

MAKE YOURSELF.

When the late Dr. John H. Rice, a great and good man, who served his generation and died in triumphant faith, was young, he was on a certain occasion introduced to the celebrated Patrick Henry. Henry took him kindly by the hand, and said, among other things, "Be sure, my son, and remember, that the best men always make themselves." The words were remembered by young Rice, and doubtless aided in making him the man he became. What did Henry mean by the expression, "the best men always make themselves?" He meant that those men who become eminent for intellectual and moral power, acquire that power by their own exertions. Those who rely upon their teacher to educate them, will never be educated. They must educate themselves. Good teachers may give them some aid, but cannot do the work for them. They must do it themselves.

Does any young person, strongly desirous of "making himself," ask how shall I acquire intellectual and moral power? It is to be acquired by performing intellectual and moral acts. Ask your teacher what and how you shall study, and study hard. The more strength you lay out in study, the more strength you will have. Seek to know what is your duty, and do it with great fidelity. The more diligently you do your duty, the more strength you will have. The more vigorously you exercise your mind in study, thought, and action, the more rapidly will your mind increase in strength. Resolve to attain intellectual and moral strength. Let others strive to attain wealth and reputation. Be it your endeavor to be a strong man intellectually and morally; a powerful and faithful soldier of the Lord Jesus Christ.—D.

—N. Y. Observer.

WHEN TO STOP.

Among the qualifications of a good preacher enumerated by Luther is that of knowing when to stop. One would think that this qualification could readily be attained. When should a preacher stop? Common sense answers, when he has done—when he has said what he intended to say. The farmer who has a field to plough stops when he has done. The blacksmith stops when he has finished his axe. The singer stops at the end of his tune. Why should not the preacher stop at the end of his sermon? There is no reason why he should not.

Plain and simple as the rule is, it is often violated. There are some preachers who seem exceedingly unwilling to bring their discourses to a close. Hence repetitions and irrelevant remarks are added, wearying the hearer, and destroying the effect the body of the discourse was adapted to produce. Who has not been pained by this fault? Who has not been led to say mentally, "O that he would stop."

It has always been a mystery to me, how some men can continue to speak after they are done, and when it is plain that the audience are aware of the fact, and are, of course, listless and impatient. No good can be done under such circumstances.

I am far from thinking that sermons should be excessively short. What subject can be thoroughly discussed in twenty or thirty minutes? The desire on the part of the unthinking for short sermons should be discouraged; and the surest way of effecting this object will be for the minister to prepare sermons embodying thought, clearly and compactly expressed, sufficient to require fifty or sixty minutes in the delivery, and to stop when the delivery is made. There are few congregations who will not listen attentively to long sermons, if every sentence adds movement to the train of thought, and if it is plain that no more time is employed than is necessary to present the thought, together with the practical enforcement it may require.—N. Y. Observer.

FRANCE.—PROTESTANT BIBLE SOCIETY.

MR. GUIZOT'S ADDRESS.

This Society is the oldest of our religious associations, it has existed for nearly thirty years. Founded in the reign of Louis XVIII., it has contributed much to combine and strengthen French Protestantism. The most honorable and most eminent men of our communion are members of the Committee.

Unhappily, the *Protestant Bible Society* has never consented to alter its rule which limits the distribution of the Scriptures to members of the Reformed churches only. This condition was imposed, in 1820, by the Bourbons of the old branch, who, being subjected to the influence of Jesuits, were opposed to the distribution of the Bible among Romanists. But how many revolutions have taken place since! The Bible Society's Committee might have burst twenty times this barrier, and extended its action all over France. It has not done it, although urged to do so by many pious men. This is, I believe, the principal cause of its little success. Its receipts are small, and the number of copies of the Bibles which it disseminates, every year, is equally small.

What wonder! The Word of God is not a mere *Protestant* book. It is addressed to all human beings of whatever denomination. And why confine its circulation within arbitrary, artificial limits, when God has not prescribed them? I am aware that the members of the Committee insist on their duty to remain faithful to the old statutes; they fear to awaken the prejudices and provoke the attacks of the Romish clergy; they say, also, that they never refuse to sell the Bible to a Roman Catholic who asks for it. But are these reasons sufficient? and ought the servants of Christ to wait till Romanists or Infidels make the first advances? Ought not Christians to go before them? But I will not insist further on this question, which has already been discussed in our correspondence.

Mr. Guizot accepted the invitation to preside at the general meeting. His presence excited in Paris much curiosity. It was the first time, since the revolution of February, that he had spoken in public, and many were eager to hear the illustrious orator. The room was too small to contain the numerous audience. Not only Protestants but Romanists, Statesmen, Representatives of the people, political writers, pressed into the room, and Mr. Guizot did not disappoint the public expectation: his address contained elevated and excellent sentiments eloquently expressed. I can give but a brief sketch of what was most interesting in this discourse.

While all political or commercial bodies are perplexed and embarrassed, religious associations, on the contrary, preserve their activity, their prosperity, and continue their work as if the heavens were serene and the country tranquil. Whence the difference? The chief reason is, replies Mr. Guizot, that Christian labors meet the most pressing wants of our times and of our country.

What, indeed does the present period require? It asks for *faith, charity and hope*. Everywhere these three words are echoed; everywhere these wishes are repeated; society feels the need of believing, loving, hoping, and it struggles to obtain these great objects.

But has the world succeeded in its aspirations? No: *faith* does not exist; it bitter, oppressive, inexorable uncertainty reigns in almost all hearts, and the efforts towards faith end in disappointment. *Charity* does not exist. No doubt, acts of kindness are very numerous; the rich give bread and money to the poor; but alas! between the rich and the poor there is no love, no sympathy; the rich are uneasy and the poor are envious. As for *hope* where is it? The men of our times have expected great things, but they have been deceived; their hopes are often the

visions of a wild imagination, or the cravings of animal appetites; and after fruitless attempts, how many of our contemporaries sink in sad despair!

It is easy to point out the causes of these disappointments. The generations of the nineteenth century have sought for faith, charity and hope where they do not exist, and have neglected to go to the source where they are to be found.—These proud men pretend to derive everything from themselves, as if man were in place of God! Fatal error! Men are not the authors of faith, charity and hope. The supply of these wants is not derived from purely human sources. The Bible,—the Bible alone can furnish it.

ABRAHAM'S BIRTH PLACE.

From the Letter of an American Missionary.

Leaving Aintab, we rode in an easterly direction twelve hours, to the banks of the Euphrates, crossing which, we found ourselves in Mesopotamia, the land of faithful Abraham. I felt it a privilege to pass through the land that gave him birth, and to gaze upon the mountains and cross the valleys whose names must have been familiar to his childhood. I longed to visit Charran, the place of his first sojourn; which we passed at about eight hours distance. But this, and many other places, we passed by, feeling that the missionary must not give place to the traveller, where duty calls for haste, and precious souls await our coming, to hear from us the word of life. The memory of Abraham, in this land, seems to have been taken under care by the Mohammedans; rather than the Christians. The former pay great veneration to the "friend of the most merciful," as they style him, and hold sacred every place consecrated by his footsteps. At Orfa, where we spent the Sabbath after leaving Aintab, there are two ponds of fish, which having, as they suppose, once been the property of Abraham, and now bearing his name, no person is allowed to take or destroy a single fish; but on the contrary, every passenger throws them a piece of bread or a few kernels of boiled corn. Thus protected and provided for, the fish have multiplied exceedingly, and fairly crowd upon each other in heaps. They are quite tame, and follow the passer-by along the shore, expecting to receive something from his hands; and when any thing is thrown to them, they make the water boil and foam by their contest for the morsel. I lingered for an hour on the brink of these ponds, enjoying the sight of their graceful movements in the water. We remained at Orfa three days, enjoying the patriarchal hospitality of the English vice-consul, an Arab, who reminded me of Abraham's times rather more forcibly than did the fish-ponds.

JONAH IN NINEVEH.—One of the most singular proofs of the truth of scriptural history has just come to light. Mr. Layard, while prosecuting his researches on the site of Nineveh, has found the name of *Jonah* inscribed upon the ruins. The Bible reader will recall the woes denounced by the prophet against the wicked city; the conversion of a portion of the population; the consequent suspension of the divine judgments; and the reverence in which the name of Jonah was held. It was common in the East to inscribe the names of distinguished men on the walls of public edifices; and thus the record made by Assyrian hands nearly 3,000 years ago, is made to confirm the faith of the Christian Church in these latter days, and to furnish a demonstration of the accuracy of biblical history. Many more such discoveries may follow the vigorous efforts of Mr. Layard in his excavations, sustained as he is by British wealth and power.

MY OWN.—A little heathen child was inquired of by her teacher, if there was any thing which she could call her own. She hesitated a moment, and looking up very humbly replied, "I think there is." "What is it?" asked the teacher. "I think," said she, "that my sins are my own."