

his pillow, kindled his fire, went from bed to bed, awakening his children, saying, "Get up, my dear children, your father is in distress." Hastily they arose, dressed themselves, and gathered around him at the fireside, when he arose and with weeping eyes and burning heart, said to them, in substance, "My dear children, I have preached the gospel, and I think faithfully, to the great congregation, for these many years, and have performed my pastoral duties among the families of my people, but I have never taken you by the hand and spoken to you individually the words of life, have never inquired of you the state of your hearts, and pressed you to the feet of the Saviour. I cannot endure the thought of my unfaithfulness. I ask you, my dear children, will you forgive your father this fearful neglect?"

The children were all at once broken down, and said, as with one voice, "Don't weep, father, so; do not talk thus; you will break our hearts. It is we who should make confession, not you. You have done your duty, preached to us, read the Scripture to us, prayed daily with us and for us, and lived and breathed the Gospel among us. We have known our duty and have been impenitent." At once the religious state of the family was altered, and three of the sons are now ministers of the Gospel.

GOD RECONCILED IN CHRIST.

When you look through a red glass, the whole heavens appear bloody, but through pure, uncoloured glass you receive the clear light that is refreshing and comfortable to behold. When sin unpardoned is between, and we look on God through that, we can perceive nothing but anger and enmity in his countenance; but make Christ our glorious Redeemer, the medium, and through him as clear transparent glass, the beams of God's favourable countenance shine in upon the soul. The Father cannot look upon his well-beloved Son but graciously and pleasingly. God looks on us out of Christ, sees us rebels, and fit to be condemned; we look on God as being just and powerful, to punish us; but when Christ is between, God looks on us in him justified, and we look on God in him as pacified, and see the smiles of his favourable countenance. Take Christ out, all is terrible; interpose him, all is full of peace.—*Leighton.*

JOINED TO THE LORD.

AMBASSADORS are sometimes sent to contract marriages for royal persons with those whom they would affiance. We are ambassadors for Christ; and the great object of Christian ministers should be to join their hearers to him. In seeking to do this, a preacher once used these words for his text: "Hearken, O daughter, and consider, and incline thine ear; forget also thy people and thy father's house. So shall the king greatly desire thy beauty; for he is thy Lord, and worship thou him." This invitation to receive the Saviour's love was accepted by one of the congregation, and, so far as the preacher has ever learned, by only one of them at that time. There was one whom the Saviour did then espouse as though he did greatly desire her beauty. That individual was the only colored person in the congregation—a half breed Indian. When she was examined for admission to the church, the pastor said: "What is your greatest desire?" She thought a moment, turned her eyes suffused with tears upon him, and said in broken speech, "O, sir, to be joined to Christ!"—*Dr. Adams.*

THE CARE OF OUR THOUGHTS.

A care of our thoughts is the greatest preservative against actual sins. It is a most certain truth that the greatest sin that ever was committed was at first but a thought. The foulest wickedness, the most monstrous impiety, arose from so small peck as a first thought may be resembled a to. The most horrid thing that ever was done, as well as the most noble and virtuous action that ever was accomplished, had no greater beginning. Of such a quick growth and spreading nature is sin, that it rivals even the kingdom of heaven, which our Lord telleth us "is like a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown up (in those countries), it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matth. xiii. 31). The apostle James (i. 13-15) represents it by a simile of another nature. "Let no man say when he is tempted, I am tempted of God; for God