

Regulation of Thought.

For man to think is as natural as it is for the sun to shine. By controlling the thinking power we do not mean that you are to cease to think. This is impossible. Think you must. Mind moves onward as if touched by invisible impulses. Arrest it you cannot, but regulate it you may. Stationary it cannot be; but it is in your power to give it a right or a wrong direction. If you were the proprietor of a mill with costly machinery, it would be for you to decide what materials should be worked by that machinery, whether cotton or wool, or flax, or silk. You are that proprietor. The thinking faculty is a vast and costly machinery.—To supply it with workable materials constitutes a solemn part of your responsibility. If you do not supply it with that which is good and profitable, it has a terrible facility for seizing the worthless and injurious. It is a prodigious power for good or for evil. Rightly regulated, it may ascend to an equality with the angels; leave it neglected and uncontrolled, and it will become debased, and sink you to a level with the fiend. Your character is just what your thoughts make it. Your thoughts constitute the mould where your character is formed and fashioned. Your life is only the embodiment or development of your thoughts. You think first, then act or speak. Thought is the fountain whence action and speech flow. How important to keep the fountain pure, that the entire life may be one pellucid, perennial stream, ever mirroring forth the brightness of heaven. It is a lamentable fact, that there are many towering intellects that are many towering intellects that are lying waste. The world is unhappily full of the spendthrifts of mind as well as of money. If all the mind that has been enervated with excesses, and paralysed for want of healthful exercise, had been very vigorously and legitimately employed, Art would have been still more refined; Philosophy would have shed a purer light; Science would have made prouder discoveries; mankind would have reaped a richer harvest of knowledge, and brilliant thoughts, like shining stars, would have studded more thickly our mental horizon. The man who has learnt to think well and rightly, never need be alone, for he can

people solitude, and cheer the dreariness of night with bright and pure thoughts. He may languish innocently in the dungeon, whither the tyrant's hand has thrust him, or he may be stretched on his restless couch in the hospital, or he may lie emaciated on his pallet of straw in his lonely garret; but alone he cannot be, for holy and happy thoughts, like angels of mercy, flit to and fro before his mental vision, and become his joyful companions.

Bearing Crosses.

The Crusades of old, we are told, used to bear a painted cross upon their shoulders; it is to be feared that many among us take up crosses which sit just as lightly; things of ornament, passports to respectability, a cheap exchange for a struggle we never made and a crown we never strove for. But let us not deceive ourselves. None ever yet entered into the kingdom of heaven without tribulation—not, perhaps, the tribulation of fire-cross, or rebuke or blasphemy; but the tribulation of a bowed spirit and a humble heart; of the flesh crucified to the spirit and of hard conflicts with the power of darkness; and, therefore, if our religion be of such a pliable or elastic form as to have cost us neither pains to acquire, nor self-denial to preserve, nor efforts to advance, nor struggle to maintain holy and undefiled, we may be assured our place among the ranks of the risen dead will be with that prodigious multitude who were pure in their own eyes, and yet were not washed from their filthiness.—*Rev. Dr. Moore.*

The Symptoms of Backsliding.

If decay of love of Christ be our disease, it will have such symptoms as these:

1. Christ will be less in our heart and mouths than formerly.
2. We will be more slack in our obedience, and have less delight in our duty than before.
3. It is a sign of decaying love, when we lose our tenderness of conscience, and wonted abhorrence of sin. Christ's enemy.
4. When we are more easy under Christ's absence and withdrawals, and less anxious for His presence.
5. When we lose our wonted appetites for our spiritual food and nourishment from Christ in the ordinance.
6. Where we lose our public spiritedness and consent for the interest of Christ's kingdom and glory in the world.
7. When we are little concerned to have heart holiness, which is Christ's image drawn upon the soul.
8. When we have little desire for Christ's coming, for the enjoyment of Him in heaven.
9. When earthly mindedness and love to the world is on the hand.