are it in year. The term of the term of the second of the se

Routh's Corner

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS XVII. 11.

QUEBEC, THURSDAY, MARCH 15, 1849.

Volume V. No. 51.]

THE PARTING SPIRIT. Parewell, then orb of splendour, I need thy light no more to have No brilliance dost thou render, who... The world to which I soar.

the state of the s

nNormun nor moonbeam brightens.
Those regions with a ray,
Ent Godehimself entightens
Their one eternal day.

Parewell, sweet onture ! waving With fruits and flowerets fair; Of these but little craving I it Of awhat thouswell canst spare,-

Only an earthly pillow "To bear my douthecold head; And the turf and drooping willow To deck my lowly bid.

The world to which I'm going Had fairer truit than thine, Life's riversever flowing. And skies that ever shine.

The harps of heaven steal o'er me,
'I see the jusper wall.

Justa who passed before me,
And God, the Judge of all I

## Mermon,

PREACHED ON THE FOURTH SUNDAY ATTUE THE EPIPHANY, 1849, AT ST. JAMES CHURCH, STUARTVILLE, BY R. V. ROGERS, MINISTER.

Published by request.

Hen. 1. part of vv. 1, 2. Whom he hath appointed Heir of all things."

There are two senses, in which the term " Heir of all things wis used. It signifies ---(1) Que who is annextor of anything after the present possessor, (Locke)-(2) newly inheriting an estate,"-(Saift John. Diet). The word in the original signifies, a Legal possessor-one whose title can be supparted by law.

I. There is an estate, into which the Son of God has recently, by comparison, been called to enter; -net as God; -because-in - Universal Proprietor ;- "all things were made by Him;" and therefore all are His; and honour; that He by the grave of God - but as The Saviour.

When, as the God man Mediator. He enterexistence : total don raw duties, and over all things to the Church." (Scott.) obligations: and that new estate and Every sinner that repeateth is a fresh sub-condition was confirmed and established for glory.—Angels rejoice over him. lahed or the resurrection, when He was vine and the chain He as His inheritance by

the Church only; but the world also ;-Lard of Lords."

By and by—He will come again to take Earth; '-when the kingdoms of this world shall become " the kingdoms of our Lord, and of His Christ."

-3 III. Ho is " appointed Heir of all

"The Universal Sovereign has instituted Him, by an act of His own will and power, "Heir of all things;" and, in due time, He will possess all things—The Psalmist declares it as "the decrees" and St. Paul says—
"Ohrist glorified not Himself to be made an Thou art my Son, to day have I begotten Thee, I. c., glorified Him by the appointment of the Art of the appointment of the state of the adignity, a regard for this own honour, as well as the world's good; will secure him in it-"Once have I sworn by my holiness, that I will not lie unto David"-the " covenant"

is "in all'things" well "oldered and sure."— Then Christ "Just reign till He hath put all enemies under His feet"—(1 Cor. xv-

IV. At present This Inheritance of the Lord Jesus Christ, is in Reversion -- Even et head over all things to the Church"--His to be redeemed and sanctified, shall be where Beginning of the providence ordereth all He is, beholding His glory thines in Heaven and Earth? - He walks They who have followed Him in the rege

Hereafter, however, the Church shall be abolared as His which Henced and Earth bill bill in Proclaming the Lord God omhipotent reigneth "Then" the marriage of the Lambyincome, sand His wife hath made a Hersell's ready! "then "the holy city, new bna :, med statiwellewbyllnib in the bird inoity.

Church is the agency, which the heir will heirs; heirs of God and joint heirs with use to put Himself in possession of all things; just as it is, that by the body, the head executes its plans (see Rom. xix. 11-17). It land of Canaan was gained. It will be so with the Church Christian, and the world that is now.

switte how that the chin the manuface being a me

VI. The present and future glories of Christ are consequences of His sufferings, according to the terms of the covenantwhen His soul shall make an offering for sin He shall see His seed ... (Is. LIII. 10. margin.) The rescue of His people from sin and death,-His power over them as King in ing of His Spirit, giving them grace to help in every time of need, enabling them to live to the power and glory of His grace---then dividing the spoil with the strong, -- is, " because he hath poured out His soul unto death." He is the attraction to His Church, ince He was lifted up on the cross, as He Hamself soid-" I, if I be lifted up, will draw all men unto me"-so that St. Paul says,to us there is one Lord Jesus Christ, by whom are all things, and we by Him." (1 Cor. viii. 6.)—The Lord of His redeemed people, and of all things for their benefit (Scott)-The heir differing nothing from a servant, though Lord of all-in the way to the crown fle endured the Cross; was humbled before He was exalted .- He is the gram of seed falling into the ground; to the ye perishing but really the germ of a future goodly seed;-" He shall see His seed, and the pleasure of the Lord shall prosper in His hands."

There are (1) Present, as well as (2) Fature glories of Christ. Both are implied in the expression—" Thou hast put all things under His feet."

Though-alas!-for this world's happiness-" we see not yet all things put under Hum" (Heb. ii. 8) " but we see Jesus, who this contactor, Ho is, what he ever has been, was made a little lower than the angels for the suffering of death, crowned with glory might taste death for every man'; - Josas placed on the mediatorial throne invested estimo the world, the took, as it were, a new with universal dominion, and made "Head

The subject of redeeming love himself gloriis accounted to be the Son of God with her the Saviour in his body and in his spirit, powers the first-hegulten from the Even the thoughtless world is compelled to dead." - Then thou Son was sent into the bear its part in ascribing glory to redeeming love; for, when they see one, now preachran of Mittate The Church is, in a peculiar ing by his live that faith which once he #2[22,116] helicological. The sacred writer sought to destroy—then they glorify God in says.—The cause girls his own hy to one house; how far more glorious do Jefurchase;—the purchase of His own blood—su's power and love appear, when nations are speaks of Hill est Heir of all things," not cruelty, become enlightened, through the " the heather His man vance, and the utmost when, convinced of the nothingness of their par e-of the earth His possession. - His gods many and fords many, "they east vague written, is " King of Lings, and their idols to the it des and to the bats."-Songs of praise, equally sweet, and loud and long, ascribe "glory to the righteous one." possession of His inheritance; - the Church when the nominal christian becomes real; prepared by His own grace and power; the when the prodigal returns from the error of world, ripe for ruin, to be destroyed; to be his way; when the backshider is heard insucceeded by "new Heavens and a new viting and encouraging—"come and let us calmly resolving-"I will arise and go to my Father!"-

John saw " Him that is faithful and true," and "on his head were many crowns"-(Rev. xix. 12.) -- This denotes not only the extent of his authority as Creator of the world; but His many victories as " Head over all things to His Church." (Scott.)

Observe-St. John sees the Saciour's coronation after the destruction of the Ro-High Priest, but He that said unto him, man Apostacy, (xviii)-and when He goes forth to judge, and make war with, and smite, the nations who have been leagued with Antichrist .- His crowns betoken Him "King of kings and Lord of lords," 'Then - as "Lord of all," His kingdom shall rule over and in all-" the kingdoms of this world shall become the kingdoms of our Lord and of His Christ,"-Then-he shall be proclaimed by universal suffrage, not Ueir of-hut possessor of-all things !

VII. It is a thought almost too large for our mind's grap, and yet it is a revealed truth ;- that-in all these glories, His the Church--- the vineyard of the Lord of redeemed people shall bear a part.—The Hosts''-- is "let out to husbandmen" to Church which is His body is to be the macultivate. Christ has not as it were, this part of nifested " fulness of Him that filleth all in His estate in His own hands.—True-as all."—Those whom God hath given to Him,

in the midst of the churches seeing, if not neration, having suffered with Him, will be and previous of all things, and making all things, and making all things, and making all things, and making all things, and together. Associates in the judgment, awards, work together for good: but His ment, they will judge Angels. Is Christ visible Chartel is managed by men, as "the "their of all things"—believers are "heirs of God and joint heirs with Christ."—They and previously to sare and provide for "They are called to inherit a blessing—(1 Pet. iii. 9) are called to inherit a blessing—(1 Pet. iii. 9)
"The that overcometh shall inherit all things." -(Ray, xxi. 7.) Then, both for the Redeemer and the redeemed there is reserved San inheritance"-according to His own promise-" as I have overcome, and ain set! lown with my Pather in Ilis throne, so shall Jerusalem, will come down from Henven; as 'to overcome and sit down with mo on my a bride adorned for her, bushand, "-then throng" realizing the truth — If we have "Harold, the tabernoole of God shall be with the pinned together in the likeness of His death, we shall be also in the likeness of His

Christ." Faith, then, is the link which joins the believer to his reward .- That faith "is the gift of God."-The reward, then, is was so, when, by the Jewish Church, the "of grace not of debt" !- " Father, I will that they also whom Thou hast given me, be with me where I am"-proclaims the ground of the sinner's acceptance, and the saint's reward!

to half of the friends of miasters

Let me point out the analogy between the Saviour and the saved .--

1. Christ is "appointed heir of all

St. Paul says,—" God hath appointed us to obtain salvation through our Lord Jesus Zion, --His power in them, by the indwell-Christ'-(1 Thess. v. 9.)-You see, thereing of His Spirit, giving them grace to help fore, that in neither is it matter of chance. Both is the effect of predeterminate counsel and foreknowledge.

> 2. The Son of God is "heir of all things." The hope to which believers are called by the Gospel is " the riches of the glory of His inheritance in the saints" (Eph. i. 18)-the inheritance of all things.

3. The Power of God is equally manifested in both.- It is called the "exceeding greatness of his power to usward who believe"- (19, 20)-witnessed in-the resurrection of both ;-the ascension of both. 4. The (ilory of both is from the exercise

of God's power. "He" (God the Father) set Him (Christ) at His own right hand, far above all principality and power."

"To him that overcometh will I grant to sit with me on my throne"-speaks the cause of the future glories of the redeemed.

5. The Dignity of both, is alike. The throne of the Son of God is at the Father's right hand—the seats of the sons of and action of a living creature.—The thought God are, says Jesus, " with me on my throne."

Their Sovereignty :- " Far above all principality and power"-declares that of the Redeemer,-"Thou hast made of us Kings and Priests unto God"-is the patent of the believer's royalty !-

6. The Superiority of each, to all besides, will be admitted by all. "At the name of Jesus every knee shall

bow." (Phil. ii. 9, 10, 14) "Wisdom shall be justified of her child-

ren."-" He that confesseth me before men, him will I also confess, before my Father and before his hely Angels. Augels will form a circle further off from

the throne than the redeemed sinners. 7. Is Christ the image of the invisible

God?-Christians are the image and likeness of Christ. Is He first-born among many brethren !-

Believers are born again of God the Holy (Thost Is He Creator of all things?-The Redeemed will be "to the praise of the glory of

les grace," as " new creatures in Christ Jesu: Does He uphold all things ?- The Church "the pillar and ground of the truth."

If He be head:-Believers are members Did the divine fulness dwell in Him?-Believers have received of that fulness;are "the falness of Him that flicth all in

But we must pause.

Beloved Brethren, it has been my endeavour, from the words-" Heir of all things," (1.) to lead you to consider the superiority of Christ, as the God-man Mediator, -to all created beings, " whether they be thrones or dominions, principalities or powers"-" having been made so much better than the angets, as He hath by inheritance obtained a more excellent name than they.' Heb. i. 4.)

(2.) From considering the position of the Head, according to the word and counsels of God, we have been taught what is, and will be, the condition of the body of .Christ -His ransomed Church ;-(for where the Head is, there the body must be: \-bothnow, Heirs; -hereafter, Possessors of All THINGS !— For what purpose? To provoke you to jealousy !—You see your " high calling of God in Christ Jesus : - now, I wish to lead you to suspect ;- to doubt ;- to deon your doubts, by questioning your-selves, whether, though a promise, so great and glorioue—for a time—a little lower than the angels; through elernity-crowned with glory and honour-though this promise is left you-Any of you are seeming to come short of it!

Brethren !- Either what has been said is true or false.-If a truth, then nothing can be half so important !- But are you acting as if it were " the truth as it is in Jesus?" Can He "whose eyes are as a flame of fire"-" who searcheth the hearts"-can He testify to your constant, persevering, endenvour " to make your calling and election

Brethren !- Our great Teacher saith-The kingdom of God suffereth violence, and the violent take it by force."-It is only to he gotten by force-the force of faith. of prayer, watching noto prayer, resisting, suriving against sin !- Are you thus striving for the mastery ?--It is they who ask, that receive; that seek, who find; that knock, to whom the door of Heaven is opened.— Are you thus asking in prayer, sceking by importunate prayer, musting with that patient perseverance, which will take no deninl ?-laying fast hold on the promise with

The words are strictly applicable-They were spoken to such as you,-professed members of Christ's Church!

Consider-1, Your Character-" Holy

of the heavenly calling;" III. Your Duty-" Consider the Apostle and High Priest of your profession, Christ Jesus"-- Christ's faithfulness as an

example for you.

1. "Brethren,"—the Brethren of Christ,
—sharing his love,—returning His love rejoicing in His love, proving your love to Hun by love to the brotherhood.

" Holy Brethren,"-holy as Christ is holy -making holiness your daily persuit,-holiness the bond of your union both with Him and with each other.

II. Your Privilege-partakers with Christ of the cailing of the God of Heaven,-to Heaven,-to share with Him and with each other the joys of Heaven !- Not Spectators, -seeing the happiness of others; but "Partakers," -to take a part ;-your own part, as the ransomed of the Lord :-- to inherit the blessing-at your Saviour's right hand.

111. Your Duty is consideration-Consider."

" My people doth not consider"-was God's complaint of His Jewish people:want of that serious thought-such as the subject of heaven and hell-life and death should have, is the complaint of the profeesed servants of Christ .- The thought of your " high calling of God in Christ Jesus" may pass through your mind, but it is " like a shadow that departeth." The thought does not take to itself a body, with the life of being called to holiness, to heaven, brings no resolve, with full purpose of heart, to obtain the first, as the assurance of, and preparation for, the last.

Further-What is to be the subject of your consideration ?

"The Apostie and High Priest of your profession, Christ Jesus"-This is to be the object of thought-full of care and anxiety.

As the Apostle: the messenger, - of that which you profess, as Christians, to believeyou are to think of His message. He is "the messenger of the covenant;" and bears a message to the soul of each of you;-a messinge so important that life or death hangs on your reception or rejection of it !- Is this message thought of by you as one of life and death !-Do you read it as telling the way of escape from death and ruin ?-Are you giving all diligence to follow its instructions, to the very letter?

which you profess is "worthy of all acceptation."—The message which He, brings is about Himself; His sacrifice, atoning for your sin; His intercession, pleading for your pardon; for grace to help in every His possession of the house with many mansions for you; His living and reigning for you; His coming again, and receiving you to Hunselt!

ment-yourselves are proof of the work of intercession, for had He ceased to plead, the long-suffering of God had ceased .-Your profession of faith is assurance that the sound of the Gospel has come unto you through His Apostleship; for "how could you hear without a preacher; and how

could be preach except be were sent ?" Beloved!-Have you learnt a lesson o faithfulness to Him-who has appointed you to salvation with its untold blessings -To yourselves -so that being "faithful unto death, ye may receive a crown of

Are you faithful to the instructions, and the light, which you have received;knowing the Lord's will, are you doing it?

Are you faithful to your heavenly calling-living a life of faith and love; -looking forward to the inheritance where nothing that defileth entereth-but where all is holiness and happingss !- Are you girding up the lours of your mind?"

Let us "henceforth be no more children tossed to and fro." (Eph. iv. 14.) Who could believe that the greater portion of us had any better hope than the earth we trend on !- Our minds are earthly-so our pursuits—we seem salisfied—content to iave il so.

Did an inhabitant of another world enter our assemblies, and behold the indifference plainly seen in the countenances of too many; -more--could be mingle with the congregation as they depart; and overhear the conversation -- not of what they have just heard-not like the disciples in their way to Emmans, talking together of all these things ;- (Luke xxiv. 14.) but weekday topics, and pursuits, and plans ; -could he become your companion during the whole of your leisure hours-could he Christ?"- I leave tyou to decide the ques-Brethren 1-Look around on whotever

be manifest. His redeemed and sanctified, faith in Christ Jesus"-" If children, then | your profession, Christ Jesus"-(11ch. day of God, wherein the heavens being on uncertain we are of the continuance of our fire shall be dissolved, and the elements time and season of grace. shall melt with fervent heat?-Nevertheless we, according to His promise, look for aright, we ought to lay hold of all the specinew heavens, and a new earth, wherein al seasons and peculiar opportunities, which dwelleth righteousness. Wherefore, be- God puts into our hand for this end; these Brethren;" loved, seeing that ye look for such things, will deserve to be particularly considered by 11. Your Privilege—"Partakers be diligent that ye may be found of Him in us. But since it is the work of prudence, peace, without spot and himseless.

know these things before, beware lest ye in order to a right improvement of them acwicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ .- To Him be glory both now and for ever. Amen." (2 Pet. iii. 11-14, 17, 18.)

MAKE THE MOST OF TIME.

Though we are not to live to see the great and final destruction of the Papacy, the blessed Millennium, or Christ's last coming to judge the world: yet seeing death is the equivalent of all these to us, if we be so happy as to get into Paradise; we ought therefore accordingly to spend and improve our time, that we may partake of the future glory when we go hence.

I say death is the equivalent of all these things to us, if we be so happy as to get into Paradise. For then we shall get the conquest over all Antichristian enemies, and be with Christ in a better state than any carthly Millennium can be supposed to be, waiting until he come to judge the world, and till we appear also with him in glory, having reassumed our then glorious bodies.

Improve your time, therefore, and all the opportunities and advantages of it, with your utmost diligence and seriousness, as remembering that ye are dying and accountable creatures, and that your time is given you for this very end, that ye may prepare for a better world.

And now that we see the beginning, not only give a further vent to my zeal and concern for your souls' good, upon this great and practical head, viz. the improvement of time I am gone, I may, by what I have said, and those that survive me, and even (if this discourse last so long) to succeeding generations also. And I suppose ye will the more readily bear with me in this, when ye remember with what unanimity and importunity ye desired me to print a sermon on this head which I preached on New-year's day, 1699, from Psal. 90. v. 12. For seeing I was prevented in yielding to your desire then, I shall lay hold on this opportunity to make amends, in some measure at least, for that Again-He is the High Priest of that seeming neglect, by presenting you with some useful hints on this subject.

And here, as I begin to speak upon this head, the story of Xerxes comes to my remembrance; who, when he saw his vast time of need; His entrance into Heaven; (with whom he expected to have swallowed that appointed Him, as Moses was in all his house." (Heb. iii. 2)—"It is finished"—speaks the completion of His work of atonehave finished their course, and be gathered ences therouf, especially such as are sensible into heaven or hell; new actors coming up and peculiar! on the stage in their stead. And yet, while I lengthen out my meditation to the end of a century, I find just reason to contract my ought to set about the improving of our time thoughts, and suppose I see both you and all as early as we can, without any delay or others, that crowd our streets and places of procrastination in a matter of this weight and worship, or fill remoter islands and continents, gradually dropping into an eternity, some this year, some the next, and so on. But to proceed to the consideration of the

you what we are to understand by the im. provement of time; seeing this is too plain to need any explication in a general sense. And neither can it be dark to Christians, in a spiritual sense; for it can denote nothing else, but such a national and religious regulation of our time, and disposal of our talents and opportunities, especially as we live under the advantages and means of the gospel, that we may ever be occupied in doing and getting good, so as to find favour in the sight of God, and attain afterwards to the happy enjoyment of him. For seeing, as the apostle says, now is our accepted time and day selves that we receive not the grace of God in vain. We ought to reckon therefore that this space of our life is given us, that we may be taken up in promoting the honour of God and our own and other men's good, as being, in all these respects, in a state of trial. Let us therefore improve our time, by labouring to gain our own assent, and consent fully to the terms of the gospel; by studying the word of God more and more jiby a glose and importial trial of ourselves silvy frequent and fervent prayer; and by an universal and constant obedience to all Gods laws and institutions. And let us argue ourselves. into this as our duty, by considering, how think that you beligge, what you profess to dearly our Lord Jesus has purchased out day, be, - Heirs of God, and joint heirs with of grace and apportunity of salvation is how many have been damued and lost for every they shall be also in the themes of this photole midded himself in the stands of the s how dreadful the condemnation of such will,

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And seeing, in order to improve time

loved, seeing that ye look for such things, will deserve to be particularly considered by that every man know and observe his own "Ye therefore, beloved, seeing ye circumstances and providential occurrences, also, being led away with the error of the cordingly; all that I can do here, is to hint at some generals this way. Therefore 1. Let me advise you to make a right improvement of the circumstances of your outward lot in the world. Are you in a state of prosperity? then be thankful to your gracious Benefactor. Are ye honoured? improve this, that God may be honoured through you. Are ye in any place of power and authority ? lay yourselves out to advance the kingdom of God among men. Are ye rich? remember what Solomon says, that wisdom is good with an inheritance; and therefore serve God with what he gives you. But if ye be in adversity, despond not: but remember. that as prosperity gives men greater advantages for doing good; adversity affords more seasons usually for getting good. For in the day of adversity we are more ready to think and consider, than in the time of prosperity, as Solomon says: for then is the time and season, to consider the vanity and uncertainty of the world, to know ourselves better and God more, and to prepare more readily and thoroughly for another world, 2. Improve your circumstances, in relation to company or retirement. If ye be hurried with company, labour to gain that by them which may in some measure make up your loss of time. If ye can get no good from them, then study if possible to do them good, by insinuating what may tend to their advantage: and then ye can have no reason to reckon your time lost. But if ye enjoy the company of good and wise men, it is not of a new year, but of a new age, I must to be believed what profit and advantage may be got by mutual discourses to edification, where men are communicative, and can bear with different apprehensions about with respect to the upper world; that when things, without running into heats and quarrellings. But if we are shut out from comam about to say, continue to speak still to pany, we may justly look upon solitude and retirement as a happy opportunity of advantage and profit, if we do but know how to improve the same, by filling up such seasons. with study, meditation, and prayer. 3. Improve the means and opportunities of grace and salvation. For, the end of all that Christ has suffered and done for us, is to redeem us from all iniquity, and to purify unto himself a people zealous of good works. Therefore let us so hear the word preached, and so joinwith the prayers of the Church, and so partake of the ordinances of Christ, particular, ly that of the Lord's Supper; that we may be built up a spiritual house, as lively etones concurring to the raising up of such an edifice; and that we may become also a holy army of a thousand thousand men march by priesthood, to offer up spiritual sacrifices, acceptable by Jesus Christ to God. And up the poor Grecians) is reported to have 4. if at any time or upon any occasion, ye wept, upon his thought, that before a hundred | find the Spirit of God to move your thoughts years should run out, none of all that multi- and affections more sensibly than usually, as After all,—the peculiar point for your before the end of that very year, he was to old: oh! my friends, neglect not such a fair consideration is Christ's faithfulness in the see the destruction of almost all of them, gale and favourable opportunity; but imdischarge of His duties as Apostle and and draw his last breath himself also. For prove this happy season, and strike the iron High Priest—" who was faithful to Him methinks it is a serious and weighty thing, to when hot and malleable. For how dreadful

> But seeing, to begin aright is one great mean to carry on any thing successfully, we moment. For it is only our present time that we can reckon our's. For as our yesterdays are irrecoverable; so our to-morrows are but may-be's and uncertainties. Theresubject in hand; I suppose I need not tell fore we are always called to hear God's voice, to-day, if ye will do it at all. And therefore let us not delay, but make haste, to keep God's righteous and holy commandments.

Now if we would improve our .time and . life to advantage this way, let us be sure not to. neglect the morning of time. And here then let me put you in mind of four mornings of time. The 1. is the morning of your life, i. e., the time of your youth, health and strength. Such of you, as have lost this! season in whole or in part, pray double, your diligence, in the improvement of what remains of your time. But such of you as of salvation, we ought to take heed to our are young, be advised to remember votice Creator in the days of your youth, and aer so as ye may afterwards look linck upon your past days with satisfaction and pleasure. 2. The morning of every day is a time to be peculiarly improved for God and your own! good : for the doing so has a mighty influence upon us as to the right spending of the rest of the day. It is a season, that is not miy amica musis, a friend to study as the old saving is, but that it is favourable also: orationi et devotioni, to prayer and devote tion: for while our minds are fresh and uted disturbed with the hurries of company and: business, it is certainly the fittest time vion duty us well as study. And therefore the saints of old were careful not to neglect this. season: 3. Linprove the morning aftevery, week carefully, viz. the Lindle Daying For by their not improving this takent of times as we discharge our duty then, we mayiex! pent God's blossing through the week mibro