

strained neglect of earthly pursuits, and who sought to promote among men a piety which should make them indifferent to the proper avocations of life. And it merits our admiration, that Christianity, which confessedly is above all religions, unearthly and spiritual in its tone of sentiment, in the character of its instructions, and in the purposes it holds of most importance, — does, while calling us to a close walk with God, to high and solemn communion with him by solitary prayer and meditation ; — while commanding us to *set our affections on things above ; — to lay up treasures in Heaven, and to look not at the things which are seen and temporal, but at the things which are unseen and eternal*, — does yet descend to even the smaller particulars which belong to a prudent care for present comfort and well-being ; — teaching, not only to be industrious, but to be frugal ; not only to be faithful, but discreet ; not only to be veracious, but to be no tattlers or busy-bodies ; not only to do good on occasions when the suffering poor claim sympathy, but to be given to hospitality. It were easy to multiply such quotations from the New Testament, as are familiar to every reader, and show upon their very face, how unfounded must be any views of our religion, which represent it as seeking to further men's spiritual interests, without heed to the needs and cares of the present life.

“Some may suppose,” says Owen in his *Treatise on Spiritual Mindedness*, “that to have men spiritually minded, we would make them mopes ; but let not any be mistaken ; I am not to take men out of their lawful earthly occasions, but to bring spiritual thoughts and affections into the management of them all ; a man may do as much work whilst he is spiritual, as whilst he