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MINISTERS' COLUMN.

Letters on Pastoral Visitation.

LETTER 3.

"Better throw away all the libraries in the world, than be guilty of the loss of one soul."—*Rev. J. Wesley*

Presuming, my dear friend, that you may have felt some increased anxiety on the duty of pastoral visitation, as illustrated in the two foregoing letters; and that you are somewhat encouraged in its performance, by the holy examples which I have given; I am desirous further to assist your plans and purposes, by referring you again to the views taken of this great work by our fathers in the gospel, and this with the especial object of endeavoring to meet certain objections which some have seemed to think they saw to the regular engagement of a minister in such pastoral occupations.

First, it is objected, "This will take up too much time; so that we shall not be able to follow our studies." "Gaining useful knowledge is a good thing; but, still, saving souls is better. By this very thing we shall gain the most excellent knowledge—that of God and eternity. We shall likewise have time for gaining other knowledge, too, if we spend all our mornings therein. Let us only sleep no more than we need, and never be idle, or triflingly employed. Let each try himself. No idleness can consist with growth in grace. Nay, without exactness in redeeming time, we can not retain the grace we receive in justification." According to the excellent example of Alleine, the afternoon, and not the morning, is the fittest part of the day to devote to this duty. Every student will know, that whereas the morning is the time for more intense study of any kind, the afternoon is therefore less profitable for that close attention which the study demands. The mind becomes jaded by too long application to one thing; the mental powers require relaxation; and the afternoon, devoted frequently to pastoral visitation, will at once be an agreeable recreation by the interchange of duties, advantageous to health, and a most profitable means of nourishing up our own souls, and those of our people, to everlasting life.

Some will object, "I have no gifts for this work." "Gift or no gift, you are to do this, or else you are not called to be a Methodist preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use every help God hath put into your way, in order to attain it. But, in order to the success of this and all other plans of usefulness, let us cultivate a deep conviction of the absolute necessity of an abundant effusion of the Holy Spirit's influence on ourselves, and on the societies and congregations committed to our pastoral care." This will remove every apprehended difficulty or deficiency. "Who is sufficient for these things," unassisted by the eternal Spirit? But, surely, every minister of Christ, who is able to "declare" and illustrate, as occasion may require, "the whole counsel of God" in public, ought to be prepared to do the same to the individual members of his flock. "And this is absolutely necessary, as many of our people neither repent nor believe to this day. Look round, and see how many are in danger of eternal death; and then say, 'How can we walk, and talk, and be cheerful with such people, when we know their case?'" "O, brethren, if we could set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! O, for the sake of poor souls, let us bestir ourselves, and spare no pains that may conduce to their salvation! We let men perish, for fear of offending them; we let them go quietly to hell, lest they be angry with us; we have a foolish bashfulness; we know not where to begin; we are unskillful in the work, and blush to contradict the devil! But the greatest hinderance is weakness of faith. Our whole motion is weak, because the spring is weak."

But some are tempted to say, or think, "I have no taste for this work, and am therefore unfit for it." This supposes, that a man may have a taste for one method of saving souls, and not for another. But can we choose in this matter? Is any man at liberty to prefer preaching to teaching, or the popular sermon to the pastoral visit, when the Holy Scriptures have made both imperative at suitable seasons? Can we attend to the one, and innocently leave the other undone? especially where the distressing necessity for all kinds of ministerial fidelity will appear when we seriously "consider that personal religion, either toward God or man, is still very much wanted among us? How little living faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world, desire of pleasure, of ease, of getting money! What cause have we to blush before the Lord this day, that we have so long neglected this good work! If we had set upon it sooner, how many more might we have brought to Christ! and how much holier and happier might we have made our societies before now! But above all our motives, let this be ever before our eyes: 'The Church of God, which he hath purchased with his own blood.' Let us write this upon our hearts, and it will do us more good than twenty years of study." You may, not improbably, sometimes find a temptation to regard this exercise (embracing, as it must of course do, the instruction of the ignorant in the very first principles of Christianity, and occasionally the children and servants of families, in language suited to their various capacity) as an unintellectual employment, suited only, or principally, to those whose talents for the public ministry are not of the higher order; and who may therefore very properly assume this as their appropriate path of duty, while their more gifted brethren may pursue that more elevated sphere of ministerial usefulness which attracts the world, and brings men under the sound of the gospel. While, however, both are good, and men have confessedly various talents, the sacred duties may not be separated or set in opposition to each other. Such a temptation will find no resting-place in your mind, when your heart is filled with love to the adorable Savior, whose servant you are; and when, with yearning pity for mankind, and burning charity, you desire to snatch the immortal souls committed to your trust from everlasting misery. But you will "go into every house in course, and teach every one therein, young or old, if they belong to us, to be Christians indeed, inwardly and outwardly;" for "you will find that many are very ignorant, even though they sit regularly under the word, and know but little of the nature of repentance, faith, and holiness. Most of them have a sort of confidence that God will save them, while," in many cases, "the world has their hearts, and evil tempters have dominion over them. This private instruction is absolutely necessary as an auxiliary to your public labors, would you be "wise to win souls" for the Lord Jesus, and "make full proof of your ministry."

Among other difficulties which may contribute to the hinderance of this good work is, it may be feared, the laudable desire, without the full ability from private resources, to relieve the temporal wants of all the poor of the flock; who will, at the same time, most need the benefit of pastoral visitation. This is, it will be acknowledged, an embarrassing difficulty, and one which can only be met by certain prudential arrangements. It ought not to be presumed, that every young minister possesses the ability, considering other necessary claims upon his often slender resources, to meet the ever-recurring claims upon his Christian sympathy, which will be found attendant upon his duty, unless it be chiefly confined to the affluent, which would involve great partiality and unfaithfulness toward the poor; and it is painful in the extreme to be able, as in many cases, only to say, "Be ye warmed, and be ye clothed," and afford no assistance to the objects of our anxiety. It is, however, believed, that wherever a minister is known thus to devote himself to the care of the poor, the more wealthy friends of the society will considerately make him, at least in part, their almoner; and also that a portion of the bounty which flows through the Church in other channels, might be profitably sent through the medium of the pastor; thus increasing the weight and influence of his character among the poor. His own resources, meanwhile, will not remain unapplied, as far as his ability goes—remembering that he has the Levite's portion. Many of our rich friends, and the stewards of our societies, are known kindly to sympathize with their minister in this matter.

I am persuaded, my dear friend, that to you I need not add much in these communications on the subject of a careful redeeming of time, in order to allow the necessary opportunity for this important duty. Happily you are not among those who, we fear, are betrayed into the waste of many hours in a certain very unministerial habit, which if it ever could become a help to reflection, could not consistently be indulged in the street. But you can reflect as you go along the streets, from house to house, or even read those less weighty works which it may be necessary you should be partially familiar with, but which must never be allowed to occupy the study, or to abridge the time you should devote to pastoral visitation. This may be done at intervals, and in detached portions of time, thus carefully put to a less important use, while the other must not, for the sake of a good conscience, be left undone.

I have not presumed, in the various remarks I have been led to make in answer to your request, that there are no difficulties to be expected, arising from the people themselves; such as their indisposition to enter upon spiritual subjects, the worldly spirit, and often irregular domestic management, which may characterize some families; the claims of business, the family cares, or the intermixture of characters to be found frequently under one roof: all this, and much more, might form materials for an apology for the omission or neglect of this duty. But it will not be so with you, who are anxious to know the best method to meet and obviate such difficulties. You will rather make them all subjects for prayer; and, going forth deeply imbued with the love of Christ, gathering motives from his cross and passion, and in meek dependence upon his Holy Spirit, you will generally find that your own spirit and temper will in a great measure give the tone to others, and so mould and form their minds, that other spirits will sympathize with your own. This thought, ever present with you, will serve to promote watchfulness, gravity, tenderness, and love, in all your intercourse with the Church. Your care for their souls will be apparent to them, and also lead you to act and speak in the very spirit of him who said, "What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy.

For the St. Louis Christian Advocate.

A Merited Rebuke.

Perhaps there never was a meaner thing, a baser thing, or more contemptible thing concocted and executed by any man, or any set of men, under cover of religious zeal, than that notorious production by J. M. Graves, the Iron Wheel. What Macaulay said of the chief orator of the French Revolution, may, in all truthfulness, be said of the Iron Wheel, if not of Mr. Graves—"Whatsoever things are false, whatsoever things are dishonest, whatsoever things are unjust, whatsoever things are impure, whatsoever things are unlovely, whatsoever things are of ill report, if there be any vice, if there be any shame, we know that all these things combined to unite in the character of this man; and if anything was wanting to complete so consummate, so rare a union of qualities, it was furnished by the reflection that his actions were cloaked by a zealous profession of piety." We say so of *this* man and his book.

But after all, after so much that is mean, and base, and contemptible, as is manifest in the character of this man Graves, and his book, the Methodist Church, and practical Christianity generally, may receive *essential* benefit therefrom. It lies no less in the power of our enemies than it does in our friends to bless us. And we may need just such blessings as our enemies alone will bestow. Christ pronounced woes on that man of whom all men should speak well; surely the Church would fall under no less a curse. The signs, if we can read them, indicate to us that we have been in danger from that quarter. I recollect having heard an old man say, he believed the Methodist Church sinned in holding its centenary meetings. His reasons were plain: He suggested whether these meetings might not engender a spirit of sectarianism and pride in the breasts of Methodists. Reader, suffer not this notion of the old man concerning the centenary meetings of Methodism to excite a smile. Believe it, there is more than a mere suggestion in the thought. God is a *jealous God!* His glory he *will not* give to another. We recollect having seen in one of our leading Church journals a series of articles headed, "The glory of Methodism." We objected to the heading then, and we do yet. What is the glory of Methodism? We understand Methodism to be but a certain (a *peculiar*, if you please,) form of developed Christianity—a kind of organized non-essentials; and though non-essential, yet working to the edification, "to the perfecting of the Saints." We object to the heading for two reasons; to our mind, two strong reasons. First. Methodism *has* no glory. Secondly. If she had, I fear, judging from certain late expressions, she is fast losing her glory.

First. Her glory is of God—of God—*her* glory is *nothing*. The glory of Methodism! Where is it? In her Church ordinances? These are of Christ. In her institutions? These are of the providence of God. In her ministry? These are called of God, not of men. In the orders of her ministry? These were appointed of her Head. What, then, *is* the glory of Methodism? To find an answer for the question, we must seek for it in other directions. It may afford some pride of feeling to the heart of a Methodist, for him to reflect that he belongs to a sect whose efforts for the spread of Gospel truth have met with more than ordinary success in the history of Christianity: it may do him some good—may elate his spirits—to meditate upon the itinerations of his father, who was a traveling preacher, and note from his journals the vast sufferance he did undergo in the performance of so much labor, of so much trial, of so much persecution, of so much death. And yet his father may not have labored as Paul labored, nor have endured as Paul endured, nor have met persecutions as Paul met persecutions, nor have suffered death as Paul suffered death. Yet in *all* these Paul *gloried not*, only as they came in the way of the cross, save in his *infirmities*. Why not, Paul? Why not glory in *something* besides Christ, and the cross of Christ? Why not glory in Paul's talents, and in Paul's zeal, and in Paul's boldness for the truth, and in Paul's travels, and in Paul's preaching, and in Paul's persecutions, and in Paul's death? Why not? Why, just because Paul had too much sense, not to say too much religion, to do so. "By the grace of God, I am what I am." "Not by might nor by power, but by my spirit." Paul knew it; he felt it. Glory in himself! He was too sensible a man for that. Go back to the epoch when God saved his people from a tyrant's sceptre. Who drove back the waters of the sea? The east wind of the Almighty; not the hand of Moses. Who turned the flint into a fountain of waters? Jehovah, who stood there upon the rock; not the rod of Moses. Who demolished the walls of Jericho? God, the Almighty; not the march of the priests and the Jewish army, nor the sounding of the trumpets, nor the blowing of the ram's-horns. Thus it was; thus it is; thus it shall be. It was not the hand of Moses, but the power of God, that dried up the seas. It was not the rod of Aaron, but the power of God, that brought the streams from the rock. It was not the shouts of the men of war and the blowing of the ram's-horns, but the spirit of God, that threw down the walls of Jericho. It was not the learning of Paul, but the gospel of Christ, that converted the nations. And so of Methodism: it was not the enthusiasm of Wesley, but the grace of God, that enabled him to work effectually to the spreading of holiness through these lands. It is not Methodist preachers, nor Methodist deacons, nor Methodist elders, nor Methodist bishops, nor Methodist institutions, that work effectually to the spread of scriptural holiness among the churches alone, but the grace of God, which worketh mightily in, and with, and through them.

We can not keep the idea too near the mind's vision; we can not deal too practically with it. For, what are we without it? No more than other people—in the prophetic words of Wesley: "No better than other people." With the Apostle, then, we are bound to exclaim, "God forbid that we should glory, save in the cross of our Lord Jesus Christ;" save it be "in our infirmities." And we fear that these are increasing. We judge so from the recent developments at the late General Conference of the M. E. Church, South, held at Nashville, Tenn.

One of the very best critiques on the doings of that body we have noticed is an excerpt from the N. C. Presbyterian. We prize it the more highly on account of its having appeared in the quarter it has. We take it that the critique is just. It certainly *ought* to be considered by all true lovers of a pure and scriptural Christianity, as well timed and, in the premises, justly evoked. We hand you, Mr. Editor, the excerpt, and then we want to say a word about it:

RELAXATION OF DISCIPLINE.—One of the marked characteristics of the Methodist Church in its organization and early history was the stringency of its rules and practice on the subject of ornament in dress. Even within the memory of persons now living and who may be considered in the prime of life, jewelry was a prohibition article among the members of the Church. Plainness of apparel was an essential requisite, and the severest penalties of the Discipline were inflicted upon all who were deemed so worldly minded as to indulge in unnecessary ornament. Mr. Pierce stated on the floor of Conference at Nashville that he knew a lady expelled for wearing in her bonnet an artificial that cost only 12½ cents!

But these days of fashion and folly have wrought a wonderful revolution in the views and habits of the members of that Church. And the ministers are making an effort to change the Discipline in order to legalize jewelry and ornament. In the General Conference, a spicy and witty discussion took place of the motion to strike out the clause forbidding these "vanities," and the speaking was nearly all on one side. It seemed to be the general desire to see who could poke the most fun at the offensive restriction, and, forming our opinion from the debate, it appeared to be the unanimous judgment of the body that the clause should be expunged. One minister said he must put on his gold spectacles to read the rule in the Discipline, and another contended that it was never designed for any but the women! Mr. Moffitt was represented as saying that he never preached against dress, because, when he went out gunning, he tried to shoot the bird and not the feathers!

Another (C. F. Deems) spoke in favor of expunging the rule, and, among other things, said: "The rule would do for the regulation of a society, but for the Church to assume to be mantua maker, milliner and tailor of her members, was a contemptible desecration of her sacred office."

After considerable debate, the subject was indefinitely postponed.

We must confess that we always favored the rule, and would not object to see it practiced by our people, though it has no right to a place in a Book of Discipline. All unscriptural attempts to bind the conscience are not only foolish, but vain. A Church has no more right to dictate as to the metal of a man's watch than as to the color of his coat; and yet we have always admired the stern and rugged simplicity which history ascribes to the early Methodists.

The Iron Wheel, as a means of persecution and slander, may do us good. Methodism, as one of the results of human instrumentality, may be far from being complete, while it may be the very best system for the evangelization of the world there is. Then, there is a proclivity in the human mind to degenerate, to retrograde. The history of the Church reveals to us this fact. Instead of going on from good to better, and from better to best, the race generally go from good to bad, and from bad to worse. At least such is the native tendency of things in human nature. Nor is anything scarcely easier for human performance than self conceit? Mere imps of Satan may do us a favor, then, in the end, by letting loose a storm of wind, and floods of rain, now and then, in order to attest the strength and firmness of the foundation on which the superstructure of Methodism is built up.

But here is an attack from altogether a different quarter. It comes not in the form of the vituperations of an enemy, but in the form of a gentle rebuke from a friend. As such, we appreciate it highly, more, far more, than we would the *hisses* of an enemy. Bating one little paragraph, we think it is to the point; and we make allowance for that paragraph of our friend, the Presbyterian, on what, we think, proper grounds. No branch of the Church, with which we are acquainted, has ventured to lay down such a wide and comprehensive platform for Church membership as the Methodist. No branch of the Church has dealt so practically with such scriptural precepts as go to enjoin a *non*-conformity with the ungodly and worldly masses around us, as the Methodist. In a word, no branch of the Church has so entered into and resolved the true philosophy of *internal* and *external* Christianity, and showed to the understanding of the most obtuse minds, the very close and intimate connections existing between these correlative branches of our holy religion; none have so coupled the keeping of the positive precepts of Christ with the moral precepts of all religion that is true. Hence we do not marvel at the Presbyterian for objecting to laying down in a book of Church discipline a rule rigidly enjoined by his Bible, the violation of which will be sufficient to constitute a person a sinner in the sight of God, and ought to in the sight of men; but that *Methodists* should object *at all* to this course *is* marvellous, quite marvellous to us. "And the *ministers* (*Methodist ministers*) are making an effort to *change* Discipline in order to *legalize* jewelry and ornament." Now, before any body of ministers can come to such a determination in reference to this subject, it strikes us that several things would be necessary, among which are the following: 1. Is the wearing of jewelry forbidden to Christian people, or any people, by the Bible? "Whatever is forbidden is sin." If so, then, to the original question. Has the Church a right to place in her books of Discipline *scriptural* precepts, enjoining the observance of them as tests of Church membership? She either has or has not the right. If she has the right so to do, then, will an expunction of any precept from her books of Discipline exonerate any member from his obligations to regard and observe such precepts? Or can not a body of Protestant Church dignitaries, with kid gloves, and gold-headed canes, and powdered wigs, and gold-case spectacles on, pass resolutions *changing a scriptural* precept as readily as a body of Romish dignitaries could pass a *desertum* resolving the Virgin Mary into an immaculate being? Can they not?

Said one in council: "The rule would do for the regulation of a society, but for the Church to assume to be a mantua maker, milliner, and tailor of her members, was a contemptible desecration of her sacred office." O, shades of Wesley and Fletcher? O, shades of Hester Ann Rogers and Ann Colter? And this Doctor of Divinity would place "*a society*" on a *higher* moral basis than the Church. Is *that* the learning of this world? Is *that* the wisdom of men? To lay aside the right proper (!) terminology of the Doctor, has not the Church a right to say, so far as the word of God directs, who, and what characters, shall enter her communion? Or, to push the subject in an opposite direction, has she not the right to exclude from her communion certain base characters, characters that are base in the eyes of all? Has she not the right to exclude from her communion the man who indulges in strong drinks, the man who lives in the practice of Sabbath breaking, the man who defrauds his neighbor, the man who steals, the man who commits polygamy, the man who is imprudent and ill-becoming in his general deportment? Can she not go farther? Can she not exclude from the pales of her membership even him who *fails* in the practical use of her ordinary means of grace, in a proper attendance upon her ordinances, etc.? But when we reflect that one great end to be effected through the *organization* of the Church, is, to effect a line of separation betwixt the spirit, the maxims, the customs of the world and those of Christians, it becomes still more apparent that she *does* possess the right, and that she is wise in exercising that right in the way and to the extent already intimated. Did not the Jewish Church do this? Did not the rules of her Church communion (what a great machine for mantuamaking, and millinery, and tailoring, do we see in the Jewish Church, when all her priests, and her great high priests, and levites had to be *clothed* after a certain way, fashion; and when the Lord told the *whole* Israelitish nation that they should wear *blue lining* on the skirts of their garments) extend to meats,* drinks, clothing, &c.? And when Christ set up the latter dispensation, in which he plainly taught us the close connection necessarily existing between the state of the heart and the outer life—the deportment of the man—should we expect any disregard for these things by the Church? Does it stand to reason that a Church called to higher degrees of holiness, and urged to greater care in *all* her outward deportment before a hawk-eyed world, should wince at evils not endured by a darker dispensation? If men could not be reckless in these things, and not suffer when less was expected from the Church, the enquiry is: How shall *we* escape if we neglect them? This is no unscriptural attempt to bind the conscience, Bro. Presbyterian.†

SCRIPTURAL RULE FOR DRESS.

Whose adorning let it not be that outward adorning of plaiting of the hair, or wearing of gold, or putting on of apparel—not with braided hair, or gold, or pearls, or costly array.

SCRIPTURAL TEST.

Whatever the Bible commandeth, is duty.
Whatever the Bible forbids, is sin.
Whatever the Bible allows, is lawful.
Whatever the Bible is silent on, is non-essential.

"So judge ye as wise men."

*Can she not enjoin fasts, &c.? And did not the Jews go farther?

†See Acts of Apostles xv. 28, 29, especially, etc.

P.

Sarcezhie, Mo., Aug. 5th, 1858.

For the St. Louis Christian Advocate.

Proverbial Sermons, by Fletcher.

"One sinner destroyeth much good."

Art thou a sinner? All are sinners by inheritance. Tremble if thou have added personal transgression, and have not shed bitter tears of penitence, and heard sweet words of pardon. Tremble, lest it be said of thee, in reference to this work of destruction, "thou art the man." If thou art a sinner already, thou hast accumulated a store of wrath that eternity, with all its retributive anguish, can not efface.

"One sinner destroyeth much *good*." Good is the purchased inheritance of thy disordered race; good is the perpetual thirst of thy immortal spirit; good is Heaven's richest and best gift to the poor, down-trodden and oppressed of earth; good is the best gift of earth and the brightest bliss of heaven. Thy good cost the tears and sorrow of the Son of God. Thy good cost the anguish of thy Savior's heart—his fearful suffering—his ignominious death. This is thy inheritance, the inheritance of all thy race. Wilt thou rob God of his glory, thy neighbor of his immortal crown, and thyself of the peace, joy and hope offered thee in the gospel? Wilt thou rob thy Savior of his purchased right, and heaven of its brightest jewels?

"One sinner *destroyeth much* good." Sinner, is this thy work? Art thou pledged to this work of destroying good? Hast thou dedicated thy noble and godlike powers to this ignoble service, and become companion with fiends in thy degradation? Thou art *destroying* good by thy precepts; thy language is defiance to thy God, indifference to his holy law, and contempt of his fearful threats. Thy words are blasphemy, thy tongue uttereth curses and defiance. Blighting and mildew fall from thy polluted lips. The noble faculty of speech, given thee in mercy, by a kind, heavenly Father, thou art using to destroy all that is true, beautiful and good of earth. "Thy tongue is set on fire of hell"—a fountain of living death—a world of sin—a volcano of burning lava, fresh from the pit of darkness, spreading death in its pathway. Thy example is pernicious. "He that is not with me is against me." Thy every act speaks the rebellion of thy heart. Thou art with the demons of darkness in their work of destruction.

Thou art *destroying* good with thy wealth, thy intelligence, thy kind heart and polished manners, and thy position in society. All these thou hast dedicated to the prince of darkness and his work of destruction. Thy touch blights the fairest and most beautiful flowers that bloom along the pilgrim's pathway. Thy breath is mildew and pestilence upon the millions of earth, struggling amid clouds, and tears, and graves, for the beautiful and the good. Thy look of discouragement crushes the noblest effort of the doubting and trembling heart. Thy word chills the warmest affection, and crushes the aspirations of the soul for immortality and eternal life. Thou art *destroying* much good.

Sinner, stay thy hand. A fearful judgment is pronounced against thee. Thou art "treasuring up wrath against the day of wrath." "Cease to do evil, learn to do well;" ally thyself to the hosts of heaven; teach thy heart obedience; tune thy lips to praise; dedicate thy noble powers to the cause of virtue; breathe the prayer of faith into the ears of Jehovah; heed the voice of mercy, bidding thee welcome; and behold the hand of God, holding out to thy gaze the rich reward of obedience. "*Do good*," and thou shalt rear for thyself a monument of mortal praise. Do good, and thou shalt deck thy crown with stars that shall shine with the light of immortality. Do good, and thou shalt hear the welcome, "Come, ye blessed of my Father, and inherit the kingdom prepared for you."

St. Charles, July 30, 1858.

TRUTH.—Truth needs not the service of passion; yea, nothing so deserts it as passion when set to serve it. The spirit of truth is withal the spirit of meekness. The dove that rested on the great champion of truth, who is the truth itself, is from him derived to the lovers of truth; and they should seek the participation of it.—*Leighton.*

Many who desire to die the death of the righteous, do not endeavor to live the life of the righteous; gladly would they have their end like theirs, but not their way. They would be saints in heaven, but not saints on earth. This is the desire of the slothful, which kills him, because his hands refuse to labor.

PARENTAL NEGLECT.—The man who does not make the religious character of his children the supreme end of all his conduct towards them, may profess to believe as a Christian, but certainly acts as an atheist.—*James.*

They Say.

From Sargent's Monthly is taken the following instructive dialogue, which is very applicable to a great many persons in the world. Profit by it:

Mr. Tattle.—You are a stranger in these parts, I reckon, mister.

Mr. Rollins.—What makes you think so?

Mr. T.—Well, you kind of stared about you as you got out of the cars, as if the place didn't look familiar.

Mr. R.—Do you know a Mrs. Rollins in this town?

Mr. T.—Is it she that lives in the brown cottage on the hill yonder?

Mr. R.—The same.

Mr. T.—Well, I can't say I visit her, but I can tell you all about her. Poor woman!

Mr. R.—Why do you say that? Is anything the matter with her?

Mr. T.—She has had a hard time of it. Poor young thing! A month after her marriage, and just as she had got fixed there in the cottage, her scamp of a husband ran off to California.

Mr. R.—Scamp of a husband! Ran off! (*Indignant.*) What do you mean, sir? (*Checking himself.*) Excuse me. What did he run off for?

Mr. T.—For robbing a bank. So they say.

Mr. R.—Who say?

Mr. T.—*They* say.

Mr. R.—Who are *they?*

Mr. T.—The world generally. Everybody says. People say.

Mr. R.—Can you name a single person, besides yourself, who says it?

Mr. T.—Really, so many people say it that I can not think of any one in particular.

Mr. R.—Perhaps I will quicken your memory by and by. But what of Mrs. Rollins?

Mr. T.—She's on the point of being married again. So they say.

Mr. R.—Indeed! To whom?

Mr. T.—To a Mr. Edward Edwards.

Mr. R.—(*Aside.*) Her own brother. (*Aloud.*) Are you sure of this?

Mr. T.—O, yes! He has been residing in the house with her. They take romantic walks together. The wedding is to take place immediately. So they say.

Mr. R.—Who say?

Mr. T.—Well, I told you. *They* say. What would you have more?

Mr. R.—Who are *they?*

Mr. T.—How should I know? You are the most unreasonable man I ever met with. I say *they* say, and you ask *who* say? As if any better authority could be given!

Mr. R.—Did *They Say* ever say that you were a meddling, prying, gossiping, impertinent, mischievous, unscrupulous, malicious retailer of absurd slanders?

Mr. T.—What do you mean, sir, by such language? I'll have you arrested. Lawyer Fleecem is my particular friend. If there was only a witness at hand, sir, I'd make you pay a pretty sum for this. Keep your hands off, sir! No matter, sir; kick me—kick me! I see a witness yonder. I'll have you arrested for assault and battery. Kick me, if you like.

Mr. R.—I shall not indulge you so far. But take warning, sir, how you quote Mr. *They Say* for your scandalous reports. Old *They Say* is a liar and a coward.

Mr. T.—That's libelous, sir. I wish I knew your name.

Mr. R.—My name is Rollins, and that cottage on the hill, there, is mine.

Mr. T.—Wheugh! You Mr. Rollins.

Mr. R.—The same.

Mr. T.—Didn't you once rob a bank?

Mr. R.—I once plucked a rose from a bank in a friend's garden, whereupon another friend playfully remarked that he had caught me robbing a bank. Some Irish laborers heard him say it, and may have misunderstood it. This, probably, is the foundation for your story.

Mr. T.—But isn't your wife going to be married? Doesn't she walk out every day with a young man?

Mr. R.—That young man is her poor, consumptive brother, who has come here for a change of air. Let me advise you, friend *They Say*, to look before you leap, another time.

ANECDOTE OF DR. WHEELOCK.—The following incident is derived from the personal narrative of a Mr. Baldwin, one of the earliest residents of Hanover, N. H. He remarked:

I was a constant attendant on the preaching of Rev. Eleazer Wheelock, D D. On one Sabbath the congregation was convened in a barn, as there was then no house of worship in existence in the place. After the introduction of his subject, the Rev. Doctor observed that he should address several classes of hearers in succession, and apply his discourse to each. As the several classes were described, I selected in my mind certain individuals whom I supposed the "coat would fit." As he proceeded in his specification of faults and sins, I followed, mentally exclaiming, "Now A. is hit;" "now B. is wounded;" "this will excite ill blood;" "this pointed preaching will be felt by them;" "the preacher undoubtedly draws his pictures from life;" "I know who sat for each." After the Doctor seemed to have enumerated all classes of sinners found in his audience, he paused and cast his eye over the congregation. He then with great solemnity added: "There is still one class that I have not mentioned." Then there was a slight pause and breathless silence. The preacher, with unusual emphasis, resumed: "The persons to whom I now allude, are those who are carefully hearing for others and not for themselves, who are applying my discourse to their neighbors, and cloaking their own sins." Then, said Mr. Baldwin, my head dropped, and I bore the chastisement as best I could. "The wounded bird fluttered," I assure you. It was a lesson that I did not soon forget. The garment prepared for me was a better fit than any that the good Doctor had prepared for my neighbors.

THE WORLD.—O you that dote upon the world, for what victory do you fight? Your hopes can be crowned with no greater reward than the world can give; and what is the world but a brittle thing, full of dangers, wherein we travel from lesser to greater perils? O let all her vain, light, momentary glory perish with herself, and let us be conversant with more eternal things. Alas! this world is miserable; life is short, and death is sure.—*St. Augustine's Lib. Confess.*

REGENERATION.—The mystery is, that men should be in a condition to need regeneration, not that, such being the fact, the Spirit of the Lord should be sent to regenerate them.—*Vaughan.*

THE POVERTY OF BLINDNESS.—We say of the blind man, from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye indeed are poorer than we by a whole world!—*Tholuck.*