

grandfather was a pious good man, tall and good-looking when he died; her cousin was her companion in childhood—one whom she tenderly loved, and who was suddenly removed by death a short time before. It may appear no less singular that in the dream she had prior to her conviction, she thought she was visited by her cousin bearing the appearance of an angel, who presented to her a scroll written in foreign characters, requesting her to sing it to a favourite tune. She replied that she knew not the language; when he told her it was "the song of Moses and the Lamb," that she must immediately learn it, that they might be able to sing it together.—This she took as a presentiment of approaching death.

Her death took place April 17th, 1833.

Ministerial.

MENTAL DISCIPLINE FOR DIVINES AND STUDENTS IN THEOLOGY.

1. REFLECT much on the indispensable and transcendent importance of personal piety.
2. Aim, with the most conscientious solicitude, at purity of motive in all your ministerial engagements.
3. Repress, to the utmost, the feelings of vanity and pride, and the undue desire of popular applause.
4. Let the grand points of religion have their due prominence in your discourses.
5. Aim, in preaching, at the utmost seriousness of manner.
6. Let a deep sense of responsibility at the divine tribunal secure ministerial fidelity.
7. Let there be in your discourses the utmost clearness of discrimination between the two great classes of characters of which your hearers must necessarily consist.
8. Let pointed appeals to the heart, and direct applications to the conscience, form a prominent feature in your discourses.
9. Do not aim at a degree of originality to which you are not equal, or of which the subject does not admit.
10. Study assiduously the best way of access to the human mind.
11. In your preparations for the pulpit, endeavour to derive from the subject on which you are about to preach, that spiritual benefit you wish your hearers to receive.
12. Attach due importance to the devotional parts of public worship, and be solicitous to conduct them in a spirit of evangelical fervour.
13. Cherish earnest desires, and encouraging expectations of success.
14. Exercise an humble and entire dependance on the promised influence of the Holy Spirit.
15. Endeavour to adopt the most interesting and efficient methods of conveying religious instruction to the young.
16. Endeavour to regulate, on principles which an enlightened conscience will approve, the time devoted to pastoral visits and friendly intercourse.
17. Cultivate with daily solicitude spirituality of mind.
18. Cultivate and display Christian zeal for the interests of true religion both at home and abroad.
19. Propose to yourself, as a model, the character of the Apostle Paul.
20. Guard against every approach to a sectarian and party spirit; and cherish the feeling of Christian love to all who embrace the faith, and "adorn the doctrine" of the Gospel.
21. Do full justice to the talents and excellencies of other ministers, without the spirit of rivalry or jealousy.
22. Deem it not justifiable for a Christian pastor to indulge, beyond certain limits, in the pursuits of literature and science.
23. Suffer not the pressure of public engagements to contract unduly the exercises of private devotion.
24. Guard against levity of spirit and demeanour.
25. Cherish the strictest purity of thought, of sentiment, and demeanour.
26. Cultivate and display the most delicate sense of honour in all the intercourses of life.
27. Remember the pre-eminent importance of prudence and discretion.
28. Study and display that courtesy which is the essence of true politeness.

THE MANNER IN WHICH A CLERGYMAN SHOULD PREACH.

His address should be simple, affectionate and grave; his matter solid, his method clear, his expression chaste and select; neither soaring to a false sublime, nor sinking to a mean familiarity. He should speak so plainly that the most ignorant may understand, so seriously that the most careless may feel, so rationally that the most fastidious may have no room to cavil, and yet so spiritually that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practise what is right. The heart must be addressed, and the affections must be awakened, or no effectual progress will be made. For all knowledge will be sterile, and all performances unprofitable, unless affection interpose to give vitality to the one and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications. And indeed it would be so, were any thing but Christianity the subject. But the word of God gives its devoted student a power which no natural talent, no secular study, no familiarity with the masters of human eloquence ever did, or ever could confer. He that with a well prepared heart and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready, unlaboured fluency of religious sentiment which can hardly fail to awaken, to convince, to animate, to influence his hearers. And if he wish to enliven his discourse with irreproachable beauties, both of thought and diction, he can enlist in the service of evangelized truth the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep-toned energy of Job, and the varied excellencies of the sweet psalmist of Israel. Nor be it deemed enthusiasm to say, that the fervent prayer will make a more impressive preacher than all the rules of rhetoric, and that he who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven than if he wielded at will the eloquence of men and angels.

—*John's Sermons.*