

heart hath attended me, that their way may not be made difficult through the love of money in those who are tried with plentiful estates, but that they with tenderness of heart may sympathize with them.

It was the saying of our blessed Redeemer, "Ye cannot serve God and mammon." There is a deep feeling of the way of purity, a way in which the wisdom of the world hath no part, but is opened by the spirit of truth, and is "called the way of holiness;" a way in which the traveller is employed in watching unto prayer; and the outward gain we get in this journey is considered as a trust committed to us, by HIM who formed and supports the world; and is the rightful director of the use and application of the product of it.

Now except the mind be preserved chaste, there is no safety for us; but in an estrangement from true resignation, the spirit of the world casts up a way, in which gain is many times principally attended to, and in which there is a selfish application of outward treasures.

How agreeable to the true harmony of society, is that exhortation of the apostle? "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

A person in outward prosperity may have the power of obtaining riches, but the same mind being in him which is in Christ Jesus,  
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