

"COULD YE NOT WATCH WITH ME ONE HOUR?"

The night is dark; behold the shade was deeper
In the old garden of Bethsemane,
When the calm voice awoke the wary sleeper
"Couldst thou not watch one hour alone with me?"

AILSIE BRUCE, THE SCOTTISH MAIDEN.

BY MRS. EMMA RAYMOND ITZMAN.

One evening, just before the twilight,
Ailsie set out on her mission to carry
Food to her father, who was concealed in
a cave, and proceeded part of the way in
perfect safety.

"I shall not take it away, but you will have to go with us, and inform the captain where you are going, and for whom they were intended."

being pretty near when we have got the cub. Now, my pretty one," continued he, "you must forthwith toll me where your father is hidden, or I shall have to compel you. Wore you not going to him just now with that food and drink?"
She paused and considered; but she could not tell a lie. Looking up into his face with a timid, distrustful countenance, such as might have moved to pity any man who was not a brute, she answered: "I cannot tell you, sir."

"I die for it," she returned, "and will rather die than discover to you where my father is. You are bloody men, and God will enter into judgment with you for persecuting his saints. If you kill me you will only send me to heaven a little sooner to enter on my rest."

SKELETON LEAVES.

Mr. J. F. Robinson describes in Hardwick's Science Gossip a simple method of preparing skeleton leaves, which seems preferable to the old and tedious method of maceration, and which he recommends to all young botanists, especially to his fair friends, who take up the science of botany more as an intelligent amusement than for severe study.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

DR DOLLINGER ON THE JESUITS.

In a recent lecture at Munich, on the Jesuits, Dr. Dollinger observed that the experience of the last three centuries has shown that, notwithstanding their activity and perseverance the followers of Loyola have never succeeded in establishing anything on a permanent basis. They are like the Tulip of whom it is said that no grass grows where they have set foot.

It was they who completely undermined the old German Catholic Empire, and prepared its fall. As the all-powerful counsellors of the Hapsburgs, they are responsible for the destruction of the liberties of the estates, the introduction of absolutism, and the persecution and expulsion of the Protestants—that seed of unextinguishable hatred which the House of Hapsburg sowed in Protestant Germany, and which brought about, first the spiritual, and afterwards the political exclusion of Austria from the Fatherland.

In Bohemia, which was long under the special protection of the Order of Jesus, they destroyed the old Czechish literature: they were the cause of endless executions, banishments, and confiscations among the nobility, and of the expulsion of nearly thirty thousand families; and the present struggle between the Czechish and the German nationalities is originally traceable to their influence.

In England the destinies of the Catholics have for a century been determined by the influence of the Jesuits at Rome, and by the hatred which they excited in the country; and we have seen what a weight of misery and persecution they brought on the shoulders of their unhappy co-religionists in that island. In Sweden the Jesuits attempted to reintroduce Catholicism by means of a liturgy which they had forced on the clergy, and with the assistance of Kings John and Sigismund, who were entirely devoted to them.

A little later they endeavored in Russia, through their instrument, the false Demetrius, to obtain political influence, and the submission of the Empire and the people to the Holy See; but their proselyte Demetrius was killed, and they were forced to leave Russia. In Poland they ruled for many years over the Kings, the higher clergy, and the nobility; and Poland fell. In Portugal, in the sixteenth century, King Sebastian was entirely under their influence; they led him to undertake a foolish campaign in Africa, in which he lost his life and his army, and plunged Portugal into a precipice of disaster from which she has never been able entirely to recover herself.

In France the Jesuits were the conscience-keepers of the Bourbons, who drove France into immorality and infidelity; and they corrupted the French Church to such a degree that it was powerless against Voltairianism, and fell to pieces at the first shock of the Revolution.

It is not enough that we swallow truth: we must feed upon it, as insects do on the leaf, till the whole heart be coloured by its qualities, and show its food in every fiber.—Coleridge.

Prof. Park tells the ministers that whenever the Bible is read in the pulpit the looks and tones of a reader are far more appropriate than those of a declaimer. The pastor need not make gestures when the apostle is speaking.

MANNER IN PREACHING.

That a sermon be attractive it must be rich in thought. The volume of revelation, nature and experience, furnish a boundless supply, and he who fails essential in matter may as well conclude that preaching is not his vocation. But the subject-matter is not all. Manner almost equally necessary to success. Many err on this point, supposing that if they have a good subject, well prepared, it must be effective; and when they witness in the congregation indifference or aversion, it is charged to the score of depravity. Probably in a measure justly, yet it may be in part the good minister's fault. Perhaps in his own mind and heart he had an excellent discourse, but did not succeed in unfolding, illustrating, and impressing his theme.

There are some men with whom manner is not of so much consequence. Dr. Emmons preached fifty years to the same congregation with the greatest monotony of manner, scarcely raising his eyes from the manuscript he was reading, or lifting a finger except to turn the leaves, from the beginning to the end of his hour. But Dr. Emmons was a peculiar man, and the people of Franklin a peculiar people. Such cases furnish no precedent. Let no young preacher assume that he is such a prodigy that his success is inevitable. Better feel that what success he obtains he will have to earn.

One fault of manner arises from neglect. The preacher is not going to be cramped with rules, but must have free scope; so, perhaps, rambles, repeats himself, becomes involved, and brings nothing to a point. Nowhere is judicious arrangement more important than in public speaking. Napoleon lost Waterloo by lack of arrangement. General Mead won Gettysburg by good planning. The occupancy of Cemetery Ridge was not an accident. When Howard led his worn but ardent veterans into the awful conflict, they chose their position with consummate skill, and so cut up and rolled back the flushed and desperate columns of the rebels, drove them from the field, and turned the scale of national triumph.

Equally so with the sermon. The speaker may have abundant resources; but lack of skilful handling, inefficiency, awkwardness, may rob him of victory. A word fitly spoken is like apples of gold in pictures of silver. As with a word so with a sentence, a paragraph, a division, a whole discourse. What is worth doing at all, is worth doing well. Manner is just as worthy an object of care, labor, incessant, persevering effort as the matter. One is the essential supplement of the other.

A fault, in some respects the opposite of the last, is excess of manner. It may be overdone, so that instead of developing a natural manner, we have, instead, what is artificial, arbitrary. Some are too formal; everything must be put into and expressed in forms—so many main divisions, and so many subdivisions, with introduction, exposition, and conclusion arranged on a rigid, uniform plan. Or, if all these parts are not labelled and numbered, there is so much plaiting, stretching, crimping, as greatly to impede proper action.

Here is one great difficulty of teaching and applying rules and principles. They are derived from real life, and are meant to develop real life. But the learner is liable to get the form rather than the spirit, and the consequence is like that in the spiritual sense, "the letter killeth, while the spirit giveth life." How did Fenelon, South, Whitefield, and Davies preach? Their published sermons give an outline; yet a strict copyist of such an outline would no more resemble them than a manikin does a man. And if one could fully copy their manner, it would be no less a failure, because each one should have his own manner.

This is no new principle. Each man grows physically, mentally, morally for himself, nourishing, strengthening, maturing his faculties from all good sources. We read, observe, study, use all helps, not as mere imitators, but to cultivate ourselves and use our own powers. There are principles which apply to the composition and delivery of a sermon, and of all its parts. There is great advantage in studying these principles analytically and synthetically, with the help of books, classmates, teachers, and especially with the circumstances of real scenes and living men in view.

There is great danger in treating subjects too much in the abstract—of crowding them with the mere didactic. The thoughts need expansion, illustration, expression. Many sermons are too general. One important central thought, plainly derived from the inspired Word, set forth with discrimination, and applied to the experience of the hearers, so as to help them in their views of doctrine and in the conduct of life, is sufficient for a sermon; and urged with the devout mind and earnest heart of the ambassador of Christ will never fail of success.—Am. Paper.

The superiority of some men is merely local. They are great because their associates are little.—Johnson.