

no absorbing occupation, but to gaze without interruption upon the view of her own unhappiness.

The sermon was preached in behalf of the Widows' and Orphans' Fund of the Church Society, and the claims of the families of deceased clergymen are eloquently enforced in the following touching and truthful passage :

Remember that the branch of the Church in this Province, is, in a pecuniary point of view, poor and needy. Its Ministers, who are mostly missionaries, have no hope of preferment, and are without the ability to make any provision for their families ; in labouring in the forests, they are content if their daily wants are supplied, and they are happy to toil on, till God shall call them to their reward. But to whom, then, shall they entrust the care of their families, if the Church refuses to provide for their support. Oh ! friends, mitigate by your bounty the only bitterness which attends their dissolution, enable the Church to fulfil her duty by accepting the trust, and thus by sustaining the living, you will deal " kindly with the dead."

The appeal ought to reach the heart and influence the contributions of men, for it is made in behalf of women who have seen better days, but whose grief is therefore noiseless, the pain of its recital will never reach our ears. She suffers grief, but she complains not ; she exchanges wealth for poverty, but she tells not of it. It may be that sadness clouds her smile, and a sigh, but one so gentle, may fill up the pause in her heart's vain throbbings ; but man regards it not, for to him she will strive to

—Appear
All smiles, as unknowing
A sigh or a tear !
Ah ! little we think
Whom the light laugh beguiles,
That hearts which are breaking
Hide sorrow 'neath smiles.

And why is it that she thus cloaks her grief ? The answer is plain—Because she has known better days.

In pursuing the subject of his discourse the author has assumed the by no means improbable hypothesis that Naomi's poverty may have arisen from Elimelech's forgetfulness or neglect, in omitting to make a " testamentary disposition of his substance ;" and from this Mr. Adamson was naturally led to remind his hearers of the solemnity of a duty too often neglected, and he might very properly have added, too seldom enforced ; and lest any should suppose that in referring to what many may have imagined a new requirement, he was not urging upon them the obligations of ancient custom, he says :

But, my brethren, it is not only my duty to ask, whether you have made your wills, but I am commanded by that Church of which I am a

Minister, " not to omit, earnestly to move such as are of ability, when doing so, to be liberal to the poor."

Mr. Adamson then proceeds :

Having demanded of you, whether you have made your will,—let us pause to enquire in what spirit that duty has been discharged?

And how much must a good man be pained by the revelations of many a will. One's heart is saddened by contemplating the motives which may have induced the deceased to enrich one relative, and pass without notice the claims of another—to add to the accumulations of wealth, and to withhold it from the necessities of want. The following with which we close our extracts, expresses, most forcibly, the truth of these remarks:—

The casement which has remained darkened since he breathed his last, is now opened, and by the returning light, is read the last deed of him whose soul is gone to judgment. No sound is heard in that silent chamber, above the voice which audibly states, item by item, his last will and testament. His family are provided for, and they are satisfied. His friends are remembered, and they are grateful.

Though sometimes it happens that a hasty word, or a youthful indiscretion, has excluded a wife or a child from his regard. An unwelcome remark, or a thoughtless jest, may have hardened his heart to a friend or a brother. But mankind acquits him of blame, for he never forgave them—he never forgave them ! He, who affecting to trust to his Saviour's merits, pleaded for pardon by his forgiveness of others, has entered that Saviour's presence, with the guilt upon his soul of having lived, and died, with the determination never to forgive.

Oh ! friends, if human frailty cannot pardon the slight offences of human frailty, how can the Divine Purity overlook the iniquities of those who have never learned to forgive.

The testimony of the world, however, speaking by the practice of its votaries, but ill accords with the testimony of the Church, speaking in the precepts of the Gospel. Both will comment on the motives which animated the dead ; but one will argue from the practice of men, the other will reason from the commandments of God.

It is true, to a certain extent, the world and the Church agree in their testimony, for both declare that the dearest of earthly ties, is that which binds us to the wife of our bosom, and the claims which nature must cheerfully acknowledge, are those which exist between parent and child. There can be no more beautiful communion of hearts than that which is witnessed in a united family—a family, whose love has not been quenched by domestic strife, whose affection is purified by the interchange of kind offices, and perpetuated by acts of disinterested devotion.

Of these, the world and the Church unite in urging you, as you loved them in your life, to bequeath to them some memorial of your fondness at your death.

If in the company of your kindred, there's one upon whom the hand of misfortune has pressed heavily ; one who has been the victim of fraud, or made poor by losses, whose integrity