

to bring certain waste lands under cultivation; to provide suitable food for many of the servants who occupy remote and barren parts of his property; and to make additions to the great family mansion for the more convenient entertainment of strangers." With this charge the master departed; but after a number of years he returned, and upon an examination of the steward's account, he discovered that the vineyards were overgrown with weeds, that the waste lands were still unreclaimed, that the harvest had been neglected, that many of his poor servants had starved from sheer neglect, and that the family mansion had not been enlarged. On further examination he discovered that the steward and his family had been living in the greatest extravagance, and that large sums of money had been stored away, which the steward claimed as his own, and which he designed to bequeath to his children. The master, indignant at this fraud, not only stripped the steward of his ill-gotten gains, but cast him into prison as the just punishment of his wicked perversion of his master's property. The application of this parable is not difficult.—*Presbyterian.*

From the Watchman of the South.

HOW SHOULD I TREAT MY PASTOR?

Mr. Editor—If each church member and session would answer this question scripturally, there would at least, be more comfort and love in our earthly Zion, and between pastors and their flocks. It is not an easy thing for divisions and schisms to creep into churches where there is mutual love and confidence existing between a pastor and his people. We say then—

1. A people should, at all times, treat their minister affectionately and kindly. And there are many ways in which this can be done, but in no way more effectually than in what we call *little things*. Great things every one can see, but the heart feels little things. In very many instances a pastor's greatest usefulness is realized among his people during the two or three first years of his residence. For that length of time, his people manifest their affection by attending to the small *wants* and *necessities* of his family. He feels this not only a great relief in his various necessities, but a decided token of attachment. But people too often slack their attentions, as though a minister could, somehow, live this year on what was bestowed last. Experience proves the reverse.

2. People should treat their pastor with respect. They must not leave him to pay all the *visits*—or if they do, if he be a man of any refinement of feeling, he must feel that he is where he is not respected. Some object, and say it is not for want of respect, but their minister is not able to sustain himself and receive much company. We say this is often a poor apology. Never should it be said; if he is not able, then let his people make him so. True, ministers are often unable to give a visitor's horse a feed, or his master any thing comfortable, while the master restrains, and holds up his abundance of grain for a high price. Let churches trace out and extend this idea—it will admit many profitable thoughts and reflections.

3. Pay him punctually what is promised. Many sore evils arise from neglect in this duty. From neglect, pastors often suffer much mental interruption—are dispirited—cast down. Their only support comes from their people, and this is neglected from year to year. Such a course will ultimately ruin any people, and strip them of Gospel privileges. No one blames a man for quitting an unproductive farm; and a minister must ultimately leave a negligent people, unable to bear the privations to which they subject him.

4. Be punctual in attending the meetings he appoints. This is at all times cheering even when he appoints a day to meet the Bible Class—at least let the parents be there—no small excuse should keep them away. Be sure to attend the meetings for prayer and catechetical instruction. The interests of children call for this. If parents do not attend these meetings, then the children will soon lose all interest in them; and the prayer-meeting will soon decline, and a death-like languor in the church ensue.

5. Pray for your pastor. He needs, he asks, and begs the prayers of his people. He needs much and every encouragement you can instrumentally add to his vocation. "Brethren, pray for us," is the request of each pious pastor. This treatment, as well as other particulars, will all result in the spiritual benefit of any people.

PROFESSING PARENTS & IRRELIGIOUS CHILDREN.

A common, but yet painful sight, is an irreligious family which exhibits no concern or interest in the true objects of life. It is still more distressing to observe parents professing godliness surrounded by children regardless of their eternal welfare. How is this to be accounted for? Is not the promise both to the parents and the children? and are we not en-

couraged to believe that if the promise be properly pleaded, it will be fulfilled? Perhaps the explanation of the fact may be elicited by a few interrogatories proposed to parents. Do you as *parents* habitually feel your responsibility? Do you deliberately, constantly, and feelingly prefer the salvation of your children to their temporal prosperity? Do you often and earnestly pray to God for their conversion, as for a thing in which you would scarcely endure to be denied? Are you always watchful, lest you should encourage them in any thing which might prove detrimental to their spiritual interests? Do you let them see by your daily intercourse with them that you are solicitous for their conversion, and that their irreligion is your chiefest earthly trial? Do you exercise your authority with them wisely and affectionately? Do you prove to them by your exemplary deportment and your devotional habits, that there is indeed a reality in religion? It would seem to us that any material deficiency in any of these particulars, would interpose an obstacle between the promise of God and its fulfilment. Professing parents who are worldly minded; who neglect the means of bringing their children into the kingdom; who do not agonize in prayer for their salvation; and who seem to regard their irreligion with indifference, so long as it does not break out into open vice, can reasonably expect no saving change in their character; and what is more, they can have but little solid evidence that their own calling and election are made sure.

THE TONGUE.

Well hath the apostle James said that the "tongue is an unruly member;" and Solomon, that "life and death is in its power." No one can question the truth of these statements, that has the disposition to trace its movements. Look abroad on society, and notice its consequences and its bearings; it is the fork by which slander is spread, and the mail that brings both evil and good report. The different interests of different individuals prompt them to give various colours to reports, according to feeling or expediency. Actuated as mankind are, by motives both from interest and revenge, it is but little wonder that one of the ten commandments should place that restriction upon the tongue. "Thou shalt not bear false witness against thy neighbour." So conspicuous a part does it form in a man's character and conduct, that Peter thus states, "He that will love life and see that Peter thus states, "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." James compared it to bits in a horse's mouth, to an helm to a ship, with either, the governor turneth whithersoever he liketh—to a spark that kindleth a great fire; in anger it is set on fire of hell. It is astonishing to see what mischief the tongue is capable of making, when wrongly disposed; but if rightly disposed, he "shall kiss his lips, who giveth a right answer; a word in season how good is it?" "The tongue is an unruly member." Yes, it cannot be watched too closely, or guarded too strongly; in wrath the tongue may utter what days of repentance cannot replace. When interested, it may tell what inevitably will destroy our judgment, and ruin our character. We are apt to speak from the impulse of the moment; and men often consider sufficiently of the matter: and men often speak that, which on more mature reflection they are sensible was wrong. So prone are mankind to speak without thinking, that the admonition is, "Be slow to speak, slow to wrath." The prophet Hosea says, "The prudent shall keep silence." Indeed the tongue is apt to run away with our heads and judgment—to slander and calumniate our enemies and flatter and allure our friends. It therefore becomes each one to watch over his tongue, and guard against evil and profane speaking, as the watchman watcheth over a city.—*Olive Branch.*

RELIGION AND SCIENCE.

But education will fail to accomplish its best ends unless religious influence shall be mingled with intellectual cultivation. Man was created for more exalted purposes, than merely to investigate the laws of the universe. His great career lies above time, and the his endowments are adapted to his destiny. The mind and heart must be improved to glorify the Being who made him, or he violates the first law of his nature. Hence, the discoveries of science, the lights of history, and the deductions of philosophy should all connect themselves with God, to illustrate his wisdom, and power and goodness. This, the immortal Newton felt to be his true glory. It has been eloquently said of him by a kindred mind—"Mark where it is that a Newton finally reposes, after piercing the thickest veil that envelops nature—grasping and arresting in their course, the most subtle of her elements and the swiftest—traversing the regions of boundless space—exploring worlds beyond the solar way, giving out the law which binds the universe in eternal order, he rests as by an inevitable necessity upon the contemplation of the great first cause, and holds it his highest glory to have made the evidence of

his existence, and the dispensations of his power, and of his wisdom better understood by men." This is the noblest direction that can be given to our pursuits. It invests the researches of science with an interest and value that may be lasting as eternity. And we, who are born to die, and to meet the realities that death will disclose, should earnestly heed whatever may enlighten us in the councils of our Redeemer and Judge.

Philosophy best promotes her true dignity by a cherished sympathy with the oracles of truth. She never inflicted so deep a wound upon all her interests, as when she strove to put down the religion of the Bible, and exalt upon its ruins the cold speculations of infidelity. The experiment was made in France, with human passion and power to aid in the trial—and the results may be learned in a chapter of her history, among the darkest on the records of time. No one can read it even now, at the lapse of half a century, without a shudder. France had in impious defiance, denied the God of the Bible—and blotted his Sabbaths from her weeks. She had shut up his temples, and instead of the bright hopes of immortality, inscribed on the tomb—"Death is an eternal sleep." The offended Judge of the universe left her to her madness, and the fruits we have seen, and the agonies and throes of a bleeding country vindicated the majesty of his laws, and the honour of his name.

From the Church of England Magazine.

THE SMUGGLER.

"When to the heart untamed will cling
The memory of an evil thing,
In life's departing hour."—*Neale.*

It was a very dark and tempestuous night, towards the end of November, that I was called upon to visit a poor man, who was represented as at the point of death, and who was suffering dreadfully from some wounds which he had a few hours before received. My parish was in a southern county, on the sea coast. The inhabitants were a lawless and abandoned race notoriously addicted to smuggling; and if perchance any vessel was wrecked in the neighbourhood, it was regarded quite a fortunate circumstance; for plunder was, to a certain extent, almost regularly obtained. I in vain sought to bring them to a better acquaintance with their duty: spirits were cheap and plentiful and drunkenness prevailed to a fearful extent. I had hailed with delight the establishment of a station for the preventive service: still, smuggling was carried on; contraband goods were almost nightly secreted in the parish, though where, it was most difficult to discover. There was a darkly linked band the proceedings of which it was impossible to fathom, and the officer on duty has more than once told me that he had never been baffled before, but that now that he could not discover, by what means the illicit trade was carried on. There is probably no species of crime, which has such a tendency to brutalize the character as that of smuggling, a crime which is to be feared is indirectly patronized by not a few.

The person who waited upon me with the request, that I should visit his comrade was a hard weather-beaten seaman. His manner was exceedingly courteous for a man of his rough stamp. He carried a dark-lantern and a huge oak staff; and when I hesitated to comply with his request, for I confess at first I felt afraid, he at once acquiesced, and said, "Perhaps you will come in the morning; but I assure you, sir, you have nothing to fear." The hour was not late. My man-servant was a brave and faithful fellow, and as he accompanied us with a large watch-dog, I really felt but little alarm. There was a hut upon the beach, the common property of the fishermen of the village, and to this I was conducted. Here, laid upon a truss of straw, I found a miserable creature stretched, almost starved with cold, and writhing with agony, though entirely in his senses. The marks of blood were upon his clothes; and, as I afterwards found, he had that morning been engaged with some of the coast-guard, from whom he had escaped owing to a dense fog, and had taken shelter as night advanced, in this miserable hovel, though its exposed situation rendered it almost certain that he would be captured. His wound was in fact, mortal, though from some mismanagement he had been allowed to escape. The wind was blowing a complete hurricane, and the dash of the waves on the neighbouring cliffs added much to the solemnity of the scene.

On entering the hut, I found in a corner the wretched sufferer laid upon a bed of straw; and by the dim light of the faggots which burned in the chimney, I could discern the hard-worn and furrowed cheeks of an old seaman. He was obviously in great agony; still he was calm and collected; and expressed a great wish to have conversation with me. I approached his bed-side—if bed it could be called—and he waved his hand, in token of his wish that those present might depart. The signal was attended to—the rough seaman who had conducted me to the