

of laudable ornaments, dishonours our sermons with childish conceits. It takes off the edge and life of all our teaching, under pretence of filing off the roughness and superfluity. If we have a plain and cutting passage, it throws it away as rustical or ungrateful ; when God charges us to deal with men as for their lives, and beseech them with all the earnestness we are able, this cursed sin controls all, and condemns the holy commands of God, calls our most necessary duty madness, and says to us, " What ! wilt thou make people think you are mad ? wilt thou make them say you rage or rave ? cannot you speak soberly or moderately ? " Thus does pride make many men's sermons ; and what pride makes, the devil makes ; and what sermons the devil will make, and to what end, we may easily conjecture. Though the matter be of God, yet if the dress, and manner, and end be from Satan, we have no great reason to expect success.

And when pride has made the sermon, it goes with them into the pulpit ; it forms their tone, animates them in the delivery, takes them off from that which may be displeasing, however necessary, and sets them in pursuit of vain applause ; and the sum of all this is, that it makes men, both in studying and preaching, seek themselves, and deny God, when they should seek God's glory, and deny themselves. When they should ask, " What shall I say, and how shall I say it, to please God best, a. I do most good ? " it makes them ask, " What shall I say, and how shall I deliver it, to be thought a learned and able Preacher, and to be applauded by all who hear me ? " When the sermon is over, pride goes home with them, and makes them more eager to know whether they were applauded, than whether they prevailed with any for the saving of their souls. They could find in their hearts, but for shame, to ask folks how they liked them, and to draw out their commendation. If they perceive that they are highly thought of, they rejoice as having attained their end ; but if they find that they are esteemed as weak or common men, they are displeased, having missed the prize.—*Baxter's Reformed Pastor.*

FAMILY PRAYER.

AN ANECDOTE.

A pious tradesman conversing with a Minister on family worship, related the following highly instructive circumstance respecting himself :—

" When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was ordered to be present ; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous : the blessings of the