

unto him ; for they saw that his grief was very great.

And what a close connection there is between silence and great grief? As our own Whittier says :

"With silence only as their benediction,
God's angels come where in the shadow
of a great affliction,
The soul sits dumb !"

I could, did time permit, give many illustrations of the silent manliness of grief. After the battle of Leipzig, which decided the overthrow of Bonaparte's power in Europe, he was seen sitting at a window in Freiburg, his head resting on his arm in silent despair. Berthier, Marshal and Vice-Constable of France, sat opposite to him in a similar state. *Neither spoke*, and officers who entered were silently ordered, by a wave of the hand, to leave the room. And the best sort of consolation many times a clergyman can give the grief-stricken one will be a sympathetic silence.

In no branch of pastoral work is sound common-sense and discretion more needed than in this. Through the lack of tact great harm may be done, and, on the same principle that different diseases require different remedies, so different natures require different methods of consolation. You would not speak to the strong, intelligent, grief-stricken, man who knows that one of the off-sets to sorrow is hard work and a life of action, the same as you would to a fragile widow who all her days had lived a life of inactivity and comparative

seclusion. Nor is it possible for me to say what I would say to a bereaved one ; I could not describe exactly how I would go about it any more than I could trace for another my own spiritual progress as wrought out in my own life and through my own private devotions. The subject is one that each minister must study out for himself. No successful man has ever been able to give to others the *secret* of success, for success depends on many things purely conditional and for the time being, and no general rule can be laid down. And so it is with comforting the bereaved.

I do not recommend my bereaved friends to read any particular books of devotion, not even such an excellent book as the "Imitation of Christ." The greatest trial I have is to reclaim those souls who, under severe affliction, become skeptical and doubt the providence of God. I remind such of the case of Job, whose suffering did not proceed from God's anger but from his love, and had the design to test and perfect the piety of a righteous man. Other arguments will occur to the reader, very common, but very necessary in such cases. Very often, instead of calling, I write to the distressed parishioner, nearly always enclosing some bit of poetry from Faber or writers of his class, or some apposite clipping from the religious press ; any good scraps I read I cut out or copy for such emergencies.

PREACHERS EXCHANGING VIEWS.

The Prophecy from Olivet.

ANOTHER VIEW.

IN DR. CROSBY'S article in your June number he applies the prophecies of Matt. xxiv : 3-34 ; Mark iii : 5-36 ; and Luke xxi : 8-32, exclusively to the destruction of Jerusalem, and denies that any reference is had to the end of the world. His argument seems to me not conclusive.

In the first place it is evident that

Christ's prophetic utterances from the Mount of Olives were in answer to the questions of his disciples, recorded in Matt. xxiv : 3, which refer to two distinct events. "These things" refer to the buildings of the temple, etc., the destruction of which was foretold in Matt. xxiv : 2. The second question of the three is not a repetition of the first, but refers to the end of the world or "age," which