

consequence. He was evidently better pleased with being a child of God than though he had been son of the Governor or Prince of Wales, so well did he understand and rejoice in the grace of adoption. After this his health gave way, and the hopes that He who had visited his soul would recover his body were doomed to disappointment, for in a few days he sunk rapidly. But he was not allowed to leave this world without a conflict. The morning of the day on which he died found him in trepidation. During the previous night, darkness had shrouded his prospects, yet he was disposed to depart, if such was the will of God; but in the morning the enemy renewed his assaults. The sufferer was directed to the shield of faith, whereby we shall conquer all fiery darts, and to the promises of strength and victory through Him that overcame for us. At night he replied that he was again comfortable. That evening proved his last. While we were engaged at the social prayer meeting, he had risen up and prayed for himself, then falling on his side, he died.

"So fades the summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies the wave along the shore.

Triumphant smiles the victor's brow,
Fanned by some angel's purple wing:
O grave, where is thy victory now?
Invidious death, where is thy sting?"

Why do I obtrude upon your readers this unpretending narrative? Because, first, we are told not to overlook one of Christ's little ones, but to cherish their memory, and to magnify God on their behalf. The far-seeing apostle declared himself bound to give God thanks for as many as were begotten through sanctification of the truth unto a new life. The grace of God, in his own conversion, the primitive Church saw and glorified God for; and shall we omit all mention of these, whom the Father distinguished not for learning, or birth, or worldly greatness, but by his grace marked them out for glory? if we do, surely we are blind to the glory that excelleth, and strangers to anything higher than this world. If we are to honour the works of God, are we not to admire his workmanship in Christ Jesus, and therefore to notice these vessels of mercy, which, in a season of affliction, he chose for his glory, as both comely, honourable, and praiseworthy?

Secondly, because ministers hereby see the fruit of their labours, and are encouraged. How often are spiritual labourers distressed that they see so little success in their work. I venture to say that, without seeing it in measure, or, at least, good hopes and great faith, they will at times be ready to droop. But God is not forgetful of our labours of love, when we visit the poor of this world, and of his kingdom; on the contrary, He gives us to reap encouragements, and to enjoy a recompense. And was it no recompense for as many spiritual labourers as watered and sowed

the seed, or for those others, who ministered of their substance and sympathised, to behold a "youth thereby comforted and happy? or shall there be no reward on the great day when benefactors and benefited shall meet together, and "inasmuch as ye did it to one of the least of these, ye did it unto me," shall be proclaimed? Yes, although even weeping the sower sow his seed, yet, when the end has come, and the soul, like a shock of corn, is gathered in to the garner, verily he is not without his reward; then in the morning let him sow his seed, and in the evening withhold not his hand, not confining himself to preaching, but visiting the distressed, and watching over souls as those that must give in their account, that he may rejoice in their spiritual change and fitness for a better world.

Thirdly, because we here see the benefit of affliction. No small number of those who are brought to God, are so by means of and in the season of affliction. Indeed this is promised. (Isaiah xxvii. 9.) But affliction is beneficial to others than to the individual. The visitor who waits, as well as the minister who converses, has his mind impressed and improved thereby. Prayer, then, is peculiarly comforting. The sick bed itself, as well as the youth's patience and hope, all preach, and few, it is to be hoped, leave the sick room without some impression of the necessity of a new life or of preparation for eternity.

I am glad to say in the case described, that not a few, and those of different communions, cheerfully ministered, temporally or spiritually. The occasion was blessed to the evoking of much good feeling and of happy fruits, and at the funeral some youths shewed that they had lost a friend, and looked for his reappearance in a higher and more enduring world. So prepare us, Lord, for thy coming. AMEN.

A. W. H.

Pictou, Jan. 14, 1863.

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Thoughts and Notes by the Way.

HALIFAX TO GLASGOW.

FEW set out to cross the trackless ocean, without some anxiety and dread: and still fewer, on having gone down to the sea, and witnessed the wonders and majesty of the Lord there, but are made to tremble, or are filled with inexpressible awe. When we hear the veteran, as well as the occasional mariner, say that necessity or duty, and not choice, induced him to pass through the roaring billows, we are led to reflect on the magnanimous faith of our fathers, who, 60 or 70 years ago, committed themselves to its then cheerless bosom, for the space of 3 or 4 months together: and further, to consider how amazingly science, under the guidance of divine light, has advanced since then, enabling us to cross in the face of flood, and wind, and mist. Still, the