

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXI. No. 48.

HALIFAX, N. S., WEDNESDAY, DECEMBER 1, 1869.

Whole No 1060

Sermon

Preached on behalf of the Sabbath School in the Grifton Street Methodist Church Sabbath Evening Nov. 14th, 1869, by the Rev. G. M. Grant, A. M. of the Established Church of Scotland.

Jeremiah li. 18.

I have been asked to preach this evening on behalf of the Sabbath School, and to the parents rather than to the children. I have therefore chosen as a subject this picture of how all the members of a family are linked together in idleness as well as in religion, and how the way in which evil as well as good may be transmitted from generation to generation. It is an illustration of that general truth of which the Scriptures are full and which we are prone to forget, that 'no man liveth to himself, and no man dieth to himself.' Mac's pride—which is essentially the same as the devil's pride—boasting a false freedom of independence would vainly reject this. Self-trust and self-reliance, 'I am sufficient for myself, I can look after myself, who is Lord over me? I need not God, and as to my future I wish to have nothing to do with them except in as far as I can make them of use to myself.' But self is not even wise; for the wise man is he who sees into the truth of things and regulates his life accordingly. And most certainly opposed to the stand that self in pride assumes are all the facts and necessities and laws of nature and life, both of individual and social life. And so the greatest fool is the devil.

Let us look then at the actual facts of the family and of human life generally, that we may learn how we are bound together, how true freedom and progress result from such moral cohesion, and how Scripture has recognized this truth in all the pictures of life that it gives, in all the Covenants God has made with man and especially in the Christian Church—in its underlying ideas and also in its creed and rites.

A child is born into the world. Does it stand alone? Is it in the position in which Adam was placed starting full grown and fresh and unimpeded in the race of life? Far from it. Whether it be for better or worse, never but at the very beginning of the race could such a position be occupied. Ever after each child was a link in a chain, a link not only influencing all that were ever to come after, but itself influenced—determined by all that went before. We come into the world the heirs of all the ages that have gone before us; being what we are from the conflict or co-operation of all the sumless forces, the clash and revolution of which has been the history of humanity. Our beginning is thus determined for us. Useless would it be for us to murmur at this; to refuse to accept our lot, to say we would have preferred born a thousand years sooner or later in a different country, or a different color, or under other than the influences that have led immediately to us. True wisdom accepts the lot; has been given and finds it good; yes the best for us, the one we are most fitted for; and whenever we find this, the necessity is turned into freedom, for then even if we could change we would not.

But if at the beginning of life we cannot stand up and say we are what we are independent of others; neither can we at any later stage. Is the child left to itself? No; it is set in a family, to have its character formed after a pattern that others know to be good. By the influence of two principles, affection and authority, it is operated on, and its self will be formed. Is self will destroyed by it? No; the two principles save it. And what is your ideal of the noblest kind of child? One who grows up with a father and mother; refuses to acknowledge any ties or to accept the laws of the family; who acts on the idea, 'I am free to do with myself what I like, and I have no one's business but my own to do.' What is not even conceivable of such a creature does it really desire. Not true freedom, but to be the sport of every circumstance and the slave of its own passions. It is not a child but a monster. Whereas in fact that child, true and free who sees, or acts just as if it saw, that it does not and cannot stand by itself, does not want to stand, but accepts its lot, its position under tutor and governess and loving relatives as the best for it, the one it would take even if it need not.

But the years come when the child is full grown, and the limits of the family are held no longer contain it. They have done their work. Does the man or woman thereafter stand alone independent of others, to live to self and as self dictates? No. First the state claims him, and exacts certain limits within which he must walk and work, certain duties he must discharge to his fellow citizens. If he refuse to accept his position there he is not treated with respect as a man who only wants his freedom, but with contempt and hard severity as a man whose selfishness would destroy the freedom of others and render himself incapable of his duties to the State; that he and others should enjoy the benefits of the State.

Are the bonds of the family and the nation then the only ones that exist for a man? They would be if the family and the nation included to themselves all the facts of life. But they do not. These are facts transcending and underlying those with which alone we come in contact and which therefore also impose duties, duties corresponding to the blessings they confer. There are the facts of God and humanity, and the outward institution that represents these to us, and that educates us into the knowledge of them and of our relations to them in the Church. I believe in the unity of the God of the Old Testament, and the unity of the God of the New Testament, and the unity of humanity. I believe in the Holy Church, Catholic; one through its having one Head and one Spirit, 'split into divers parts and forms; just as the race is one through possession of one reason 'till split into many tribes and peoples, separated from each other more markedly than in the case with the different sections of the Church. And I believe that each section of the Church is specially adapted for some great end or work which can only be done through the loyalty and devotion of its adherents; and that no one is a worthy member of the Church, that no one can expect his privileges and blessings, who does not acknowledge its claims and take its yoke upon him; and that,

in this as in the family or the state, the highest freedom is not expressed by the words 'I'll do what I like'; but 'I like to do what I ought.'

How early in life then, we have to ask, does the Church begin its work on us? We find our answer in those ideas that we have seen are at the basis of the Church. If the Church represent God and humanity it can leave no part of life untouched. The child comes from God; it comes not as a solitary unit, not merely as a member of the family and state, but as a member of our grand common humanity—linked by thousands of imperceptible currents of being and doing to the great ocean currents that bear the race on through the ages to its ultimate destiny. We are forced thus to the true conception of the Church; to view it as a great school which stamps him then authoritatively with the sign-manual of Christ that he is a heir to all its heritage; and thereafter seeks to bring to bear upon him a continuous educational influence through various forms of watching and teaching, public prayer and worship, and all the means of grace; through example and precept and rite; nourishing his soul with the sincere milk of the word, and seeking to strengthen his feeble wayward will by bringing him into contact with its and His living Head; bearing to him, pleading with him, pressing the Groom to him through life, and even before his eyes closing in death holding up the Cross of Christ.

II. Thus we have seen that the child grows up connected with the Church as naturally as with the family. Let us now consider more in detail the facts which bear out this idea of the Church as far as the young are concerned. These facts are to be found in the constitution of the family and in the word of God.

We find, do we not, that as the parents are, so the child will be. If they are healthy, so will the child be. If they are diseased, it will be sick. A solemn thought this. Surely enough to deter from sin. O my young brothers and sisters, and to keep you pure, were there no other consideration. The consequences of your sin will sit as curses at your bedside, torturing your children and children's children. If the parents are wealthy, educated, refined, if they are healthy, the children will enjoy corresponding advantages. So, coming nearer to the root of the matter, the morality of the child is in the parents' hands. It seems an awful thought that we should be so wholly at the mercy of others, but it is a wise arrangement. The only alternative would be to send us into the world as untaught, each beginning from the same point, the race ever starting afresh, the latest generation never warned nor advantaged by those who have gone before. Now, then we ask, has the parent anything like a similar influence in things spiritual? Is there a connection in virtue of which the faith and holiness of the parent may be expected to reappear in the child? Here I am going to speak words which some of you may think very strong, but which I must speak. I say that both under the old and new Covenants, believers have the same right to expect God's Spirit for their children as we have to expect it for ourselves. Look at the express and repeated assurances of this in the New Testament. As Christ was sent to attend to the Father, He told the eleven not to depart from Jerusalem, but to wait for the promise of the Father which they had heard of Him. What was the promise. The next chapter shows us that it was the Holy Spirit. Well, to whom was that Holy Spirit to be given? The people asked this when convinced of their sin and need, and Peter answered them, "Repent and be baptized—and ye shall receive the gift of the Holy Spirit; for the promise is unto you and your children." Was the Holy Ghost to be received the same as we are to look for? Yes. For the same spirit of love. For we learn from 1 Cor. xiii. 8 that the accidental accompaniments of the Spirit in that age would pass away but that "love never faileth. Why in such a connection mention the children? Because children are part of the parents, dearer to them than their own lives, and so when God promises to sanctify the hearts of the parents, they would feel that His love was incomplete if He did not include their children, who, if there could be any question of fitness at all, are certainly more fit to receive God's Spirit than men and women whose hearts had long been temples of sin. The parent who has the Spirit has it not because of his desert, but because of his faith in God's promise. And in virtue of that same promise, he ought to expect the Spirit in his seed; for it continues—"and to thy seed after thee"—Oh yes, it is just what we might expect from the analogy of God's dealings. Yet we have so little faith that we are afraid to trust Him. Is it not strange that people readily believe that God will bless their children through themselves in temporal matters, while they think it wonderful if they are told to look in the same way for the blessing of the souls of their offspring. Let faith grasp both clauses of the promise. We deserve neither, but the one certainly as much as the other. If He is a God to us, He will be a God to our seed, and we have no right to expect that He will be a God to our seed unless He is a God to us.

And why, I ask again, should we wonder at this? Is it because we 'despise the little ones' as the disciples did who forbade the pious man there when they carried their babes in their arms to Jesus? For we are apt in our loftiness to despise them. Whereas I much sympathize with Edw. Irving's answer to one who made the true remark "how strange it was that a thing so weak and helpless as a babe should grow up into a mighty monarch or profound philosopher." "No; but much rather do I wonder that a noble and excellent and beautiful creature as a child should be developed into so base and stunted and corrupted a thing as manhood;—that it should be imbruted by passions and misdeeds, until it is a mere brute, till it is a personal glory that would be obscured." And therefore even when his first-born was taken him, he could thank God who had taken the babe from the unkindly atmosphere and hard soil of earth to blossom and to bear in the paradise above.

"Oh tender gem and full of Heaven,
Not in the twilight stars on high;
Not in misty flowers at eve,
But we our God on high."

He had the mind of Christ about the little ones. "Heaven lies about us in our infancy," says

Wordsworth. And Christ's word is far more emphatic, "Of such is the Kingdom of Heaven." Far from despising them, the Psalmist makes them God's most potent allies:—"out of the mouths of babes and sucklings hath thou ordained strength because of thine enemies; that thou might'st still the enemy and the avenger."

It is so like the way of God, so unlike man's way. It is God's plan to comfort the mighty things of the world with the weak, that the power may be seen to be His. And so He often uses a babe in the house to drive out the devil from the parent's heart, and from the whole house.

Or, do we think that the nature of a child is incapable of receiving the Holy Spirit? Why even before Christ's incarnation, such an idea would have been unpardonable. Were not Samuel, Jeremiah, John the Baptist possessed by the Holy Ghost from the mother's womb. And by our Lord assuming human nature, and by His coming as a babe and passing through all the stages of life, what lesson has been more clearly taught than that the Holy Ghost may be expected to dwell in us as much as one time of our life as another, and that believers have a right to look for the germ of regeneration in their children? It is argued that as the little ones have not knowledge, we have no reason to believe that the Spirit can be possessed by them? I answer that Adam and Eve were in true communion with God before they had tasted of the tree of knowledge. It is said that children cannot identify faith with our consciousness of faith or with the mature forms of faith.

III. It being clear that from the very constitution of the family, children are dependent on their parents for what they have and what they are, also that God never yet made a covenant with man in which He did not include the children, also that believing parents have the same right to look for the Holy Spirit in their children as in themselves; would it not be astonishing if the Church left all those facts unrecognized,—if it left all the most important part of the education to be given to man untouched, all the most important part of life untaught as beyond its province? Both for the parent's sake and the child's sake, it cannot do this. If the parent belongs to it, so thereby does the child, and the Church that says to the little ones, "you are of the outside world, and we can do nothing for you till you are of age to give your own consent" is false to its great mission. It should ever say to the Church from the first, they are to be looked on not as pagans but as young Christians, and you are bound to act as the minister of Christ and of the Church in their upbringing.

For any but Christians then to ask to have their children baptized is absurdity; for it is through the parents having faith that we have a right to look for the upspringing of faith in the child. And this is the position that every Church takes up except those that entertain Popish ideas of the Sacrament and imagine that the mere fact of outward baptism, the mere work done, works a change on the person baptized. Such churches have to count souls by the heads they have baptized; and I don't wonder that in order to bestow so great a blessing they resort to the same means. It is the same mistake that makes not a few of the profane and reprobate when their child is sick run for the minister to have it baptized; and thereafter think no more of any duty on their part. The rite has been performed. They imagine secure all the ends in view. It is the duty of the Church to keep before the minds of the parents their covenant engagements and before the children their covenant blessings; to supplement the efforts of believing parents and to supply the place of those whom God has taken or who have fallen from their vows. One of the most important means in His hands for the operation of the Sabbath school. And in this department of Christian work, no Church in Britain has a fairer reputation than your own. In England especially; no Church has devoted so much of its energy to Sabbath schools as yours. A better example you could not have to follow and to improve on. For though something has been done, I believe that the Church has still far too low an idea of what it is bound to do for "these little ones."

My the blessing of the Great Shepherd be on you as a congregation, on your children, and on all your labours! And to Him alone through the Church be all the praise—Amen.

George Peabody.

This good and, in important respects, great man died in London on Thursday night, the 4th instant. Our readers are more or less familiar with his history, for he has become one of our most national men, though quite aside from politics. England claims him, also, as one of her most conspicuous characters; his good and great deeds have, indeed, rendered his name dear throughout Christendom. His monumental statue was erected, and unveiled by royal hands, in the greatest city of the civilized world before his death, and the head of the Latin Church has ordered a similar tribute to his memory in the eternal city. The fall of such a man in death can be but his apotheosis. All good men will commemorate him with love and veneration. He has been an example of the success of honest industry. Integrity and diligence made his fortune, so signal, and so beneficently used.

He was born in Danvers, Mass. 1795. With few opportunities of education, he began business as a clerk, when only fifteen years old. He struggled with persistent misfortunes in his humble capacity, till he went to Georgetown, D. C., where he conducted the business of an auctioneer, and developed his mercantile talents to an extent which secured him the cooperation of Elias Riggs, who furnished him with capital to begin his conspicuous mercantile career as a wholesale dry goods dealer. His soon stood prominent among the merchants of Baltimore, established branch houses in Philadelphia and New York, and extended his business to London, where, in 1837, he located personally as a Banker. His capacity and character secured him confidence and speedy opinion, and he began those remarkable benefactions which have rendered him forever illustrious.

His fortune has been estimated at between twenty and thirty millions of dollars. In 1852, he sent a loan for the relief of the Archdiocese of Baltimore, a debt from the present to future generations. It included a check for \$20,000, for the foundation of a library "Institute," &c. He later endowed it magnificently to the extent of \$200,000, and provided a branch library at North Danvers. He gave \$10,000 to the first Grinnell expedition to the North Pole. He founded an educational institution in Baltimore by donations amounting to \$1,400,000. In 1862 he gave his great property of houses for the poor of London, amounting to nearly \$2,000,000. The Queen offered him a Baronetcy, which he declined. He was created a Baron of the Grand Cross of the Order of the Bath, but like a true American, he declined the proffer. What title could he have to his name? In 1866 he returned to the United States and projected his grand scheme for Southern education, giving, in all, about three and a half millions for it. He had come to see the right and noblest use of his money, and now giving was his business. He gave \$18,000 to the Newburyport Library; \$100,000 for a new Church at Georgetown, Mass., and \$10,000 for a library in the same town; \$140,000 to an Institute in Salem; \$50,000 to a library in Bedford, Vt.; \$20,000 to the Massachusetts Historical Society; \$150,000 to the Archdiocese of Baltimore; \$150,000 to the Yale College, for a Geological department; \$200,000 to the Maryland Historical Society; \$25,000 to Kenyon College, Ohio; \$15,000 for a library in Georgetown, D. C. He forgot not a kindred, meanwhile, but distributed among them \$1,500,000. His various donations amount to more than five millions of dollars; for to the above sums should be added his gift to the poor of Rome on his visit there, in 1868, amounting, it is reported, to a million dollars; \$50,000 to General Lee's Washington College, &c. Such is a list (and an imperfect one) of the munificence

of this poor Massachusetts boy. They have had as parallel in individual liberality.

Such a life is memorable for its lessons as well as its actual deeds. It exemplifies the best mode of using property for charitable purposes. Mr. Peabody was as wise as liberal in his beneficence; he trusted not his resources to posthumous success, and thereby has secured to them the better posthumous success. Constantly are we men reminded of the uncertainty, or rather the almost certain failure, of posthumous charities. The law courts, the newspaper chroniclers, the litigations of families and heirs, give us overwhelming warnings against such delay. Every man should, as far as possible, be an executor, especially in such sacred matters as charities. He can thus render them not only secure, but may illuminate the whole decline of his life with the beneficent enjoyment of his plans. Wealthy men suffer often, sometimes in insupportable melancholy, if not in insanity, in retiring from active life. The reason is, that they substitute no new and interesting occupation for their old activity. The mind recoils upon itself and perishes. A course of charitable usefulness are the best possible guarantees against such suffering, for it is of the nature of benevolence that it imparts happiness to its agent in proportion as it blesses its object. Nay, it is better to give than to receive."

Mr. Peabody's example will give impulse to that spirit of public beneficence which has, for some years, been increasingly characterizing our wealthy men. Such grateful instances are becoming frequent. Asior, Girard, Drew, Rich, Vassar, Cornell, and many others have begun a new roll of honor, and public services which may well eclipse the fame of soldiers and statesmen. It is a generous, a noble ambition, and we can only wonder that it does not more generally prevail. The deeds and fame of the soldier, and even of the statesman, may be doubtful; history is a merciless interpreter of their record, and their monuments often go down in the revolutions of social and political progress; but he that founds an institution of learning or charity, rears to himself a monument which is forever sacred in the eyes of mankind. If he rears it in his own lifetime, he may see it firmly secure for indefinite ages. It may become a sort of embodiment of his own personal life, and, as some writers have said, he may be considered as living in it, and live on, observed from afar, after his body has descended to the grave, a more strenuous and effective life than he did while in the flesh, doing perpetual work, diffusing ever-increasing blessings, and evermore endearing his name in the memory of man.—What a sublime possibility is this! Writers, artists, statesmen, soldiers, devote themselves to the acquisition of fame. The hope of a monument in Westminster Abbey inspired the courage of Nelson. Mercantile and financial life has hitherto been virtually excluded from any such hope, and has taken a consequent inferior rank; but in the lights of these magnificent examples it is seen that it can claim an equal superior rank; it can rear nobler monuments, and command the profounder veneration of the race.

But to the Christian capitalist such examples make a still higher appeal. This perpetuated life, this continuous usefulness, may yield a personally-increasing reward, a higher worldly one, we are justified by faith, indeed, but are to be judged, and rewarded, according to our works. In a permanent charitable foundation, a good man may work on, with the lapse of ages, perhaps to the very end of time, reaping a proportionate reward.

Great, sublimely great, are all the moral possibilities of life; but what so great as this?—Christian Advocate.

A Virtue needed in America.

We Americans are the most wasteful and extravagant people in the world. We waste fearfully in food, in clothing, and in extras. We waste on every secular day of the week, and waste a double amount on Sundays. Men waste shamefully, women shockingly; boys and girls, too, are permitted to waste woefully. Wastefulness is one of our worst national vices; and if economy be a virtue, then extravagance must be a vice. The English don't waste half as much as we do, the French not a quarter; and the Germans (while in Germany) don't waste a all.

Hundreds of leading hotels here and through the country prepare daily from twenty to fifty different dishes for dinner, and out of these from a half to two thirds are regularly wasted. Thus not only is food wasted, but also labor, at the same time. In ordinary families as well as in the halls of a grand hotel, are gotten up, where a plain meal would be at once more economical and wholesome. We give ourselves with great numbers of articles, which are rather nutritious nor delicious, but simply costly. Men buy four hats a year, when one ought to last them for years. They throw away coats and pants when they are but little the worse for wear; and instead of having their coats mended and stockings darned, they purchase new ones and fling away the old. Women wear very expensive articles of dress without wearing them out; and we have heard, are inclined to spend and waste money and material without stint.

The present is a most excellent time for the whole people to begin to learn and practice the virtue of economy. If those men who are striking for higher wages because of the high price of living, would instead of this, waste less in their homes, their clothing, their sundries, it would be much better for themselves and for the country. If dealers would live less extravagantly, and waste less, they could sell more cheaply. If rich men would squander less on their tables, their tailors, their fancy merchants, their fast horses, big houses and fancy fittings, they would set a better example, would better enjoy life, enjoy better health, and be more able to help their country. If the fair sex would pay some attention to this matter—and we refer not merely to the wealthy classes, but to those in the common walks of life—they would be three blessed themselves and would confer blessings on the benighted sex.

Among the mercantile, mechanic, agricultural and working classes of Germany, the same garment will not only be worn for one season or one year, but for half a lifetime or more; and yet they will be no less comfortably dressed than our people who wear out a hundred suits

of expensive clothing during their brief existence. In Daechen, the underwear of the women will often be handed down and worn for three generations—which is a fact that might profitably be pondered by the daughters of America. They are no less economical in articles of food on the European continent. A witty Frenchman asks the question why pork is always so dear in Paris and himself answers the enquiry by saying it is because they can't raise swine in France, for the people themselves consume all the garbage. There is hardly enough truth in this to point the joke; but the fact is, that the nice and economical habits of the French, in matters of diet, prevents the vast accumulations of refuse which are seen in some other countries.

Our habits of waste astonish all foreigners. We waste enough in this country, of food and clothing in one year, to sustain the whole population for five. The times are hard. The currency is deranged. We know not what lies in the future. The who's country should begin to learn habits of economy. And it is a virtue which, if it is ever to become national, should at once be begun to be practiced by individuals.

Dr. McLeod on Preaching.

One thing is needed to give real power to the pulpit—and that is the preaching by living men of what they themselves see and know to be true. The special province, as it seems to me, of the preacher as distinct from the professor or essayist, is that he shall not only proclaim the truth, but the truth as actually possessed by himself—that, if I may so speak, he himself shall be the truth, and a living witness for it. Thus the preacher will not be like a telegraph, merely transmitting a truth which he himself is ignorant, remaining hard and cold as before, but rather as a living man, transmitting that which he himself sympathizes with, accepted, proved to be life, a real good and blessing which he longs to bestow on others. The true preacher is thus a luminous body giving forth its light by necessity as a part of its own being, although received from a source. It was this standing in the light, seeing and so believing, which gave power to the old prophets in witnessing against kings, priests, wicked people and false prophets. They spoke from spirit to spirit. Let us have such preaching, and the pulpit can never lose its power. But mere sermon-making—the preaching which appeals to the lower and not the higher nature of man, and seeks to please it; the episodes on truths, and the straining after little useless novelties, as if the Gospel was exhausted and had lost its power,—the emptiness of exaggerated language about nothing, or the sleepy, weary talk, without feeling, or sympathy, or heart, and no other anxiety apparent than to get over the prescribed time, and giving the impression of an spiritual reality being sought or hoped for, of what conceivable use is such preaching?

Boolding in the Pulpit.

"He that winneth souls is wise." Proverbs xi. 30.

There is a difference between winning and driving, and one of the commonest mistakes of the pulpit is the confounding of the two, and of indulging in a fault-finding, censorious spirit instead of the opposite. Ministers may wish many things going wrong in their churches, their members becoming like-warm and worldly-minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ, and they rail out against them from Sabbath to Sabbath, and wonder that their tries do not check these evils; that they continue just as bad or become even worse than they were before. They feel that ministerial faithfulness requires that they should bear testimony against the sins of their flocks, and endeavor to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches in this matter, are very much like families. They may be governed and modeled by kindness and affection, and not by scolding and fault-finding. When affection is at the helm of a family, and breaks out in every look and action of its head, and serves rather than anger, is depicted in the countenance, when any members do wrong, the family can be very easily corrected, in all ordinary cases. But when patience and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, family government soon comes to an end. The head of the family loses all power to mould it. Just so it is with Churches. They may be persuaded, encouraged, and reformed into almost anything that is proper, but they cannot be scolded and driven into nothing. Said the sweet tempered Christian poet Cooper, in a letter to the Rev. John Newton:—"No man was ever scolded out of his sins." The heart, corrupt as it is, and because it is so grows angry if it is not treated with some management and good manners, and scolds again. A surly staff will perhaps bear to be petted though he will never grow under the operation. But if you touch him roughly he will bite.—There is no grace that the spirit of self can comfort with more success than a religious zeal. A man thinks that he is skillful if searching the hearts of others, when he is only gratifying the malignity of his own, and cherishing suppose his hearers destitute of grace, that he may shine the more in his eyes by comparison. When he has performed this noble task, he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incapable, lost forever. But a man who loves me, if he sees me in error will pity me, and endeavor solemnly to convince me of it and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily and in much heat, and discomposure of spirit. It is not therefore easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded.

Sharp reproof is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we who preach the Gospel, fall in our attempts to reform our hearers, we ought not at once to settle down in

in a state of self-satisfaction with our own efforts, and lay all the blame on the depravity of others, and not our own. It is possible that we may not have approached them in a right spirit, and plied them with proper motives; and if so, we may be as much to blame as they are.—House's Scripture Catechet.

The Vision of the Dying.

There is in human history an unwritten chapter, which is yet thronged in mysterious incidents half fearfully remembered by their witnesses. All who have frequently stood beside the bed of the dying, must have been thrilled with singular testimonies that the dying are conscious of the presence of other than mortal spirits.

It is not a grand and consequential conviction, that when Christians are passing away, then the attenuating links that chain consciousness to time and day are melting away, one by one, and their consciousness becomes, by the gradual entrenchment of a lingering death, more and more spiritual? Thus sinking to sleep as to earth, they are awaking to heaven; growing unmindful of the lower and outer existence, they are arousing to the inner and spiritual life; becoming blind to the clay-enveloped forms of friends standing round their falling bodies, they see already, as through a mist, the brighter beings who are to be their everlasting companions—some of whom may be already welcoming their coming. Their hearing waxing dim, and unresponsive to the melody of beloved voices whispering in their natural ears, they may become aware of a sweeter music, sung by more exquisite voices still, of the beloved who have gone before them: in the dying out on earth, they are becoming alive unto heaven. Does this not fully and worthily explain the solemn scenes of thousands of death beds—visions of spiritual visitants ministering to the dying; resplendent light surrounding glorious beings who cast no shadow; gorgeous scenery, bright with never-fading beauty; voices thrilling in tenderness; music mysterious in harmony; the recognition of dear familiar faces, fondly loved in the by-gones; or the foreknowledge which some have received of the exact moment of their departure? There are few families who have not some tale of this kind, told, some testimony to add to this proof of the continuity of the spiritual world.—Words of Hope.

Think of Christ.

The best protection against sin at any time is the remembrance of Christ's sufferings. Not only at the sacrament, but wherever we are, this remembrance is an excellent shield in the day of battle. Art thou walking, art thou sitting, art thou going out or coming in? Art a bleeding Saviour before thee; when "sinners notice thee," think of thy Saviour's wounds; when thou art tempted to overreach or defraud thy neighbor in any matter, think of the bitter cup thy Master drank; when any lust, any vain desire rises in thy mind, think of thy dear Redeemer's groans; when thy flesh grows weary of a duty, remember who suffered on the Cross; when thou art tempted to be indifferent to religion and faint in thy mind, look upon Him who made his soul an offering for sin, for thy sin; when thou art loth to overcome, think of Him, who "by his death overcame Him that had the power of death; when impatient thoughts assault thy mind, think of "the Lamb that before his shepherds was dumb," and, sure, under this sad scene, thou wilt not dare to sin.—A. J. Observer.

Be Kind in Little Things.

The sunshine of life is made up of very little beams that are bright all the time. In the nursery, on the playground, and in the school-room, there is room all the time for little acts of kindness that cost nothing, but are worth more than gold or silver. To give up something, when giving up will prevent unappiness—to yield, when persisting will cause and fret others.—To go a little rounder than come against another; to take an ill word or a cross look, rather than resent or return it; these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured even in the humblest home among very poor people, as in families in higher stations. Much that we term the miseries of life would be avoided by adopting this rule of conduct.

Random Readings.

If you would be miserable, look within. If you would be distracted, look around. If you would be happy, look up.

Christians, if you are poor in this world you should be rich in faith; and if you be rich in this world, be poor in spirit.

God is the safety of his people, but we tempt Providence if we do not make use of the necessary means for our preservation.

The violet grows low and covers itself with its own tears, and of all the flowers yields the sweetest fragrance. Such is humility.

The sweetest word in our language is love. The greatest word in our language is God. The word expressing the shortest time is now.

Diplomacy may work as much calamity as a battle; a few ink-drops may cost a nation more misery and exhaustion than a river of blood.

Inviolable fidelity, good-humor, and complacency of temper outshine all the charms of a fine face and make the deoxygen if invisible.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and so draw down to their full extent.

In the voyage of life, we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

If the mind be curbed and humbled too much in children—if their spirits be abused and broken by too strict a hand over them—they lose all their vigor and industry.

A wazze garment appears worse with slight soiling than do colored garments when much soiled; so a little fault in a good man attracts more attention than great offences in bad men.

of the truth, and a living witness for it. Thus the preacher will not be like a telegraph, merely transmitting a truth which he himself is ignorant, remaining hard and cold as before, but rather as a living man, transmitting that which he himself sympathizes with, accepted, proved to be life, a real good and blessing which he longs to bestow on others. The true preacher is thus a luminous body giving forth its light by necessity as a part of its own being, although received from a source. It was this standing in the light, seeing and so believing, which gave power to the old prophets in witnessing against kings, priests, wicked people and false prophets. They spoke from spirit to spirit. Let us have such preaching, and the pulpit can never lose its power. But mere sermon-making—the preaching which appeals to the lower and not the higher nature of man, and seeks to please it; the episodes on truths, and the straining after little useless novelties, as if the Gospel was exhausted and had lost its power,—the emptiness of exaggerated language about nothing, or the sleepy, weary talk, without feeling, or sympathy, or heart, and no other anxiety apparent than to get over the prescribed time, and giving the impression of an spiritual reality being sought or hoped for, of what conceivable use is such preaching?

Boolding in the Pulpit.

"He that winneth souls is wise." Proverbs xi. 30.

There is a difference between winning and driving, and one of the commonest mistakes of the pulpit is the confounding of the two, and of indulging in a fault-finding, censorious spirit instead of the opposite. Ministers may wish many things going wrong in their churches, their members becoming like-warm and worldly-minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ, and they rail out against them from Sabbath to Sabbath, and wonder that their tries do not check these evils; that they continue just as bad or become even worse than they were before. They feel that ministerial faithfulness requires that they should bear testimony against the sins of their flocks, and endeavor to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches in this matter, are very much like families. They may be governed and modeled by kindness and affection, and not by scolding and fault-finding. When affection is at the helm of a family, and breaks out in every look and action of its head, and serves rather than anger, is depicted in the countenance, when any members do wrong, the family can be very easily corrected, in all ordinary cases. But when patience and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, family government soon comes to an end. The head of the family loses all power to mould it. Just so it is with Churches. They may be persuaded, encouraged, and reformed into almost anything that is proper, but they cannot be scolded and driven into nothing. Said the sweet tempered Christian poet Cooper, in a letter to the Rev. John Newton:—"No man was ever scolded out of his sins." The heart, corrupt as it is, and because it is so grows angry if it is not treated with some management and good manners, and scolds again. A surly staff will perhaps bear to be petted though he will never grow under the operation. But if you touch him roughly he will bite.—There is no grace that the spirit of self can comfort with more success than a religious zeal. A man thinks that he is skillful if searching the hearts of others, when he is only gratifying the malignity of his own, and cherishing suppose his hearers destitute of grace, that he may shine the more in his eyes by comparison. When he has performed this noble task, he wonders that they are not converted. He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incapable, lost forever. But a man who loves me, if he sees me in error will pity me, and endeavor solemnly to convince me of it and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily and in much heat, and discomposure of spirit. It is not therefore easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded.

Sharp reproof is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we who preach the Gospel, fall in our attempts to reform our hearers, we ought not at once to settle down in

in a state of self-satisfaction with our own efforts, and lay all the blame on the depravity of others, and not our own. It is possible that we may not have approached them in a right spirit, and plied them with proper motives; and if so, we may be as much to blame as they are.—House's Scripture Catechet.

The Vision of the Dying.

There is in human history an unwritten chapter, which is yet thronged in mysterious incidents half fearfully remembered by their witnesses. All who have frequently stood beside the bed of the dying, must have been thrilled with singular testimonies that the dying are conscious of the presence of other than mortal spirits.

It is not a grand and consequential conviction, that when Christians are passing away, then the attenuating links that chain consciousness to time and day are melting away, one by one, and their consciousness becomes,