

declare my statutes, or that thou shouldest take my covenant into thy mouth ? seeing thou hatest instruction, and castest my words behind thee."—Psal. lxxx, 16.—*Golden Rule.*

THINGS I HAVE SEE.

I have seen the most worthless and lazy fellows dress the most fashionably.

I have seen the most talented young men turn tiplers, tobacco chewers, die drunkards.

I have seen men who boasted much of their wealth, who were not able to pay their tailor.

I have seen a lovely young girl marry a rich old bachelor for his wealth : and—

I have seen the same girl die broken hearted within a year.

I have seen the beautiful, and the talented, marry a dashing brainless fop, because he too was rich ; and :

I have seen them ever after drag out a miserable, wretched existence.

INWARD HOLINESS.

BY THE REV. JOHN NORRIS.

"To be carnally minded is death ; but to be spiritually minded is life and peace." (Rom. viii. 6.) It is the inward disposition of the mind that makes all the difference. If this be pure and holy, the whole man is so ; but if this stand not right with God and goodness, it is not all the external conformity in the world that can supply this defect.

It was the conceit of the ancient Jews, that every proselyte of justice, at the very instant when he became so, had a new soul infused into him ; to which opinion our Saviour is supposed to allude in his discourse with Nicodemus. Now though Christianity does not acknowledge a new, that is, another, soul in its converts, yet it requires that the same soul become new. It requires a new frame and temper of spirit. The Christian man is to be born again, and become a new creature ; a creature of another rank and order. And it is the mind and spirit upon which this great transaction is to pass, and which is to be the immediate subject of this extraordinary change. Accordingly, our regeneration is expressed in Scripture by our being "renewed in the spirit of our minds." (Eph. iv. 23.) We must be renewed ; and where ? Not in our body, or outward man, but in our minds. And in what part of the mind ? Not in the inferior part merely ; that which is exercised about objects of sense