### The Luster and Leople.

Former Sins Revealed.

BY PRY. JOHN HALL, D. D., NEW YORK.

An emittent public man has had unexpeeted opposition raised to bim, as the nomine of or an important position, by the discutombayent of a letter written many years ago. Forgotten possibly by himself, and millioner research to a few individuals. and unknown except to a few individuals, it night have been supposed impotent for evil and buried in oblivion. But litera Scripta may 2—what is "in black and white,"—stands. It he had thought of it, and of its being dragged into the light of day, it is possible it would have disquieted him, in the measure in which he valued the esteem of those to whom it was offen-

The circum tance may illustrate one form of that peace which is so frequently magnified in Scripture among the blessings of the believer. He is now in Christ reconciled to God; he is, by adoption a sou of God; divine grace has made him an heir of heaven. But no merit of his won such distinction. He is sensible of many an open, and many a secret sin. The disclosure of his heart and life to his fellow men would possibly cool many a friendship and modify the opinion of many an admirer. Now why does he not live in dread of these why does no not live in creat of these things being brought before Him who has acceived him into His family? He must know that he has enemies, and that they are neither wenting in audacity, nor deficient in knowledge. Why does he not fear disclosure and degradation?

Because all that was cleared up and set tled when he was accepted. To begin with the Lord knew all, and showed pity and made overtures notwithstanding. From his side the man "made a clean breast," confessing all and keeping back nothing. Between him and the Almighty all has been open. The divine Father knew how much he needed forgiveness, and the penitent be-liever did not wish to hide anything, and the forgiveness was frank and full as it was intelligent. There was no reserve on either side, as the one accepted the offered mercy in Jesus Christ and the other declared hun "accopted in the beloved." Now, when the believer recalls his sins, instead of cowering under the fear of discovery and consequent rejection, he points to the promise made concerning the Lord's people. "In these days, and at that time, saith the Lord, the iniquity of Israel shall be sought for and anguly of Israel shall be sought for and there shall be none; and the sins of Juda's and they shall not be found; for I will pardon them whom I reserve." [Jeremiah .50: 20.

Some melancholy cases have come to light, in which the old accomplices of men honestly attempting to reform have made their life miserable, and even forced them back into vice. A position of trust, say, has been reached by one who has escuped from the meshes of evil, and fair prospects are before him, when an old associate in crime swoops down like an ill-omened bird of prey, demanding the restoration of the old conditions and relations, or threaten a exposure. It is not hard to conceive the agony and passion through which men have passed, as they found the toils, out of which they foully hoped they had escaped, gathering again around them.

But we can conceive of one position in which such a man could stand strongly. Suppose him able to say—"You will de-nounce me and ruin me? nay, you cannot. Before I came into this place I denounced myself. My friends here know all; they took me as I was; they have been gener us and good to me; I shall die sooner than de fraud them, and as for your denunciation, you may make it when you will. You can say nothing worse against me than I have said myself."

But this is exactly the position of a believer. He has judged and condemned himself. He has not hidden his miguity. He has confessed it before God, in the act of coming to him through Jesus Christ. "He is not afraid of sylltidings." His mas-ter knows the worst, and knows it from himself. He is not ashamed before God, and he is not ashumed before "the accuse of the brethren."

There is one condition of things in which such a man might have apprehension. Suppose his employment to have been given by a subordinate, and his confidence given to him only; he taight concernally fear that the lighest authority, upon knowing the facts, would disapprove, or the law might be found against his case. He might say: "The good will of my friend has led han to do what his superiors will resent, or tho law will proclude."

But in the case of the sinner forgiven Bover with subordinates. He is alread in anneal samply scanse there are others who this that he relies not on a content of taking him into the crurch, or example dorsing him, but on the supreme Land, to whom he has gone in the app a ted way, and in the none of him who will be pade He can look over the heads of an servants and say, "I acknowledge my see into 1, and mine inequity have I red in t. 1 and I will confess my transgressions and the Lord and thou forgavest the unquity of my sin." (Psaim 82: 5.) His dearing has not been with sames on earth or above his reliance is n t on confession of the "auri cular" sort and the absolution of the official my heart, and I refused to open it. He can be not the official cular without without the official culture of the transfer my heart, and I refused to open it. He cular" sort and the absolution of the official cause to me times without number, moin-creature, but on a transaction cical and explicit with the Lord of all. And if one mention law to him, and the possibility of it being against him, his roply is ready. I came by Jesus who has magnified the law and made it honorable, when the l'ather has owned as having fulfilled law to whom he hath given all judgment." "It is God that justifieth. Who is he that condemn-oth? Is it Christ that died?" Rom. 8. 85, 34.

For God does not forgive in disregard of his own declared will and plans of ruling his creatures; but in harmony with them. His mercy is not arbitrary good-nature; it is "mercy with truth," a mercy that finds a Saviour, and brings the sinner to him. This men must clearly see, in order to true peace. They do not always comprehend

course. Failing to see it distinctly their peace is upt to be mixed in its elements. They say to themselves, "Now I am converted," or "Now I am in the right way," verted," or "Now I am in the right way," or "Now I am on the read to heaven." But rising sins, or coldness of heart, raises grave doubts on this point, and the peace is disturbed. When they see that the only righteousness they over had, or can have, is the righteousness of the Saviour, and that on believing they have that as their own, as truly as the Apostle John had it, they get a very real peace, such as they never had be-fore; and if they be not very accurate in their phrascology, they may be heard calling this accession "a second conversion," or "a higher life." It is such a "second conversion" as the Pilgrim of Bunyan had. He entered the wicket-gate and passed on, carrying his burden lighter indeed to him than before, because he was in the way of getting rid of it, but still with his burden and when he saw the cross, it fell off I was the exigencies of his Dream no doubt in which he wished to include as much as possible of human experience, that led to Bunyan's placing this view of the cross at such a distance from the Pilgrim's setting out on his career. For, beyond all question, the very first thing any sinner ought to do is to look to Christ; and any peace of metification that comes from looking any where else, inward or backward, is a doubt ful gam.

We say any peace of justification, for there is a peace permitted to a believer, that has real connection with holiness. Primarily, man has to do with God, and there is no peace till the quarrel with him is made up. Secondarily, man has to do with his conscience; and not only up to the of his way. Indeed, after being sprinkled with the blood, it is a me e faithful monitor than ever before. Now, if the heart is not going back to Egypt; if there is an honest wish to do God's will; if the indwolling Spirit rule all; if the cry of the soul be, "Lord, teach mo;" if the word he read not for justification of one's own courses, but for first word he was a supply that the content of the soul part of the soul but for finding out what courses to take; if his be ruled by conscience with which heliness has immediate connection. The more holiness, the more of this peace. "Great peace have they who love thy law," not only by divine gift, but in the very nature of things, "and nothing shall offend them" (Ps. 119: 165).

On the other hand, if men fellow double On the other mans, u men ichow gourse courses; if they try to row in two waters; if the eye is not single; if they only follow conscience as the concluman does his horses, whose mouths he controls with hit and bridle; then he has to deal with conscience, and in the measure of its light and fidelity. bridle; then he has to deal with conscience, and in the measure of its light and fidelity it will make trouble within. He will be ill at ease; often fretful; and ready to quarrel with others, because he has a real quarrel with himself. Anything that acts as an external conscience to him—a faithful sermon, a scrupulous neighbour, a startling providence—will produce the same effect on him. At such times he fears; is ready to seek advice anywhere, if only it will belster him up in his wrong course; he will consult any soothsayer that is accessible, feeling that God is separated from him; and will got nothing true but the eche of ins own fears. Nor can he over have true real, safe peace of this kind, until the evi ways are abandoned, and his own will sub-jected to God's "Then, again, the work of righteoneness is peace?"—New York Ob-

# Shepherds and their Flocks.

If a man is fit to preach he is worth wages. If he is worth wages they should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for the money he receives than the faithful minister. There is no man—in whose work the community is in-terested—to whom regular wages that shall not cost him a thought, are so important. Of what possible use m a pulpit can any man he whose weeks are fritted away in mean cares and dirty economies? Every mouth, or every quarter day, every paster should be sure that there would be placed on his hands, as his just wages, money or ough to pay all his expens s. Then, without a sense of special obligation to any body, he can preach the truth with freedom and prepare for his public ministrations without distraction. Nothing more cruel to a pastor, or more disestrons to be read. to a pastor, or more disastrous to his work can be done than to force upon him a feeling of depondence upon the charities of his flock. The office of such a man does not rise in dignity above that of a court-fool. He is the creature of the popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the there is no room for such appearance them. Mandan as cannot 've in such a He has been dealing only with processels, busin, eve pt it been terfure—a terfure enwages due to a man who devotes his life to steps and up a to constitues destrollers to him. -xii. I to the sail.

## flee to Christ.

Come, my brother. I come to you simple of specers and I exhort you to flee to Christ O my brother, dost then know what a lay-ing Christ He is ? Let me tell thee from my soul what I know of Him. I too once checked me in my conscience and spoke to me by His Spirit, and when at last the thunders of the law prevailed in my con-science, I thought that Christ was cruel and unkind. Oh! I can never forgive myself that I should have thought so ill of Him. But what a loving recortion did I have when I went to Him! I thought He would smite me, but His hand was not elenched in anger, but opened wide in morey. I thought full sure that His eyes would dart hightning flashes of wrath upon me, but He fell upon my neck and kissed me; He took off my rags and clothed me with His righteousness, and caused my soul to sing aloud for joy. I-will be bondsman for my Master that you will never have cause to regret coming to Him.—Rev. O. H.

#### Memoritor Preaching.

The practice of reciting prepared orations has antiquity in its fayor, but for all that we question ite wisdom. Demosthenes no doubt spoke thus, and so did other classic craters, and so did some of the Christian Eathera, and so did the great French Proachers, Saurin, Bourdaloue, and Margilley and so that Herston and Reighbard. Mussilion, and so did Herder and Reinhard and John M. Mason, and so among Metho-dists did Bascom, and so does the brilliant and eloquent Punshon. If an arrey great names can justify a method of public speaking, this has ample justification. It is, however, open to one fatal objection. It cannot be kept up at the rate of two discourses each week, with their composition superadded, without a stain upon the preacher's nervous power which must in time be destructive. As verbal memory declines with advancing years, a memoriter preacher finds his task increasingly difficult, until he gives up and subsides finally into a sermen reader. This fate has overtaken not a few of the brillient men whose earlier years gave promise of a success which time did not subsequently justify.

When a speaker can choose his hour and prepare at his leisure, as in the Senate, he may write and commit his cration without imposing upon himself .. harrassing labor So the great Freuch preachers had ample time for composing the discourses which they delivered before the king; yet it is seid of Bourdalone, that from fear that his mind might be distracted, it was his prac-tice to deliver (we ought to say recite) his great sermons with his eyes shut. Our ori ginal circuit system, which still is in vogue m England, and which carried a preacher from church to church, favored this method of pulpit proparation. The preacher liaving committed "his piece" could speak it afresh to successive congregations. Frequent repetition made every sentence fam-iliar; there was no need of much effort to originate or to recollect thoughts. Without intending it, Whitefield must in this way linvo committed some of his most effective sermons to memory; for Franklin, we be-lieve, says that they were never at their best, in point of delivery, till they had been preached forty times. We are, however, keeping in mind the necessities of a minis-ter who comes before the same congregation twice each Sunday; if he must or fancies he must, have every sentence indelibly fixed in his memory, he is in a condition of bondage which entitles him to pity. That so many memoriter preachers break down is not astonishing; the wonder is that they carry the burden so long as they do.

Mr. Spurgeon has said of himself: "If I had twenty-four hours' time for the preparation of a sormon, I would spend twenty-three of them in doing something else." By this he obviously means that the form of the sormon is easily solitored by him: for the sermon is easily achieved by him; for all of his discourses show that he is contin-ually absorbing thought; his mind is satur-ated with the subject-matter of his preachated with the subject-matter of his preaching. Such a method is not for many men; most preachers must prepare for the pulpit slowly and with infinite pains-taking. It is better for them, and certainly for their congregations that they should. It will not be seef for many to true to have to have be safe for many to trust to bare medita-tion upon their themes. They must think with pon in hand; with its help they can work out their thought to clearness. For most speakers, writing with more or less fullness is a necessity; but having written, there ought to be no occasion for commit-ting to memory word by work.

Of course, with a florid style memoritor reaching is indispensable; but except for ceasions of ceremony, the florid is a vicious style. The periodic structure of the sentence, with balance of members, and the frequent recurrence of carefully adjusted antitheses, makes the discourse, as a means of persuasion, ineffective. It may be an admirable piece of art, but the art so obtrudes itself on the hearer that he does not see beyond it. The rhythm of spoken discourse is different from that of written com-position; and for this reason, if for no other, florid oratory tends to become unna-Every minister should train himself to habits of exact and forcible speech. His progress may be glow 1 gress in real power. Lat him he, as he ought, a laborious student; let him write, and if he chooses, re-write; but let him also learn to think upon his feet. He will then be spared the mortification of discovering whon he reaches middle life that he is involved in the evils of an intolerable slavery -N. Y. Methodist.

## A Promise Illustrated.

"It shall not come nigh thee." The words came to our mind the other day as setting in the family room of a depot dwell ting, a low rumble of an approach ng express train suddenly fell upon the ear, growing under and londer blo a very thunder, as the high and impetuous monster rushed by, within a few beet of our chair. The building shook as by an earthquake; the furniture rattled as if by hands. How near, and yet how secure! Guided by the firm and glistening rolls, the mighty train swept on, restrained from inflicting the run which it was quite in its power to do. how many of the calamities and sorrows of this life it is true that, guided by the unerring lines of God's providence, they come very near us, and yet touch us not, because it is not His will. "A thousand shall fall it is not His will. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come migh theo."—The Congregationalist.

## Gentle Ways.

There are a thousand gentle ways which every person may put on without run-ming the risk of being deemed other affecod or foppish. The pleasant smile, the quiet, cordial boy, the carnest movement in addressing a friend, the inquiring glance, the graceful attention, will insure the good regards of even a charl. Above all there is a certain softness of manner which should be caltivated, and which adds a charm that almost entirely compensates for lack of beauty, and inectimably enhances the lat-ter, if it does exist.

#### Neglocted Duties.

One of the saddest thoughts that weighs on the heart of the Sincero Christian is that of opportunities for doing good which have been wasted. Their shadows return upon the mind like a nightmare. The blanks in life contain more guilt, pe-haps, than 'ts blots. The do oted Archbishop Usher, after fifty-five years of carnest labour in the ministry, uttored the following prayer on his death-bed: "O Lord, in special, par dom me my sins of omission!"

#### Cursing and Profane Swearing.

"By reason of swearing," says the Prophet Jeremiah, "the land mourneth." A distinguished author remarks, that "profane awearing is always the cridence of a deprayed heart."

No man is believed any sooner because he swears to a thing. If a man swear to a thing, it is good evidence that what he is saying he knows to be false, and we should bo on our guard. He that will break the Third Commandment will not hesitate to

break the North also. Profane sweavers are seldom believed.

To swear is no mark of a gentleman. The worthless and vile, the refuse of mankind—the drunken and the presente—swear as well as the best dressed and education. cated gentleman. The basest and meanest swear with as much energy as the most re-fined, and he that wishes to degrade himself to the very lowest level of poliution and shame, should learn to be a common swearer.

Every profane swearer prays that God would sink him and others into hell, and he knows not but God will hear and answer his horrible petition.

Profaneness has done no man any good No man is the richer, or wiser, or happier, for it. It helps no one's education or man ners. It commends no one to respectable society. The profine swearer must be, of course, excluded from ladies society, or restrain his foul tongue while they are present, and no refined intercourse can consist with it. It is disgusting to the refined abominable to the good; insuling to those with whom we associate; degrading to the swearer himself, and offensive to every one who is so unfortunate as to be in his company, while it is an awful sin in the sight of God. Wantonly to profane His name; to call His vengeance down; to curse Him on His thr. 10; to invoke damnation; is perhaps of all offences the most awful.

"As he leved cursing, so let it come unto "As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garmont, so let it come into his bowels like water, and like oil in his bones. Let it be unto him as the garmont which covered him as the garmont which covered him. the garment which covereth him, and for a gurdle wherewith he is girded continually -Psalm cix. 17-19.

"Surely thou wilt slay the wicked, O God, and Thun enemies take Thy name in vain."—Psalm exxxix. 19-20.—N. Y. Evan-

## John Ploughman's Talk about Faults.

He who boasts in being perfect is perfect in folly. I have been a good deal up and down in the world, and I never did see a perfect man or a perfect horse, and I never shall till two Sabbaths come together. You cannot get white flower out of a coal cack cannot get white hower out of a conteach, nor perfection out of human nature: he who looks for it had better look for sugar in the sea. The old saying is, "Lifeless, faultiess," of dead men we should say nothing but good, but as for the hying, they are all tarred more or less with the black brush, and half an eye can see it. Every rose has its prickles, and every day its night. Even Its prickles, and every day its hight. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has felly enough to stock a stail at Vanity Fair. Where I could not see the Vanity Fair. Where I could not see the fool's cap, I have nevertheless heard the bells jurgle. As there is no sunshine without some shadows, so is all human good mixed up with more or less of evil; even poor law guardians have their little fail.

"I know that heaven can rever seem more delightful than my home does after more delightful than my home does after the lang absence," said a worldly lady who ings, and parish beadles are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their forcheads, and it's quite as well they are not, or hats would need very wide brims, yet as sure as eggs are eggs, faults of some sert nestle in every man's bosom. There is no telling where a man's sins may show themselves, for hares popent of the ditch just when you are not looking for them. A horse that is work in the legal may not stutable for a mile or two, but it is in him, and the rider frid better hold him up well. The tabby cat is not lapping milk just now, but heave the dairy foor a penional we will see if she is not as bad a thick as the betten. There is an in the flint, cold as it has been set till the steal gots a knock at it, i and you will see, their finite can read that rellin, but it is not everyonly that will remounter to keep his gan powder out ofgethe way of the candle.

If we would always recollect that we hee among men who are imperfect, we should not be in such a fever when we find out our friends failings; what's rotten will rend, and cracked pots will leak. Blessed is he who expects nothing of poor fiesh and blo. The for he shall never be disappointed. The best of men are men at the bost, and the best was will melt.

It is a good burre that never stambles, And a good wife that nover grambles

But surely such horses and wives are only found in the fool's panadiso, where dumplings grow on trees In this wicked world the straightest tumber has knots in it, and the cleanest field of wheat has its share of weeds. The most careful driver one day upsets the cart, the cleverest cook spills a little broth, and, as I know to my sorrow a very decent ploughman will now and a very decent ploughman will now and then brook the plough, and often make a crooked furrow. It is feeligh to turn off a tried friend because of a failing or two, for you may get rid of a one-cyed mag and buy a blind one. Being all of us full of failts, we ought to keep two bears, and learn to we all live in glass houses we should none of as throw stones. Speciers.

#### "Ask and Yoshall Receive."

I find, with regard to rayself, that the benefit of prayers, sacraments, and the means of grace bears exact proportions to the care I take to implore the influence and operation of the Spirit in them; that when I am only a little concerned in asking of the Lord the inestimable comfort of His help, my spiritual duties afford me little comfort in the exercise, and leave no lasting impressions. On the eventual latter when I am importunate with the Lord to put Bio and power in the ordinance, and to make me teel some correspondent abbettors, I am enabled to say, "Truly, our Fellowship is with the Father, and with his Son Jesus Christ."—Christian Weekly. I find, with regard to myself, that the Christ."-Christian Weekly.

#### The Gesnel not Glooray.

The gospel gloomy! It is an anthem from the harps of heaven, the pausic of the river of life washing its choice on high and pouring in cascades from the earth. Not so cheerful was the song of the morning stars, nor the short of the sons of too to joyinl. Gushing from the fountians of eternal harmony, it was the first heard on earth in a low tone of solemn gladness uttered in Eden by the Lord God himself. This cave the key-note of the gospel song ultered in Eden by the Lord God himself.

This gave the key-note of the gospel song,
Patriarchs caught it up and taught it to
the generations following. It breathed
from the harp of the pralmists, and rang
take a clarion from tower and mountain
tops as prophets proclaimed the year of
jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of Hosfs
and his angels have revealed promises, and
called on the suffering children of Zion to and his angle is have revealed promises, and called on the suffering children of Zion to be joyful in their King. From bendage and exile, from dons and caves, from bloody fields and fery stakes and peaceful death. beds have they answered, in forces which cheered the disconsolate and made oppressors shake upon their thrones; while sun and moon, and all the stars of light, stormy wind fulfilling his word, the roaring sea and the fulness thereof, mountains and lulls, fruitful fields and all the trees of the wood have repiced before the Lord and the coming of his Anointed, for the redemption of his people and the glory of his holy name.—Dr. Hodge.

## The Weekly Offering System.

Just how far the envelope or weekly Just how far the envelope or weekly payment system is adopted by churches, or tywhat extent it is proving successful, it is difficult to ascortain. Some congregations undoubtedly ero carrying it through undor their pastor's enthusiasm, while others have tried it and failed. There is very much to be said in fayour of the plan, especially in the case of congregations whose worldly goods are not ample and whose members would not feel the burden of limited though frequent contributions for church support. This matter, which is properly a scheme of systematic beneficance, was recoully considered at a meeting in New York, where a variety of favoring in New York, where a variety of favorable opinions were expressed by speakers. Although his church is not conducted on this plan, Rev. Dr. Charles Robinson showed what could be done by system. He told his experience with his own resple, and the way he had induced them to sacrifice car-rides, cigars, and other minor luxuries. The rich did not like the plan at first, but preferred putting down a large sum at once. He had been laughed at a good deal, but he said by his homeopathic system he had succeeded in bringing into the church revenues some four thousand Jollars which could have been secured in no other way. The envelope system is no other way. The envelope system is based on the theory that those who give little by little in the end give more that they could have possible given at once, and moreover that it promotes curtailment of small expenditures in favour of church giving. So far it is certainly a commendable plan.—Chestian Union.

## Home.

my long absence," said a worldly lady who had just returned from a European tour, and was rejoicing in the re-union with loved

To the weary traveller that haven of rest must have indeed been welcome, yet how faint a type is this joy of that which the children of God shall know when the throng in to the glorious and only real home gathering, after the brief journey of this mortal life is over.

Why is it, then, that we are so anxious to rest in the present; and when the tid-in, of the better land ceho in our ears, why is a that we so slowly left our reluctant eyes to heaven? True, this carth-clinging tend my hangs a strange weight upon our money a sould!

This would is not our home. shifting seenes must pass under the shadow of the tomb. This warning exmes to us often. Even now it is thandered almost it of the temb. my door, for my neighbor who went to his rest last might in perfect health comes not down to give his family their morning meeting. The chamber of sleep was to him the chamber of death. In silonce and alone he struggled with the last adversary but not in silence, not alone did the glad

spuit soar home. Home ! Yes, there is our home, in these mansions of oternal light prepared for us by Him who bought us with His blood-When we have travelled through this foreign land, we may enter in there and find rest. In ou Journayings we meet with many annoyances and discomforts, but we shall remember them no more when weget home.

No sickness will be there to fetter as by weakness and pain. There will be no dis-appointment, for we shall be satisfied when we awako in His likeness. There will be no wearing, no sin, no serrow, no dread of future III, such as often casts a cloud over earlily hopes. There will be no death to sevic the ties of love. But there will be meetings and greetings, and songs of wel-come and hymns of praire.

It will be heaven, It will be home.