

most generally lays himself down (perhaps prayerless) to try to rest his weary limbs; but both his mind and his body are like the troubled sea which cannot rest; his conscience tells him that he has been doing wrong, and he then finds that real pleasure or happiness is not within the grasp of a worldly minded man. No, youthful reader, the mind of no man can be truly happy until his thoughts, words and actions, are guided by the word of life; and his time spent not in heaping up riches and in the shadowy pleasures of this world, but in serving the Lord his God and in preparing for death and the day of Judgment. With such a man true and lasting happiness is to be found, and with him only.

"Happy beyond description he,  
Who fears the Lord his God;  
Who hears his threats with holy awe,  
And trembles at his rod."

Sept. 1836.

From the Church Advocate.

#### THE MINISTER'S DISEASE.

Much has lately been written on this subject.—One who has had some experience of the visitant thus named, offers a few remarks, which may possibly be of use to his younger brethren.

It is a law of nature, as well as of revelation, that man should have periodical relaxation and rest. To most of the world this can or does come, one day in seven. But when shall the clergyman have it? On Sunday, most evidently, he is a severe laborer: he must therefore take some other day. After much trial the writer is clearly of opinion, that Saturday should be the clergyman's day. Let him make it a point of duty, and of habit, to finish his writing on Friday night. This can be done by the determined. The mind is as susceptible of habits as the body. It was the writer's practice to do most of his writing on a Thursday; and on that day, after considerable practice, his mind came almost as naturally to its tasks, as the appetite to the hour of dining.

Having thus disciplined the mind, let Saturday be devoted to pastoral visits, and, as much as may be, to exercise in the open air. Particularly, if convenient, let a ride on horseback, with a trotting horse, be taken that day. It was some time before the writer could decide, why, on some Sunday's his voice was several tones heavier and much freer.—He at last observed this always followed a ride, on such a horse as has been mentioned, and concluded, that his lungs were materially benefited by the mechanical exercise they received, or in other words, by their being well shaken.

Saturday having been thus devoted to employments, which will fatigue the physical system sufficiently for sound and quiet rest, let an hour or two of additional sleep be taken on Saturday night.—Then, on Sunday, the clergyman will rise fresh and vigorous for his labors. He will go through them with a facility which will astonish him—a facility which will contribute immensely to the smooth flow of his spirits, and thus to his religious enjoyment. Let his food on that day be light but nourishing. Let him avoid a hearty supper of solid food, when his public exercises are finished: a mistake into which many clergymen fall, and for which they pay bitterly in what is called "mondayishness." The stomach often craves food after preaching, but then is no time to gratify it; for it is weakened by the unusual exertion of the lungs, and less able to digest, though its appetite be never so keen.

In addition to this, it might be well, for those who can consult them, to enquire of opera singers, and similar persons, what training they undergo to fit themselves for their public performances. No doubt, useful hints might be gleaned from them; and surely they ought not to be wiser to gather gold, than "the children of light" to win souls.

A word as to the tones with which we should speak: We have two tones—the tenor, and the bass. Common conversation is usually conducted in the latter; and every body knows that we can talk for hours, without fatigue. So we can preach, if we will talk in the same key: only adding to the volume of the voice; according to the size of a church. And less of this adding is necessary than is supposed. It is not loudness, but distinctness, which makes us audible

and understood. A late judge in Massachusetts, a very feeble and sickly man, was always heard in every court room in the State, while the stoutest and most vociferous lawyers were often quite unintelligible. He was distinct in his utterance, and taught himself the habit, by reading aloud in his study a half hour every day.

Speaking on the tenor key, straining, screaming, and making the lungs a forcing pump it is, which scales and excoriates the throat, debilitates the system, and terminates so often in throat-disease, bronchitis, and consumption. Most especially is this the case, when the system has been admirably prepared for deleterious impressions, by anxious and hurried labors on Saturday, and protracted writing of a Saturday night. This is a suicidal practice: the clergyman who persists in it, is a traitor to his constitution.

If soreness of the throat have been occasioned less by physical debility, &c. than by some sudden change of weather, let a gargle of cayenne pepper, in warm water, be used. The writer has experienced great benefit from this: indeed, has frequently cured by it a soreness which might have proved obstinate.

These are a few simple hints, thrown together in much haste. But they are the fruit of sober and painful experience; and, if so regarded by our young clergy, may save them many a pang, and continue them as blessings to the church; when, otherwise they might go down prematurely to the grave mourning over squandered health, blasted prospects, and purposes forever broken off.

#### LOVE OF PLEASURE.

St. Paul, in one of his epistles to Timothy, takes occasion to speak of the 'perilous times' which shall come upon the earth. Having stated some of the worst characteristics of that period, he assures him that men shall be "lovers of pleasures more than lovers of God."

Now let it be remarked, that the apostle does not class these persons with the workers of iniquity merely because they love enjoyment. Pleasure is not sinful merely because it is pleasure. It is the source from which it is derived, the circumstances under which it is enjoyed, that constitute the sin. Many pleasures, indeed, the highest pleasures, are perfectly innocent. At God's right hand there are pleasures for evermore. The pleasures of Christian hope, the joys of communion with God, and the abundant comforts attendant on a holy life, may be indulged to any extent without transgression. Many pleasures, too, are sinful only when unrestrained by sobriety. Literary pleasures, domestic pleasures, the pleasures of the ear, the pleasure of the eye, may, in a great variety of cases, be enjoyed without offence. And it is only the pleasures of sin which are positively guilty, corrupt and abominable. Man must cease to be man, and the whole course of nature must be completely reversed, before pleasure, considered in itself, can become undesirable to the creature, or unholy in the sight of the Creator. The crime of the persons mentioned by the apostle, is, not that they love pleasure, but that they love pleasure more than God.

This great crime is fearfully prevalent, and it is by no means difficult to point out the criminals.—And believe it, reader, if you are indifferent to your religious duties, while you are deeply engaged in following the bent of your own inclination, you are one of this class.

It may be that you are one of those who seize every opportunity of joining with gay society, and of partaking of the hilarity and excitement of an assembly obviously collected for purposes of pleasure. On such occasions you are all cheerfulness and alacrity, and should circumstances prevent the fulfilment of your anticipations, your disappointment is indicated by your countenance too plainly to be mistaken. Now contrast this with the little interest which you take in all that concerns the service of God. Say—is it with a hundredth part of the same alacrity that you go to the house of worship. Do you not permit the most trifling reasons to keep you from the sanctuary? and when you do attend there, is it not rather to see and be seen, and to spend your time in worldly thoughts than to worship your Maker? And say—can your closet testify to your secret prayers? Do you not know that you care little about the growth of religion

in yourself or in others? And is not this to be a lover of pleasure more than a lover of God?

But perhaps, reader, you are a man exclusively devoted to business. You despise what are commonly termed amusements. The gay assembly has no attractions for you. Your pleasures, as well as your occupations, are in your counting-room and your store. Say now, lovest thou thy Master more than these? Is it your great object to gain heavenly riches, to lay hold on eternal life? Are you willing, if need be, to make some sacrifices of your time and of your property for the sake of pleasing God? Or are you conscious that the first consideration in your mind is how you may accumulate worldly wealth? Believe it, if you cannot find time every day to think of religion, to pray, and to read the Bible, you have ground for the most awful apprehensions. Better far that you should give up all your earthly prospects, and die, like Lazarus, a beggar, than thus ruin your soul. If you permit your secular pursuits to interfere with the duties which God requires of every man, you must undoubtedly be reckoned among those who are "lovers of pleasures more than lovers of God."

Now what does the word of God require of you in regard to this subject. It says, "Be not conformed to the world; but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable, and perfect will of God."

Come out, then, from the world, and be separate. Take up your cross, and follow Christ. Even in this life you will not lose your reward. Religion was never designed to diminish your pleasures; but to substitute for those which cannot profit, such as will improve your heart, and continue forever. The pleasures of the world are like a mountain torrent, which dashes and foams for a few hours, and then is dried up and lost. The pleasures of a holy life are like a deep and noble river, which flows on in majesty, and fertilizes as it flows, until it is lost in the bosom of the deep. You are called to relinquish the pleasing dreams, which in their very nature, are transitory, for such joys as God only can give. Comfort in affliction, tranquillity in the general tenor of your life, a hope cheering you with bright prospects in futurity, a sense of reconciliation with your Maker, a death of peace, and a blessed immortality beyond the tomb.

#### BISHOP STEWART.

The Bishop of Quebec, on a visit to the Bishop of this diocese, preached in St. Mary's Church, on Sunday morning last. He was accompanied by one of his Clergy, the Rev. C. P. Reid, Missionary at Rawdon, who read morning prayers. We are glad to find that Bishop Stewart's health, which has been seriously impaired, is greatly improved. Of a noble family, and beset by the allurements of the world, he very early devoted himself to the work of Missions. He came out to Canada in 1807, and prosecuted with zeal and fidelity the arduous labours of a Missionary, at St. Armand, until 1825, when he was raised to the Episcopate. His late indisposition, and his premature infirmity, have been occasioned by unremitting effort and overwhelming care. We trust that the relief about to be afforded to him by the consecration of his excellent friend, Archdeacon Mountain, as Bishop of Montreal, may tend, under God's blessing, to the restoration of his health, and the prolongation of his valuable life.—*Missionary, August 20.*

In 1796 there were but 20 Roman Catholic Chapels in England and Scotland. At the present time, there are more than 500. In a single county there are 87. Forty more are building and forty in contemplation.—*Epis. Rec.*

Warm passions, and a lively imagination dispose men alike to panegyric and to satire. But 'nimum nec laudare nec lædere,' that is, 'neither to deify, nor to duncify,' seems to be no bad rule for those who would act consistently and live quietly.—*Jortin's Life of Erasmus.*

Faith—An assurance of acceptance grounded upon the divine promise.—*Jenkins.*

Schism could not exist, if adherence to a visible church were not necessary.

A hypocrite is one that is neither what he seems, nor seems what he is.