zion, enter the New Jerusalem, and walk the golden streets. There that tongue and voice that were often faint and mournful in your pilgrimage shall be sweetly tuned to accompany the harps of gold in the sweet and heavenly music and praise of Him that leved you, and washed you from your sin in His own blood. There your garments shall no longer be soiled with sin, garments shall no longer on some with sin, arrayed in robes of spotless white, oternal purity. There in your Father's House, there in the Palace of the great King your Saviour, there in your overlasting and blessed Home the royal Diadem shall be given you, and placed on your head. There in those glorious regions, in this blessed Home, you shall hunger no more, neither thirst any more, neither shall the sun light on you, nor any heat. The Lamb that is in the midst of the throne shall feed you, and shall lead you unto living fountains of water, and God shall wipe away all tears from your eyes. Be cheered then in the believing view of this triumph and blessed end of a christian life. "And when Christ who is our life shall appear, then shall yo and all who love his appearing, appear with him in glory."

KEEP THY TONGUE.

For all the disorders of the tongue, the remedy must begin at the heart. Purgo the fountain, and then the streams will be clear. Keep thy heart, and then it will be clear. Keep thy heart, and then it will be easy to keep thy tongue. It is a great help in the quality of speech to abate in the quantity; not to speak rashly, but to ponder what we are going to say. "Set a watch before the doors of thy lips." (Ps. cxh. 3.) He bids us not to build it up like a stone wall, that nothing may go in or come out, but he speaks of a door, which may be sometimes onen, aftence shut, buit may be sometimes open, ofttimes shut, but withal to have a watch standing before it continually. A Christian must labor to have his speech as contracted as can be in the things of this earth; and oven in divino things our words should be few and wary. In speaking of the greatest things, it is a great point of wisdom not to speak much. The Apostle James makes it a great character of a Christian's perfection, "If any man offend not in word, the same is a perfect man." But where is that man? Seeing we find mon generally, and most of all ourselves, so far from this, it cannot choose but work this, to stir up ardout desires in us to be removed to that b'essed society where there shall never be a word amiss, nor a word too much.—Leighton.

Some non are called sagacious, merely on account of their avarice: whereas a child can clouch its fist the moment it is born .- Shenstone.

When it is not despicable to be poor, we want fewer things to live in poverty with attaction, then to live magnificantly with telest. At. Heremond.