

known to one or more of those who have covenanted to watch over and pray for him. These will talk to each other, and express their concern about it, but say nothing to him. Each excuses himself from the unpleasant duty, in one way or another. No one is willing to admit that he is his brother's keeper. All with one consent begin to make excuses.—None will admit his responsibility to warn and to assist the faltering brother. Others are, but he is not; and so the case is neglected, becomes public, the church is obliged to take it up, and to go through with all the painful steps of discipline, simply for the lack of individual fidelity. The duty of personal Christian labor is not confined within the pale of the Church. Others besides the members are to be cared for, and, if possible, to be plucked as brands from butting. Impenitent children, friends, neighbors, and acquaintances, are on every side, claiming the attention of the Christian. God regards us as their keepers, just in proportion to the power we have to restrain or reform them. A parent may not excuse himself by pleading inability to convert his children. It is true, he cannot save them; but there are many things he can do, to restrain and bring them to the knowledge of the truth; and for the faithful discharge of all his duties in this respect, God will undoubtedly hold him responsible. A professing Christian may wonder how he can be made to answer for the incorrigible impenitence of his neighbors. He is sure he is not their keeper. But he is their keeper; he is answerable, just so far as his advantages and opportunities for influencing them extend. How does he know but that God has brought them within the reach of his influence, on purpose to save them, through his instrumentality? Though they be strangers and foreigners, and not fellow-citizens of the household of God, they are brethren of the same common stock; and he has this for his encouragement to be faithful, that 'he that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.' What a gain of individual holiness and peace, and of Church power, would there be, if every professor of religion should understand the nature and extent of his obligations, both to the Church, and to those who are without! It is high time for every one to dismiss the excusatory inquiry, 'Am I my brother's keeper;' and to ask in earnest, 'Lord, what wilt thou have me do?'

PROPAGATION OF THOUGHT.—Who shall say at what point in the stream of time the personal character of any individual now on the earth shall cease to influence? A sentiment, a habit of feeling once communicated to another mind is gone; it is beyond recall; it bore the stamp of virtue; it is blessing man, and owned by Heaven; its character was evil; vain the remorse that would revoke it, vain the gnawing anxiety that would compute its mischief; its immediate, and to us visible, effect may soon be spent; its remote one, who shall calculate? The oak which waves in our forest to-day, owes its form, its species, and its tint to the acorn which dropped from its ancestor, under whose shade Druids worshipped. "Human life extends beyond the threescore years and ten which bound its visible existence here." The spirit is removed into another region, the body is crumbling into dust, the very name is forgotten upon earth; but living and working still is the influence generated by the moral features of him who has so long since passed away. The characters of the dead are wrought into those of the living;

the generation below the sod formed that which now dwells and acts upon the earth, the existing generation is moulding that which will succeed it, and distant posterity shall inherit the characteristics which we infuse into our children to-day.—*The Parents' High Commission.*

HENRY WARD BEECHER thus refers in the *Independent* to the *Tribune's* suggestion that he be sent to Congress:—*"Equivocal Honor Declined.*—The *Tribune* last Saturday, in reply to a private letter asking the advice on the matter, recommends that we be nominated for Congress, elected and sent; and when that shall be done that we go. It may not be modest for us to decline before we are really asked. But such efforts will certainly be love's labor lost. If the people wish us to be the President of these United States, we should be disposed to accept that. And we fancy that there would be new times in Washington City after our inauguration shall have been pronounced. Had the proposal to go to Congress proceeded from the American Board of Missions, there would have been grave reasons for considering it. We doubt whether they have a harder field in all Heathendom; nor yet a field where the Gospel is more needed. But, for mere political reasons, to backslide from the pulpit into Congress, is a little too long a slide for the first venture. We beg to decline in advance."

A SIMPLE FACT.—God works by means; and he sometimes employs very feeble ones to promote his high ends. A fact of this kind was related not long since, the substance of which is as follows:—"A little girl, some ten or eleven years of age, had her mind deeply impressed with the truth of God in the Sabbath school. Upon retiring to rest one night, she was in trouble about her soul; and at the midnight hour, her anxiety had so increased, that it waked up the servant girl, who was sleeping in the same apartment. Upon interrogation as to the cause of her trouble, the little girl replied that she felt that she was a great sinner—that she could not help herself, and that unless she obtained help, she must go down to hell. She then requested the servant girl to pray for her. But she replied that she was not a Christian—she could not pray. The little girl then sent for her father. Upon entering the room, she asked him to pray for her.—But he made the same reply that the servant girl had made; he was not a Christian, he could not pray. But sympathizing with his child's anxieties, he called her mother to the bedside. This good woman had often been to the throne of grace; but never on an occasion like this. She poured out her soul in prayer to God for her child. God heard and answered her. During the same night, in the same room, by witnessing the melting scene, the servant-girl was hopefully converted, and in a few days the father became a Christian. But the good work did not stop here. The little girl went from house to house, telling of what a precious Saviour she had found, and inviting others to seek him—and as a result of these labors, a glorious revival of religion, embracing the conversion of some forty souls, was attributable, under God, to her. Such facts speak for themselves; they need no comment."—*N. Y. Baptist Register.*

THE LITTLE COURTESIES OF LIFE.—The little things of life have far more effect upon character, reputation, friendship and fortune, than the heartless, and superficial are apt to imagine. They are few indeed, however rough by nature,