Selected Artiftes.

THE POSTMAN'S BING.

BY MRS. A. D. T. WHITNIN

Of all the parables, das by day That thril, the heart of this life of muce Making strange and beautiful sup-Of gracious meaning in consects way The very blightest and deare at thing. In the sound in the house of the postin in's rin

It tolls a story. Though deep and far Stretch the gapt and the wish of man. Hid in the bud of an infinite plate, All blessed and sure previdings are God's love rings the bell at the door That the postmen stands and wait before

For He knew when He made it centh and sea The world so wide, end his child so so all. From heart to heart that would listening be And so from the first he had anny Soud of purpose that fruits to-day

And because no service of man to man No thought or method that matches need With outward emblem can halfway read The depth divine of the heavenly plen. Almost the dearest and hopefullest thing In the livelong day, is the postmun a ring

It minds me : all if so sure a hand So glad a summore, may tell and send Our earthly tidings from friend to blend, if There cannot be less in the Perfect Land onl-messages may not be stayed or crossed Out of God's mails no letter is lost!

Dear heart! that dwellest I know not where So nonreso distant—I may not see, While I sit below with thoughts of the Is some such usage of gladness there? the the angels come to the door and say Wo have brought thee a word from her to day? -Seribner's for July.

PINCHBECK.

Not many years ago no really refined gentlewoman would have worn pinchbeck False jewelry and imitation lace were touchstones with the sex, and the woman who would not condescend to either was assumed, perhaps not quit, without reason, to have lost something more than the mere perception of technical This feeling ran through the whole of society, and pinchbeck was at once considered despicable and discoutable. The successful speculator, sprung from nothing, who had made his fortune during the war, might buy land, build himself a mansion, and set up a magnificent establishment, but he was never looked on as more than a lucky adventurer by the aboriginal gentry of the place, as the blue blood, perhaps nourishing itself on their beer, turned up its nose disdainfully at the claret and madiern which had been personally carned and not lineally inherited. This exclusiveness was narrow in spirit and hard in individual working; and yet there was a wholesome sentiment underlying its pride which made it valuable in social ethics, if immoral on the score of natural equality and human charity. It was the rejection of pretentiousness, however gilded and glittering in favor of reality, however poor and barren; it was the condomnation of make-believes -the repudiation of pinchbeck. It is not a generation since this was the normal attitude of society towards its nonrean riches and Brummagem jewelry; but time moves fast in these later days, and national sentiments change as quickly as national fashions.

We are in the humor to rehabilitate all things, and pinchbeck has now its turn with the rest. The lady of slender means, who would refuse to wear imitation lace and false jewelry, is as rare as the country society which would exclude the noureau riche because of his newness. not adopt him because of his riches The whole anxiety now is, not what a thing is, but how it looks: not its quality, but its appearance. Every part of social and domestic life is dedicated to the apotheosis of pinchbeck.

It meets us at the hall door where miserable make-believes of stuccoed pillars are supposed to confer a quasi-palatial dignity on a wretched little villa run up without regard to one essential of home comfort or of architectural worth. It goes with us into a cold, conventional drawing-room, where all is for show, nothing for use; where no one lives, and which is just the mere pretence of a drawing-room, set out to decoive the world into the belief that its cheap finery is the expression of the every day life and circumstances of the family. It sits with us at the table cream color to brown; but antiquity is which a confectioner out of a back not held to weaken the force of grandeur. street has furnished, and where every- The titled card left on a chance occathing down to the very flowers is hired for the occasion. It glitters in the the uppermost place -still represents a brooches and bracelets of the women, perpetual renewal of aristocratic visits and the stude and signet rings of the and an unbroken succession of social men; it is in the hired broughams, the triumphs; yellowed and soiled, it is hired waiters, the pigmy page-boys, the | none the less the trump-card of the list faded paper flowers, the cheap change and while the outside world laughs and pague and the expectation of social con- ridicules, the lady at home thinks that sideration, that meets us at every turn. The whole of the lower section of the middle classes is penetrated through and cepted according to the status of the through with the worship of pinchbeck, and for one family that helds itself in the honor and simplicity of truth, ten thousand lie to the world and to themselves in frippery and pretence.

The greatest sinners in this are women. Men are often ostentatious, often extravagant and not unfrequently dishonest in that broad way of dishonesty which is called living beyond their

of the old Bailey; but, as a rule, they go in for the real thing in details, and than on the surface.

selves up to a more general pretentionsness, and, provided they can make a show, care very little about the means. Locality, dress, their visiting list and domestic appearances, are the four things which they demand shall be in accord with their neighbors; and for base ornamentation and false grandeur, though it lets in wind, rain, and sound almost as if it were made of mud or cenvas, rather than a plain and sub- moral effects, but they are symbols stantial dwelling place, with comfort one side, diligent over the "Battle of blance of savages, by the cheap imita-Prague; a nursery full of crying babies tion of costly substances. on the other-more battles of Prague opposite, diversified by a future Lind practising her scales unweariedly; was home business. Here is something for ter-pipes bursting in the frost, walls | them to do-the regeneration of society streaming in the thaw, the lower offices by means of their own energies; the recking and green with damp, and the movement-all these, and more miseries of the same kind, she willingly encounters rather than shift into a locality relatively unfashionable to her sphere, but where she could have substantiality and comfort for the same rent that she pays now for flush and pinchbeck.

In dress it is the same thing. She must look like her neighbors, no matter whether they can spend pounds to her shillings, and run up a milliner's bill beyond what she can afford for the whole family living. If they can buy gold, she can manage pinchbeck : glass that looks like jet, like filagree work, like anything else she fancies, is every bit as good to her as the real thing; and if she cannot compass Valenciennes and Mechlin, she can go to Nottingham and buy machine-made imitations that will How poor make quite as fine a show. soever she may be, she must hang herself about with ornaments made of painted wood, glass, or vulcanite; she must break out into spangles and beads, and chains and benoitons, which are cheap luxuries, and, as she thinks, effec-Flimsy silks make as rich a rustle to her ear as the stateliest brocade. and cotton velvets delights the soul that cannot aspire to Genoa. The love of pinchbeck is so deeply ingrained in her that even if, in a momentary fit of aberration into good taste, she condescends to a simple material about which there can be neither disguise or pretence, she must lond it with that detestable cheap finery of hers, till she makes herself as vulgar in a muslin as she was in a cotton velvet.

Another bit of pinchbeck is the visit ing list-the cards of invitation stuck against the drawing-room glass, with the grandest names and largest fortunes put forward, irrespective of dates and Protestant father or mother, with culptenses. The chance contact with the people represented may be quite out of the ordinary circumstances of life, but their names are paraded as if an acci- to influence her in religious matters, he dent, which has happened once and meets with fascinating smiles and earnthe whole social thickness is of the that Rome holds that you have no relisame quality; that generals and admirals and sirs and ladies are the common elements of the social circle in which the family habitually moves; that pinchbeck is good gol I, and that stucco means

In a house with its couple of female servants, where formal visitors are very rare, and invitations, save by friendly words of mouth, rarer still, you may see a cracked china bowl or cheap mock patera on the hall table to receive the cards which are assumed to come in the thick showers usual with high people who have hall porters, and a thousand names or more on their books. The pile gets horribly dusty, to be sure, and the upper layer turns by degrees from not held to weaken the force of grandeur. sion more than a year ago still keeps no one sees through this parrile pretence, and that the visiting list is acfugleman at the head.

In all this gaudy attempt at show, this restless dissatisfaction with what they are, and ceaseless endeavor to appear something they are not, our middle class ladies are doing themselves and society infinite mischief. They set the tone to the world below them, and the small trades-people, and the servants, when they copy the vices of their superiors, do not imitate her grace the

cit in practices which end in the dock duchess, but the doctor's wife over the way, and the lawyer's lady next door, j and the young ladies everywhere, who their pinchbeck is at the core, rather all try to appear nomen of rank and fortune, and who are ashamed of noth-Women, on the contrary give them, ing as much as of industry, truth and simplicity. Hence the rage for cheap finery in the kitchen, just a trifle more ugly and debased than that worn in the drawing-room; hence the miserable pretentiousness, and pinchbeek fine-badyism, filtering like poison through every knows in what grave moral cataclysm, a showy looking house, encrusted with will come to the front and oudcavor to stay the plague already begun.

Chains and brooches may seem but small material causes for important and, as symbols, of deep national value instead of stucco, and moderately thick. No good will be done till we get back walls instead of porches and pilasters, some of our fine old horror of pinchbeck, Most of their time is necessarily passed and once more must on truth as the at home, but they undergo all manner foundation of our national life. Educaof house discomfort resulting from this tion and refinement will be of no avail preference of cheap finery over solid; if they do not land us here; and the structure, rather than forego their "gen- | progress of the art- and society must teel locality" and stereotyped ornament not be brought to mean chiefly the A family of daughters on the travesty of civilized ladies into the sem-

Women are always rushing about the world, eager after everything but their bringing people back to the dignity of upper rooms to insecure for unrestricted truth and the beauty of simplicity; and the substitution of that self-respect which is content to appear what it is, for the feeble pride which reveals as purchbeck because it count get gold, and which endeavors so hard to hide its real estate and to pas for what it is not and never could be. -F rehange.

ON EDUCATION BY NUNS.

report of a lecture on Education by sermon-writing begins, and the corresuns, and the guilt and folly of those Protestants who hand over their child- would seem that two of the sermons Rome in multiplying those conventual up," has applied for something on acestablishments for the education of their count. At all events, he gets this letdaughters? Was it its anxiety for the ter :- "Dear Sir,-If you will send me spread of education? Let the whole a sermon forthwith on the Christian's history of Rome-let the condition of victory over death, founded upon a sim such a country as Spain, throughly harpassage to the one in 1st Counthians, Romish, answer the question. Rome is 15th chapter-The last enemy, &c .wonderful organisation the world has the 25s, upon recept of which you can ever witnessed. Political as well as re- | send as soon as possible three more on ligious-in fact, more political than starting subjects suitable for Sabbath religious—her first object is power, evening uses. The sermon goes, and in dominuey. She has found, from bitter, reply comes this letter: "Dear Sir, experience, that, in fair and open distance of the control of the c cussion, she mets with crushing defeat. Luther, Knox, Calvin, Crammer, have taught a lesson that she is wise enough to profit by. She has changed her tactics. She attempts to do, by ser-pent-like craft and stealth, what she could not do in these days by fair discussion or cruel presecution : and of all the weapons she uses most sedulously and with most success, upon none does she place more value than upon that which enables her to throw around the daughters of Protestants an influence as deadly as it is fascinating. When a able simplicity, places his daughter in the hands of these ladies, and expresses his hope that no attempts will be made gion? Their theologians have styled your religion simply a negative, or nothing; and hom can the polite priest or smiling nun-interfere with nothing? Alas, Protestants, you are doing your best to build up that system that your forefathers spent blood and treasure to assail and pull down! Do you think that a female who continually kneels at the feet of an unmarried man, pouring out her thoughts, her desires, the whole of her conscious being, can be as pure as one who kneels only at the feet of Jesus; Do you suppose that women doomed to perpetual celibacy, cut off by a dreadful vow from all participation in the ordinary duties of wife and mother, are best fitted to teach and influence your daughter, whom you hope to take her part in life's battle? Deluded and faithless Protestant fathers and mothers! How many have had to curse the day that witnessed their credulity and their sin! Your daughters are surrounded by those whose caseless object and highest ambition is to undermine and to destroy your daughters' faith, and to bring them within the embrace of Rome. When will Protestants awake to a sense of their folly? Rome is active at the polls, in the parliaments, and in the councils of the nation. She ever presents an unbroken front, whilst you Protestants play into her hands and to her power. -The Ballyshannon Herald.

LASK you solemnly, in God's name, not to let the sun go down to-day till you have spoken to one man or women alone about his or her soul. Will you not do that?
Is it too little for you? Then I must be plain with you, and say you are not worthy to do it .- Spurgeon.

THREE SERMONS A WEEK FOR TWENTY-FIVE SHILLINGS.

A curious correspondence has come in-

series of letters which passed between a sage runs something after the following to have been opened by the sormon days, when please enclose account tiser. To this the clergyman replies, asking what the terms are, and intimating that, as he is not blessed with a "long purse," there will be no trade done "unless the price is very low indeed." The sermon-writer replies that his " usual terms are a guinea per sermon;" but that if the clergyman "is likely to become a regular customer " he will " put them in for half a guinea each. The clergyman writes back that he is likely to become a regular customer; offers to take twelve sermons a month, "if he can have them at the rate of three for five-and-twenty shillings;" and states, finally, that " if these terms are accepted, the sermon writer may at once send the first 'on The sermon writer replies approval." that he will do the work for the sum stated, on condition that no MSS, are to be returned if the first three are ac-"The Peterborough Examiner gives a cepted. The clergyman assents, the pondence occomes more interesting. It ren to such an influence. What did have been delivered, and the writer of Protestants suppose was the object of them, being either distrustful or "hard-Rome acts through the most and I approve of it, then will remit you it to-morrow. Approve of it with one exception, which I should like you to remedy. Willthen remit you. Having given then a description of man when death entered into the world, I think in as glowing language as possible a description should be given of Christ's resurrection from the dead, when death was conquered and the devil defeated. Let me have this appendage as soon as possible. Will then fulfil before-menfroned agreement, upon recept of which you will please send two more at once on | bring out and enforce the whole subject striking subjects dressed in as glowing thonery (italies in original) language as At this point the correspon dence, except so far as it relates to remittances, breaks off for a month, from which we judge that the writer laid on the colour with a sufficiently unsparing thoughts and an easy way of filling up may never occur again, were in the daily order of events. They are brought tants, how often are you the subject of tants, how often are you know ceive yours until this day. Approve until this day of it, if you will please append a graphic or for Sabbaths when the preacher has description of God's love manifested in not had time to think or write out a the death of His Son for sinners, sermon in good logical and rhetorical coupled with a glowing description of christ's dying on the cross, the consummation of love. Was too late this evening for P. O. O. Will send it on Monday." The next letter sets forth that "one of the last sent (that on wheat and tares') could not be used, having taken the very same subject only a few Sundays before. "Can you take this back," the clergyman proceeds, "and send me two, one on the nature and advantages of faithful prayer, founded on such a subject as the Syro-phanician woman-should like that subject—the other on the rewards of a holy life, founded on such a passage as Say ye to the righteous, Ac., or There remains, therefore, a rest for the people of God. Your attention will oblige. The sermon-writer replies that he is quite willing to write on either of the subjects suggested, but he declines point blank to take back "Wheat and tares." "The compact was that no MSS, were to be returned if the first three were no cepted." What became of that unhappy sermon, therefore, must remain a mystery. Perhaps it was "saved up" for future use. After this, however, the clergyman is prudent enough to furnish his own texts (which he seldom did before), and even to sketch out the form of treatment to be adopted. For instance -" Please send me a sermon on the words, . Work while it is yet day.' First, the introduction; then on 'the Secondly, on the nature of the day.

work'- firstly, the sinner s work, sal-

vation; secondly, the Christian's work, to aid in mending this bad world, in dif-

glowing description of the evil that surrounds us: and, thirdly, the reward of work —the wages paid." Later on, again, we get this:--" Dear sir,- Will you send me the second sermon of this to our possession, for the authenticity of course, from these words—'And yet which we can vouch. It consists of a there is room?' My idea of the pas-

person who made it his trade to write . First, introduction. Bring in forcibly so mons and a Church of England clergy and clearly the reason and occasion of man, who made it his business to preach; the words. First division, the gospel them in a church some forty or uity provision in the Church of Christ, with pore of our society, to result God only miles from Liverpool. The sermon a bold and striking glance at the numthe four surfaces they will sacrifice the knows in what grave moral cataclysm, writer would appear to have been an ber of believers of every cast and charachole internal fabric. They will have unless women of mind and education obscure newspaper reporter out of work, acter who have been admitted into its writer would appear to have been an ber of believers of every cast and char-The clergyman, who carried on the corpale. The church on earth compared respondence under a feigned name, and to a railway train, passengers of all had his letters and MSS, addressed ages, &c. A vessel playing on the under cover to his grocer, was a much waters of the sea, &c. Secondly, the esteemed rector—none of your wild, room in heaven, with a pathetic picyoung curates, but a reputable middle- ture of the saved and yet there is a red parochial personage, with a living of toom room for all room for me, his own to subsist on. The ball seems ac. The third to a will send in a few writer with an advertisement in a Man- The next and concluding letter of chester paper, addressed "To clergy, the series is to long to quote in full. man," and offering "original sermons" i It begins about the ecount" and on terms to be ascertained of the adver- the remittance, and goes on to ask for a sermon on the words, "Not by might, nor by power, but by My Spirit, saith the Lord." The writer is to "adopt his own course in introduction." but he is to get in a description, "in as forcible and graphic language as possible," of the "first apostles-fishermen. tax-gatherers, &..." and contrast them with "the great ones, the leading ones, of this day." He is also to "bring in the Reformation, Martin Lather," &c., in "as glowing language as possible," and then to describe "the position of the Church at the present dayperfect machinery everywhere advantage taken for a glorious ingathering of souls," &c. After this there is to be a " vivid picture" drawn of "the sinner saved, not by a visible hand stretched from Heaven, not by a perceptible vice ringing forth from the throne, not by an angel with his brilliant wing , not by might, nor by power, but by," &c. Lastly the "door of heaven" is to be "seen distinctly open, with the saved Christian triumphantly entering it." 'You will perceive from the above sketch," says the clergyman, "that I like the flowery style. You will try to accommodate me. This last sermon seems never to have been written. Whether it was beyond the reporter's power, or whether he got something better to do does not appear. All that does appear is the correspondence suddealy ceased, and does not get resumed. Liverpool Mercury.

EXPOSITORY PREACHING.

By expository preaching we undertand that part of religious discourse commonly called the lecture. In its nature it is simply an exposition and application of a portion of Scripture of more or less length, without the formality and rhetorical finish of a sermon.

But it does not admit of less care or labor in its preparation. It requires the closest study, not only of the sense of each verse, but of the connection of the one with the other, and of all with the context; and then such a consideration of each one in its order as will best of the lecture.

Cuhappily, it does not always receive such care and labour in its preparation. While requiring it as much as any form of discourse proper to the pulpit, it is too often regarded as admitting loose time without much study. By many it seems to be regarded as a form of Approve discourse suited to week-day meetings, esteemed as it now too generally is. The fault is not so much with the people as with the preacher.

It is always to be regarded as an evidence of the decline of the pulpit when lecturing ie disparaged. Simple exposiiton and application of the word of God was the primitive style of preaching; that which was practiced in the Synagogue service, and which, coming from the New Testament church, was the prevailing practice for centuries. Even so late as the fourth century, when Chrysostom and Basil among the Greeks, and Augustine and Jerome among the Latins, were the great pre-achers, and though their previous training brought into the pulpit much of the learning and thetorical culture of the schools, and sermonizing under their influence was made more of an art, pulpit discourses were still chiefly expository. It was in this kind of discourse over those great preachers of that century most indulged and most excelled. It has been the prevalent mode in all the best ages of the Church since. It was so called in the days of Luther and Calvin; as also in the best days of the Church of Scotland. The effects of such preaching appear in the Scriptural knowledge and staunch rereligious character by which the people of Scotland are so much distinguished. -United Presbyterian.

If God is your guide, He will be your guard; He always protects whom He fusing and spreading the gospel, with a leads.