

The Family

The Winter is Coming.

Winter is coming—dark and drear—
See ye the poor around?
O, when the withering autumn comes...

The Babe of Heaven.

The question came from a sweet pair of lips.
Opposite sat a young gentleman of striking exterior...

For more than an hour the dear babe, scarcely yet entered her fifth year, had been murmuring the smiles of the young man...

The child had been sitting for the last fifteen minutes regarding the young man with a glance that seemed almost smiling...

He hurried to his hotel, but the little voice went with him. There seemed an echo in his heart constantly repeating the question of the child—

Does you love God?
Does you love God?
Does you love God?

Several young men met him at his hotel. They appeared to have been waiting for him, and welcomed him with mirth that was almost boisterous...

It followed him to his bedside. He had tried to drown it in wine, in song, in carolous levity; he strove to slough it away, but he could not...

Does you love God?
Does you love God?
Does you love God?

I was thinking, as you came in, of a lovely child I saw yesterday. He replied, "As I was in the act of leaving the coach, she suddenly looked up and asked me that question."

with an answer, replied the young man, casting down his eyes.
That night pleasure had no gratification for him. His bed trod languidly the masses of the dance...

No, he was not like the gay, thoughtless self of former years. There was a still pool lying in his bosom, the waters of which had never before been disturbed.

Dust-soiled and travel-wearied, a thoughtful man walked through the principal streets of a large city. As he went on, apparently absorbed in his own meditation...

"I think I do," said the lady, smiling. "From the circumstance that you seemed much startled and confused; but my dear child asked almost every person with whom we met, that or similar questions."

"Her innocent face is engraved on my heart," said the young man, with much emotion. "Never, since that day, have I been tempted to do that which my conscience would not sanction."

Strangely that in his eagerness he did not notice the palling cheek, the quiver of the mother's lips, the sudden placing of her hand against her heart. Strange, also, that he did not mark the absence of pattering feet, of little green indications that a child's fingers had been busy in the room about him!

Suddenly, as he ceased speaking, there came over him startling consciousness. He saw the tear-stained cheek turned toward the window; he noticed the garments of somber hue; he heard eddies rising within.

"She is in heaven," came low and broken from the trembling lips.
The young man sat back on his seat, agitated, dumb; sorrowful that he had with so rude a touch torn open the still bleeding wound in that woman's heart.

"This is sad tidings," he said, after a long pause, and his voice was troubled; "dear little angel! she is then speaking to me from her grave."

The mother arose and beckoned him to follow her. Into a little hallowed chamber she went, where, in a case, were the books her child loved, her Bible, her beautiful rewards, her childish toys.

"There," said the mother, now quite broken down and sobbing as she spoke, "there is all that is left on earth of precious Nettie."

"No madam, that is not all that is left; I am a monument of God's mercy, made so through her holy influence. Before she asked me that question on that eventful day, my mind was a chaos of doubt, of bewildering and conflicting ideas. I had dared to question the existence of an almighty Creator. I had defyingly thrown my doubts at Him, who in great forbearance has forgiven me. My influence for evil was unlimited, because men looked up to me and chose me for their leader. I was going the downward path, groping blindly in a great labyrinth of error, and dragging others with me. Madam, by this time I might have been a God-defying wretch, but for her unlooked-for question; 'Does you love God?' Oh, that voice! that look! that almost infinite sorrow! that divine pity, that through her glance into my soul! Madam, these tears bear witness that your child left more than precious dust and perishing toys!"

Utterly broken down, the strong man wept like a child. All he had said was true; for he held the heart of men in his hands. In genius he was now one of the strong ones of earth, and all that powerful mind was engaged in spreading the tidings of man's salvation through Jesus Christ.

Reader, in the sweet accents of that babe of heaven, is there not a voice in your heart asking—'Does you love God?'

Temperance.

Piety and Tobacco.
The principal element in piety is purity. The principal element in tobacco habits is filthiness. How can they go together? What fellowship hath righteousness with unrighteousness? Or what agreement hath the temple of God with idols?

When I was a boy, the shops offered us 'fine cut,' 'lady twist,' 'pig-tail,' and 'plug.' This last should have been 'gag.' Yes, ye chasers, and sticklers for free speech, wish, ye all have to come under the 'gag-law' in your apprenticeship to the weed. 'Pig-tail' is an honest name for the weed. Everything has its use. Grandfather C. used to say, 'You can't make a white out of a pig's tail.' But when you take the posterior extremity of a swine as the symbol of what the chewer and cigar smoker holds in his mouth, the figure is no doubt legitimate. It is not far-fetched. It can only be objected that you represent the worm by the better.

And now, while on this matter of tobacco chewing, it may be proved, according to the law of Moses, that the man who is addicted to it, is not a clean vessel. For, by the law of Moses, all unclean things divide not the beef, nor unclean. But the lover of the weed is a unclean vessel because he shares the end. And his first is

not clean. Therefore it follows that he is not a clean vessel. Thus he does not, like other unclean vessels, swallow the end, nor even the saliva. But this does not, in the mind of most converts, invalidate the charge of uncleanness, but rather confirms it. And in this opinion it is said the ladies unanimously concur.

You may take other views of this subject which will lead to the same conclusion. I was once attending a Quarterly Meeting on the 11th of March in the large church at N.—It was cold weather in the fall, and the stove being heated up, there came such a stench from the men's side of the house, arising from tobacco, both in solid and liquid form, on the stove and under the grate, as nearly drove me from the pulpit.

Speaking of this in a family in the vicinity which I called after meeting, a sister exclaimed, 'Oh! that was nothing, B. R., your sister to be present at some of our meetings in the small church at H. V. when the doors are shut, and when the brethren get up to sing and all open their mouths together!'

How the breath of a minister who rolls tobacco as a sweet morsel under his tongue must elude the devout reflections of females at the communion table! And how the pipe and quid exhalations from his person must facilitate their conversations, when conversing with *te te te* at the altar of prayer. And what a heightened idea they must impute of the piety, the sanctity, the self-denial of the minister of the religion which he is recommending. Should not such a distaste of the self-denying Wesley exclaim, 'Who is this? For I am a man of unclean lips!' And in consequence of my example, 'I dwell in the midst of a people of unclean lips?'

That one of the seraphim might be commissioned to fly unto him, with a live coal from off the altar, and lay it upon his mouth. Or else that the man of his own accord might throw away his pipe and using a tooth-brush and fuller's soap instead, might be able to say, 'Mine iniquity is taken away, my sin is purged.'

W. was a good preacher, a zealous revivalist, but an inveterate smoker. I have seen him at a camp-meeting one moment exhorting from a stand like a sound thunder, and in five minutes afterwards he was squatting a camp-fire puffing away at his pipe, and under the exciting fumes, jolly as a sinner. He meant no harm, but how it looked! His Presiding Elder used to say to him, 'B. W., the history of clerical smokers is very much like that of a pipe. When new, a pipe is rather clean, symmetrical sort of a thing, but as it grows older by use and breakage, it becomes a dirty, diminished, unsavoury stub, and is finally thrown aside as a nuisance.' And the type was fulfilled in the sequel of W.'s career. His name, for a number of years, had not appeared in the Minutes. He was silenced for immoral conduct, into which he was led by the habit of smoking. He had learned to practice self-denial. Smoking divines! Smoking divines! He kept his ministers a flame of fire, and then at only a puff of tobacco smoke! And so impregnated and fumed by it that the brethren know you in the dark by your smell.

Of snuff taking, I shall say but little. Against chewing and smoking habits I have held a thirty years' grudge for the injury a short and bitter experience of them inflicted on me when young and thoughtless. But of snuff I steered clear, having had sense enough from childhood to resolve that I never would addict myself to putting tobacco dust into my eyes, ears, or nose.

And perhaps I was confirmed in my resolution by reading the remark of the old Indian, who, when asked to take a social pipe, and in every respect like my ministers a flame of fire, and then at only a puff of tobacco smoke! And so impregnated and fumed by it that the brethren know you in the dark by your smell.

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VALUABLE BOOKS For Ministers and General Readers.

JUST received at the WESLEYAN BOOK ROOM, per Steamer Europa, and Brig Boston, a good supply of Standard Works in Theology and General Literature, &c., among which are as follows:
Wesley's Works, Benson's Commentaries, Wesley's Notes, Benson's Grammar, Wesley's Notes, Pierce's Notes, Longing Notes, Hibbard on Psalm, Watson's Institutes, Exposition and Biblical Dictionary, Buntings Sermons, English, 3 vols. 1 vol. Am. Ed. Watson's, Benson's, Clarke's, Edmondson's and Buntings' Life by his Son, Edmondson's Life of Dr. Clarke, Jackson on Providence; Grindrod's Compendium, Sermon on 29 Articles; Pearson on the Creed, Smith's and Sermon on the Mount, Keble's Sacred and Church History, Jackson's Lives of Early Preachers, Smith's Parables, Truth, Holy People, Gentle Nations and History of Dissipations, Todd's Methodist Succession, Methodist History and Succession, Carter's History of Reformation, Arvins Anecdotes; Christian Cabinet, Arvins Introduction, Methodist Annals, Strickland's Biblical Literature, Dixon on Methodism; Baxter's Reformed Pastor, Smith's Parables, Truth, Holy People, Gentle Nations and History of Dissipations, Todd's Methodist Succession, Methodist History and Succession, Carter's History of Reformation, Arvins Anecdotes; Christian Cabinet, Arvins Introduction, Methodist Annals, Strickland's Biblical Literature, Dixon on Methodism; Baxter's Reformed Pastor, Smith's Parables, Truth, Holy People, Gentle Nations and History of Dissipations, Todd's Methodist Succession, Methodist History and Succession, Carter's History of Reformation, Arvins Anecdotes; 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