

The Bazaar.

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

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LONGING FOR FREEDOM.

Why, Oh my soul, should earthly joys
Delude thee prisoner here below?
The richest gems are trifling toys,
Compared with those believers know.

How glorious their immortal crowns,
More dazzling bright than mid-day sun;
Jesus their happy souls adorn
With wreaths, which he himself hath won.

How vain are all the scenes of earth,
Beneath their own exalted view!
They feel the honours of their birth,—
The friends of God, and angels too.

Oh! blissful state of holy joy!
Awake, my soul, and upward soar;
Thy rebel passions now destroy,
Let earth engross thy heart no more.

Yet, Lord! I look alone to thee:
Exalt thy sovereign, saving power;
Oh! set my captive spirit free,
Be this redemption's joyful hour.

From "Christian Retirement," being appended to the article following on this page, headed "Danger of Riches."

EVANGELICAL INSTRUCTION, AFTER THE PATTERN OF THE APOSTLE PAUL.

From the Bishop of Calcutta's Expository Lectures on Epistle to the Colossians. After stating "The practical end in view of Christianity" and "In what manner this high end of Christianity is produced, and how it stands connected with the peculiar doctrines of the Gospel," the author proceeds, in the following article, to show "in what manner this doctrine of Christ, which is thus essential to the production of the internal work of grace, is to be proposed and enforced."

Our doctrine and course of instruction must resemble those of St. Paul, if the converts are to be like his; not only must the truths themselves be of the same kind as the apostle's, but the manner of stating them, the address, the proportion, the distribution of their parts, the accompanying affections, the object in view must be like his. There must be a thorough understanding and a firm hold of "the mystery of God, and of the Father, and of Christ," or we can never teach it. "Christ the hope of glory," must be the sum of our faith, as it was of the apostle's; "Christ our all and in all, Christ our head," our "reconciliation," our "life," our complete, adequate, and exclusive Saviour and Mediator. Then we shall preach as St. Paul did.

In the next place, we must use largely the very language of St. Paul and the other inspired writers, and incorporate it with our own doctrines, or we shall fail in imitating them. The far greater part of our instructions in public and private should be composed of holy Scripture wisely explained and applied. Mere strings of texts, indeed, repeated without feeling or propriety, are of little or no value; but Scripture richly wrought into our discourses and supporting all we advance, is the "incorruptible seed" of the divine life. If we shun the language of St. Paul, we shall not long retain the Gospel he proclaimed; he must live and speak in us and by us.

Again, Christ in all his glory, all his complete work, all his offices, must be known and acknowledged to be the daily food of the soul, the motive of all duty, the source of all strength, the consolation under all afflictions. We must not put Christ on one side, as it were, as having wrought redemption, indeed, but as not necessary to be presented in every exhortation; or imagine that great festivals or set occasions of proving his divinity or atonement may well recall him to our minds; but that for the rest, it is enough for us to dwell on duties, and the mortification of sin, and parables, and the proverbs, psalms, and sermon on the mount. This is a fatal mistake. The cold essay on subordinate matters starves the soul. Details of morals are what Aristotle, Cicero, or Epictetus, might teach. Minute historical criticism, disquisitions on parables, mystical devotion, declamations on the brevity of life, are inefficient to the awakening and instructing of man dead in sin. Christ must be the prominent person throughout our ministry, as in the Epistle before us, or we shall totally fail. We are not to be Jewish preachers, nor followers merely of John Baptist, but preachers of the Gospel of Christ our Lord.

Once more; all St. Paul's doctrine was intermingled with earnestness and meaning, with experience and love, with spiritual feelings and affections, with the conflict of prayer and humility of soul, and with the unaffected reliance on the operations of grace to make them successful; so must ours. Our doctrine must lead directly to conversion of heart, and faith, and holy love. Our creeds, and articles, and summaries of theology are only the rudiments of piety. All the doctrinal statements in either Testament are interwoven with practical results, are dipped in the heart, are not introduced abstractedly, but clothed with circumstances, and directed to some immediate and high practical design. All the vast and mysterious scheme of redemption is subservient to the bringing man back to spiritual feelings and duties. So the doctrine of the Holy Ghost; so the vital and all-comprehensive mystery of the Trinity of persons in the one adorable Godhead—nothing is abstract and speculative.

And the reason why God is pleased to raise up strenuous defenders of the faith from age to age, to refute the erroneous systems of idolatry and superstition which Satan invents and aids, is, that error blights the tender plants of grace. Their growth is stunted. It is a mephitic atmosphere. As divine truth imprints God's image upon us, so Satanic lies imprint that of the devil. The Lord, therefore, "when the enemy comes in like a flood, lifts up a standard against him." Every word of St. Paul's doctrine in this Epistle is imbedded in the inmost soul of the writer, and aimed direct at the heart of the converts. His tears and prayers accompany every exhortation. There is as little as possible of man and outward matters, to make room for the grandeur of Christ and the work of his Spirit in us and by us. As a "nurse cherisheth her own children, so was he gentle among them, willing to impart unto them, not the Gospel of God only, but also his own soul, because they were dear unto him."

Further, diligent study in the closet must be employed in our preparation for public duty, if we would resemble St. Paul. The address and wisdom, the fortitude and tenderness, the choice of topics and proportion of different truths which he had by inspiration, we must acquire by study of the Scriptures, meditation, prayer, a deep acquaintance with our own hearts, a consideration of all the classes of persons we have to instruct, and an imitation of the prophets of old and of our Lord in the New Testament.

We must not "offer to God that which costs us nothing." We must "rightly divide the word of truth. We must, as a prudent" house-holder, bring out of our treasury things new and old." We must let "the word of Christ dwell in us richly in all wisdom."

Further, a wise regard should be paid to the circumstances of our congregation, and the prevalence of any species of error amongst them. This was St. Paul's practice. Every verse of his epistle had a reference to the false teachers creeping in amongst the Colossians, and beguiling their souls. Thus cautions must be wisely given by us also, and worked into our ordinary discourses, from time to time, without too much detail. And whilst we correct one class of errors, we must take care not to run into those of an opposite extreme. St. Paul, in the midst of his fervent argument, unites "order with steadfastness in the faith of Christ;" and after having pointedly condemned angel-worship and vain superstition, he returns to the main and practical characteristics of Christianity; for cautions and warnings will not of themselves feed the soul; they must be united with direct evangelical instruction.

Once more, love must be the prominent feature apparent in our ministry; "love to all the saints in Christ Jesus;" charity "which heareth all things, believeth all things, hopeth all things, endureth all things;" love for the souls of those whom we address; grief if we are compelled to use harshness; freedom from all personal ends and private feelings, and irritation of temper, and an evident desire to do good in the highest sense and largest measure to the bodies and souls of those whom we address;—benevolence is an universal language.

Lastly, our labours and conversation in the family and the church must support and not contradict our public and private instructions. Our discourses are not all our ministry—far from it. Public prayers and sacraments, the habitual deportment, the visits to the sick and the well, the word, spirit, charity, patience, faith, purity, meekness, of the minister, must show what we mean by Christianity. St. Paul's catalogue of his labours and toil, and his meekness and patience under them, may teach us what should be ours. Our flocks look, not only to what we say, but to what we do, and interpret the one by the other.

Allow me, therefore, to ask here, again, is this model of St. Paul's manner of inculcating the gospel that which we propose to ourselves? Are we aiming to be "wise to win souls?" Do we cast about how we may best present truth, awaken the conscience, console the contrite in spirit, alarm the infidel, detect the false professor in our flocks? Is our ministry our joy, our honour, our study, the passion of our lives? Do we aim at fulfilling our ordination vows, in the entire amplitude of their meaning and authority? Is our ministry such, that if St. Paul were to be present, he might say, "That is what I intended in my Epistle to the Colossians church? Does love pervade our ministry; Christ fill the field of vision; wisdom and address control our speech; the varied circumstances of our flock occupy our waking and sleeping thoughts; the errors prevailing around us excite our caution and our fear, and dictate preventative topics of instruction? Have we, above all, the first principle of a faithful ministry in the life of God in our own souls? Are we ourselves seeking for honour, and glory, and immortality and eternal life? An unconverted minister is not likely to be the means of converting others to a religion which he has never felt and does not understand."

GLEANINGS FROM CHARLES SIMEON.

His MIND ON PREACHING SERMONS WRITTEN OR UNWRITTEN.—Prefixed to a Sermon and four Skeletons of Sermons published in 1736.

Archbishop Secker, in his last Charge, after observing in reference to the matter of our sermons, "We have, in fact, lost many of our people to sectaries; by not preaching in a manner sufficiently evangelical;" adds, in reference to the manner of our preaching, "There is a middle way, used by our predecessors, of setting down in short notes the method and principal heads, and enlarging on them in such words as present themselves at the time; perhaps, duly managed, this is the best." He then proceeds to express his disapprobation of what is called, mandating of sermons, or repeating them from memory. This custom obtains much among foreign Divines, and throughout the whole Church of Scotland; and in the Statute book of our University there is an order from King Charles II. that this should be practised by all the Clergy, as well when preaching before the University and at Court, as before any common audience." This shews at least that, if a minister had thoroughly studied his discourse, it was deemed no objection against him, that he delivered it without book. But the way

* Mr. Vice-chancellor and Gentlemen,
Whereas his Majesty is informed, that the practice of reading Sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty hath commanded me to signify to you his pleasure, that the said practice, which took beginning with the disorders of the late times, be wholly laid aside, and that the aforesaid Preachers deliver their sermons both in Latin and English by memory or without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of all foreign Churches, to the custom of the University heretofore, and the nature and intention of that holy exercise. And that his Majesty's commands in the premises may be duly regarded and observed; this further pleasure is, that the names of all such ecclesiastical persons, as shall continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice-chancellor for the time being, upon pain of his Majesty's displeasure.
Oct. 8, 1664.
MONMOUTH.

proposed by Archbishop Secker seems far preferable on account of the unnecessary increase of labour to the minister, and because the repeating of a sermon will most generally appear, as the Archbishop justly expresses it, like "the saying of a lesson." Many other authorities of the greatest note might be adduced, (as those of Bishop Wilkins, Bishop Burnet, Archbishop of Cambray, &c.) if it were the author's wish to vindicate this mode of preaching; but he is far from thinking it proper for all persons, or in all places. He considers it, however, as extremely useful, where a minister's talents will admit of it. But, after all, the great concern both of ministers and private Christians is, to enjoy the blessing of God upon their own souls. In whatever manner the Truth may be delivered, whether from a written discourse, or memoriter, or from a well-digested plan, they may expect that God will accompany it with a divine energy, if they be looking up to him in the exercise of faith and prayer. In this hope, the following Sermon, and the Skeletons annexed to it, are sent forth into the world: and if by means of them the excellency of the Gospel may be more clearly seen, its importance more deeply felt, and its strengthening, comforting, sanctifying efficacy more richly experienced, the Author's labours will be abundantly repaid.

His VIEWS ON THE NEW BIRTH:—extracted by his biographer (Rev. W. Carus) from "Appeal to men of wisdom and candour."—We now come to state what our views of the subjects really are:—We have before shown, that man by nature has nothing in him that is spiritually good, or good towards God. But in order to be made meet for heaven, he must be made spiritually good; that is, he must love what God loves, and hate what God hates; and be, and do, what God commands. Does God hate sin in all its branches? he must hate it too, and loathe and abhor himself for having ever committed it. Does God love holiness? he also must love a holy God, and holy exercises, and holy affections; and must so love holy things, as to make them the continual objects of his most earnest pursuit; in relation to every thing that is holy and heavenly, the same mind must be in him that was in Christ Jesus." Has God required him to come as a weary and heavy-laden sinner to Jesus, and to live altogether by faith in Christ, for wisdom, and righteousness, and sanctification, and redemption; and to glory not in any human strength or goodness, but wholly and exclusively in the Lord Jesus Christ? the man's mind must be brought to this, and Christ must be exceeding precious to him in all these points of view; yea, he must "determine to know nothing and to rejoice in nothing, but Christ and him crucified." These views and these principles must not rest as mere notions in the head, but must be wrought into the heart and exhibited in the whole of the life and conversation.

This change far exceeds the power of fallen man. Whatever powers you may be pleased to invest him with, they fall very short of this. A resemblance of these things he may put on; but he cannot form them really and truly in his heart. This is the work of the Spirit of God, who is promised to us for this very end; "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments to do them." As to the mode of effecting this great work, we have already observed, the Spirit is not restricted; but whenever it is truly effected, then we say, that the man is born again, and born of the Spirit; and the change that has taken place within him, we call the new birth.

Now the question is, whether this be the new birth or not? and whether we do right in insisting upon it as necessary to man's salvation?

In answer to this we reply, not only that the Scriptures call this a new birth, a new creation, a being born of God, and a being born of the Spirit, but that an experience of it is predicated of all who are in a state of favour with God now or shall find admission into his kingdom hereafter. "If any man be in Christ, he is a new creature, or a new creation," says the apostle: "old things are passed away; behold all things are become new." And our Lord, with repeated asseverations, says to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

These declarations of our Lord to Nicodemus are peculiarly strong; because the import of them cannot without any appearance of reason be explained away. Some, indeed, have endeavoured to explain this of baptism; but I wish that those, who think it can bear that construction, would see what sense they can on that supposition make of the whole context. Let us suppose for a moment that baptism is the new birth, and that baptism was the point which our Lord so strongly insisted on; why should our Lord, when explaining and enforcing his first assertion, so carefully distinguish between water-baptism, and the operations of the Holy Spirit? "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?" Here, admitting that he insisted on the necessity of being born of water, he insisted also on being born of the Spirit, in order that he might convince Nicodemus that he spoke, not of an outward and carnal, but of an inward and spiritual, change. Again—how can his subsequent explanations apply to baptism? On the supposition that he speaks of a spiritual birth, his reasons are clear and forcible; "that which is born of the flesh, is flesh;" and therefore unfit for a spiritual kingdom; but "that which is born of the Spirit, is spirit;" and exactly suited to that kingdom which he was about to establish. Again—If it were baptism of which he speaks, what connexion has that with the wind, "which bloweth where it listeth," and which, though inexplicable in some respects, is invariably and infallibly to be seen in its effects? If it were baptism, it would blow, not where the Spirit listeth, but where the parents and the minister list: and as for its effects, they are for the most part visible to no human being. Moreover, how could our Lord with justice ask Nicodemus, "Art thou a master in Israel, and knowest not these things?" Nicodemus might have well replied, "Yes, I am a

master in Israel, and yet know not these things: for how should I know them? Where are they revealed? What is there in the writings of Moses or the prophets that should have taught me to expect so much from baptism? God required the circumcision of the flesh as you do baptism; but he required the circumcision of the heart also; and, if there be a spiritual change of a similar nature required of us under your dispensation, and that be the thing which you call a new birth, then I confess I ought to have had clearer views of those things, since they were evidently inculcated in the Jewish Scriptures, and were represented also as particularly characterizing the Messiah's reign." As some distinguished characters are very strong and positive upon this point, we think it not improper to enter somewhat more fully into it.

If by the term regeneration they meant an introduction into a new state, in which the baptized persons have a right and title to all the blessings of salvation, we should have no controversy with them. If they meant that all adults, who in the exercise of penitence and faith are baptized into Christ, have in that ordinance the remission of their sins sealed to them, and the Holy Spirit in a more abundant measure communicated to them, we should not disagree with them.

If they meant that infants dedicated to God in baptism may and sometimes do (though in a way not discoverable by us, except by the fruits) receive a new nature from the Spirit of God, and with, and by that ordinance, we could cordially join with them. But they go much farther than all this. With some, we hope that there is really an error of judgment arising from the strong things which are spoken of baptism in the Holy Scriptures. They do not consider, that, when it is said, "Repent, and be baptized for the remission of sins;" these words were addressed to adults, who had just been informed, that Jesus was the Christ, and that, if they believed in Him, and became His disciples, their sins should be blotted out. Expressions of this kind were highly proper as addressed to adults; but afford no ground for the idea, that the rite of baptism is the new birth.

We are no more disposed to detract from the honour of that sacred ordinance than our adversaries themselves; we admit, and beg you to bear in mind our admission, that great, exceeding great, benefit accrues to the soul from baptism. In many instances, where the ordinance is really attended upon in faith, and prayer is offered up to God in faith, we do believe that God bestows a peculiar blessing on the child; and, though we cannot ascertain that He does so but by the fruits that are afterwards produced, yet are we warranted from Scripture to believe, that the effectual fervent prayer of a righteous person shall not go forth in vain; and that "whatsoever we ask, believing, we shall receive." But even from the ordinance itself we may consider great good as arising to the soul; since, as in the case of circumcision, the person is thereby brought into covenant with God. The Israelites, as a nation in covenant with God, were highly privileged; for "to them," as the apostle says, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." The same, I doubt not, may be justly said of all that are baptized: indeed, we doubt not, but that our Reformers had that very passage of Scripture in their eye, when in our baptismal service they instructed us to thank God for having regenerated the baptized person by his Holy Spirit; and, in our Catechism, to speak of children as by the ordinance of baptism made members of Christ, children of God, and inheritors of the kingdom of heaven. These expressions are doubtless strong; and so are St. Paul's expressions respecting the benefits of circumcision; and every blessing which he asserts to have been conveyed by circumcision, we may safely and truly apply to baptism. By the very admission of persons into covenant with God, they are brought into a new state, have a right and title to all these privileges; and by the exercise of faith in the Lord Jesus Christ they come to the actual possession of them.

But the chief source of the fore-mentioned error is, that men do not distinguish between a change of state and a change of nature. Baptism is, as we have just shown, a change of state: for by it we become entitled to all the blessings of the new covenant; but it is not a change of nature. A change of nature may be communicated at the time that the ordinance is administered; but the ordinance itself does not communicate it now, any more than in the apostolic age. Simon Magus was baptized; and yet remained in the gall of bitterness and the bond of iniquity, as much after his baptism as he was before. And so it may be with us; and this is an infallible proof, that the change, which the Scriptures call the new birth, does not always and of necessity accompany this sacred ordinance. As the circumcision of the heart did not always accompany the circumcision of the flesh, so neither does the renovation of the soul always accompany the outward rite of baptism, which shadows it forth; and if only our opponents will distinguish the sign from the thing signified, and assign to each its proper place and office, there will be an immediate end of this controversy.

SOLENN CHARGE TO THE TRUSTEES FOR PRESENTING CLERGYMEN TO THE LIVINGS IN HIS GIFT.—In the name and in the presence of Almighty God I give the following charge to all my trustees, and to all who shall succeed them in the trust to the remotest ages. I implore them, for the Lord Jesus Christ's sake, and I charge them also before that adorable Saviour, who will call them to judgment for their execution of this trust, 1. That they be very careful, whenever they shall be called upon to fill up a vacancy in this trust, which they must invariably do, within three months of a vacancy occurring, that they elect one who is not a truly pious and devoted man, a man of God in deed and in truth: who with his piety combines a solid judgment, and a perfectly independent mind. And I place this first, because a failure in this one particular would utterly defeat, and that in perpetuity too, all that I have sought to do for God and for immortal souls.

2. That when they shall be called upon to appoint to a living, they consult nothing but the welfare of the people, for whom they are to provide, and whose

eternal interests have been confided to them. They must on no account be influenced by any partiality towards a particular individual, or by compassion towards any one on account of the largeness of his family, or the smallness of his income. They must be particularly on their guard against petitions from the parish to be provided for, whether on behalf of a curate that has laboured among them, or of any other individual. They must examine carefully and judge as before God, how far any person possesses the qualifications suited to this particular parish, and by that consideration alone must they be determined in their appointment of him.—Memoirs, by Rev. W. Carus.

DANGER OF RICHES.

In this fallen world, where sin has planted sorrows in awful profusion, is it not wonderful, that creatures, liable to continual change, are not solicitous to find a covert from the tempest? They are anxious, indeed, to obtain rest, but they seek for it where it never can be found—in earthly things.

Men are apt to imagine, that if they can only amass a fortune, and reach the hill of prosperity, they shall escape those troubles which overwhelm many who dwell in the vale below. But are not mountains the most exposed to storms? Are they not the most bleak and barren parts of the earth? whilst the sheltered valleys stand so thick with corn, that in the poetic language of David, "they laugh and sing?"

History furnishes abundant proofs that elevated stations expose men to perpetual dangers, and cause the soul to be barren in those fruits of peace, contentment, and piety, which enrich the heart of the lowly, retired believer. Why, then, should I envy the great, or labour to be rich? Even if I should happily escape the common snares of wealth, yet death will soon transfer it into other hands, and then what will all my riches profit, if at that solemn period I should be destitute of faith and love? Lord, make me anxious for the true riches. May I daily lay up my treasure in heaven. May my heart be there. Let no idol be seated on the throne of my affections. Do thou reign the sovereign Lord within. Oh! may all my powers be subject unto thee. May I own no way but thine. All will then be well. Whether prosperous or afflicted, all things shall work together for my good.

The Scriptures point out in the strongest manner the danger of riches. Many monuments of wrath are there presented to our view. Achan, Gehazi, Judas, Ananias, and Sapphira, being dead, yet speak with warning voice. The love of money proved their downfall.

We all naturally love ease. We have a natural love of rest. Toil and pain are alike irksome to the savage and the sage. Those earthly possessions which promise the greatest portion of enjoyment, are the most coveted by mankind in general. In civilized countries it may be said, in the expressive language of Solomon, "Money answereth all things." It is able to procure for us those various conveniences which tend to smooth the path of life. It provides us with food and raiment; with innumerable elegancies and superfluities; with opportunities of extending our researches after knowledge, of visiting distant climes, and treasuring up the labours of the dead. Money can command almost every thing, but what is most essential to our happiness—peace of conscience, joy in God, and victory over sin and death.

Here, then, arises the danger of riches. They furnish us with every requisite to earthly pleasure. They give us a commanding influence over our poorer neighbours; and an importance in the circle in which we move. Hence we secretly pant after their increase. They engross the affections; they fill the mind; they captivate the will; they usurp the place of God in the soul.

When riches flow into the coffer, trouble is never apprehended; but when they cease to flow, the darkened clouds seem rapidly to threaten the destruction of our earthly joys; the smile then forsakes the worldling's countenance; gloom settles upon his once laughing face; despair seizes on his heart, and death not unfrequently closes the fatal scene.

Such a state of mind as this, infallibly proves the love of money to be the predominating passion in the soul. And such a state of mind is incompatible with salvation.

Our blessed Lord has declared, in words too plain to be misunderstood, "It is easier for a camel to go through the eye of a needle, than for a rich man—trusting in his riches—to enter into the kingdom of God." (Mark x. 25.) St. Paul in like manner bears his testimony against this sin of our nature: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy." He cautions believers most solemnly against the evil of covetousness, by declaring that "the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

If true believers, we ought again and again to impress upon our hearts this sacred truth: that real happiness consists in having God for our portion; in being satisfied, yea, thankful for the allotments of his providence in feeling ourselves to be pilgrims and strangers upon earth, hastening along the stream of time to that blessed world, where every trial will be forgotten; or, if remembered, will only, by its recollection, enhance our everlasting joy.

This state of mind, this holy frame of heart, is the work of the Spirit, the fruit of faith. "All thy children shall be taught of the Lord and great shall be the peace of thy children." "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Oh blessed Saviour! wean my foolish heart from the world. Save me from the love of money,

* Ezek. xxxvi. 26, 27.
† John iii. 3-5.

* Rom. ix. 4.