

WILLIAM JAY ON MINISTERS' SMOKING.

In the "Memoirs of Cornelius Winter," when first published, Mr. Jay introduced the following sentences:—

Mr. Winter was "peculiarly attentive to the behaviour and manners of his young men. It was an object with him to teach them how to appear in the parlour as well as in the pulpit. He did not think it unnecessary to guard them against superfluous wants and unseemly customs—against the sordid and offensive habit of smoking—against giving trouble where they happened to lodge—against the use of spirituous liquors—and against fondness for delicacies!"

In his new edition, Mr. Jay has appended a note, which is of so much wider application in this country than even in Britain, that we insert it as a high recommendation of Mr. Jay's entire volume.

Smoking.—Here the author has been not slightly censured by some of his brethren. One very renowned smoker said his language nearly approached to blasphemy—expressing withal his wonder that Milton, in speaking of the productions of Eden, had never mentioned the noblest of them all, the tobacco plant! There have been some to whom, perhaps, few things would be deemed more paradisaical than that stupid luxury.

The author, however, does not renounce or soften his expressions. His opinion has been confirmed and strengthened by the observation of many years; and he cannot but lament that no physical or civil consideration, and no motive derived from usefulness or decorum, can induce many preachers to avoid or break off this exceptionable habit.

He called it a "*sottish practice.*" Is it not so in its appearance? fume? smell? and immoral associations in the mind of the observer? Does it not hint almost inevitably the pot-house, and the low and sailorly fellowship there? Let a person enter a room in the morning where there has been smoking over night, will the devout savour remind him of a sanctuary, or lead him to think of an assembly of divines.

He called it an "*offensive practice.*" Is it not so to many of his own profession, and to many of his own sex! But how trying is it to women, almost without exception! though from the kindness and obligingness of their nature and manners, they frequently submit to a usage which annoys their persons, and defiles and injures the apartment and furniture whose neatness they so much value.

We say nothing of the *silliness* of the practice, especially in "*a bishop,*" but to see a man of education, and filling an office which would dignify an angel, passing so much of his time with a tube in his mouth, and emitting therefrom the smoke of a burning herb, as if his head were on fire, were it not for its commonness, must always excite an inquiry or a laugh. Nor do we speak of its *vulgarity.* But is not every silly coxcomb, and every pert top now seen with a pipe in his mouth or a cigar? And should its *expensiveness* be overlooked? Can every preacher afford such a dear indulgence, consistently with the claims of household comfort and the education of his children, and some charity to the poor and needy.

Should its *injuriousness* be forgotten? Tobacco is a very powerful narcotic poison. If the saliva, the secretion of which it produces, being impregnated with its essential oil, be swallowed, the deleterious influence is carried directly into the stomach; or if, as most frequently happens, it is discharged, then the blandest fluid is lost. But is it not an *enslaving habit*, with regard to the waste of time, the danger of drinking, and fondness for company, not always of the most refined and pleasing sort?

Were I upon a committee of examination, I would never consent to the admission of a young man into one of our academical institutions, but upon that he *did not, and would not smoke.*

I would exact the same condition from every

student if I filled the responsible and honourable office of tutor.

If I were a man of affluence, I would not on any application afford any pecuniary assistance to a preacher who, while he complained of the smallness and inadequateness of his means, reduced it by indulging that needless and wasteful expense.

The author was one day attending a missionary meeting. Before the close of it, a minister arose and said that he had to present a donation. "These two guineas," said he, "are from a servant who was allowed by her mistress so much for tea, but for the last two years she has denied herself the use of that beverage to aid your collection." But suppose a person had immediately said, "Go thou and do likewise. Spare for the same all-important cause the eight or ten pounds which you spend in wanton, in needless and noxious gratification"—*Smoking*—and at our next anniversary how many will praise and bless you!" A minister should be an example. But behold! "*These are first that shall be last, and there are last who shall be first.*"—*Pres. Treasury.*

TO MAKE A GOOD MINISTER.

In this age of change and fastidious tastes, when every church is desiring and seeking a good minister, any help to secure such a boon must be of great service to the cause of Christ. I have met the following fact, which seems to indicate an available method, if not always a sure one.

"A young man was settled in a large and popular congregation in New England, under very flattering circumstances. The church and people had settled him with the belief that he was a young man of more than ordinary talents, and with the expectation of his becoming a distinguished man. After a year or two, when the novelty of the thing had worn off, the current seemed to change, and the feeling prevailed that Mr. B— was not, nor likely to be, quite what they expected. He did not grow as they thought he would; he did not perform that amount of labour which was needed to build up the church, and interest the congregation. Things dragged heavily. The young man felt the influence of the chill atmosphere which thus surrounded him. His spirits sunk, his health ran down, and it was whispered around in the society, and in the neighbouring towns, that Mr. B— would have to leave; he was not the man for the place; he was not the man of talents which they had anticipated.

"While things were in this state, at a meeting of the church, when the pastor was absent, (perhaps called to see what should be done,) Mr. O—, an intelligent member of the church, arose and said, 'Brethren, I think we have been in fault respecting our minister. I think he is a young man of superior talents, and will one day be a distinguished man. But we have not sustained and encouraged him as we should. We have not spoken of him to others with esteem and confidence, as we should. We have been standing and looking on, expecting him to raise both him- and us to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our sympathies, and efforts.— Let us speak of him with esteem and confidence to others, and say that we think him a man of talent, who bids fair to be a distinguished man.'

"The thing was agreed on. The leading men set the example. Very soon every one was speaking in favour of Mr. B—. His people visited him, sympathized with him, encouraged him; and people out of the society began to think that Mr. B— was rising in the estimation of his people. The young man felt the change. The cold, damp chill, by which he had been surrounded, and which had benumbed the energies of his soul, was exchanged for a warm genial atmosphere. His spirits rose, his health returned, his energies awoke, and he soon showed to all that he had within the elements of a man. Several revivals have attended his labours. In the affections of the church and people he has long since firmly established

himself. They delight in him as a man of talent, as well as a good man. His name has become enrolled honourably among American authors, and he is one whom his own church and the churches of New England delight to honour."

A minister may rightly claim the prayers, sympathies and aid of his church; and if these are withheld, they cannot complain if he lives in a frigid atmosphere. Their prayers, sympathies, and co-operation will vitalize his moral powers, and stimulate his mental. This spirit of sympathy and prayer would lead the Christian to agonize in prayer, for the Divine Spirit to accompany the Sabbath message to the heart of the sinner, rather than to hear with a critical ear the sermon of the preacher. When Christians listen on the Sabbath with the feelings of our Puritan ancestors; who were wont to inquire after the services, "Who was wrought upon to day?" and were disappointed if the answer came, "No one"—we may expect that ministers will have the sympathies and prayers of the church, and will be greatly successful.—*Chris. Mirror.*

PRESIDENT EDWARD'S CHRISTIAN EXPERIENCE.

Once, as I rode out into the woods for my health, in 1738, having alighted from my horse in a retired place, as my innkeeper commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as mediator between God and man, and his wonderful, grateful, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him, to live upon him, to serve, and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effect. "God, by the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness; being full, sufficient to fill and satisfy the soul; pouring forth itself in sweet communications like the sun in its glory, sweetly and pleasantly diffusing light and life"

TO OUR YOUNG READERS.

We intend hereafter to devote more space to that kind of reading, which is suited to your capacities; and in selecting interesting matter, it will be our object not so much to amuse, as to profit you. It is of the greatest importance that young persons have their minds well stored with different kinds of useful information. God has implanted a desire for knowledge in the mind. You will have noticed, how very young children eagerly examine, and ask questions about new objects that are presented to them, and how ready kind parents and friends are, to gratify their curiosity, in answering their enquiries. It is of the greatest consequence that the information given to children be of the best kind—that it be correct—easy to be understood and remembered. Now all this is true of the things of this life, and in regard to them you should be well instructed, as your own comfort and usefulness, will depend so much upon the skill and ability with which you are able to do your different duties.