

AND NOVA SCOTIA

[Editor and Proprietor.]

Whole No. 542.

A MORAL REVOLUTION.

more smother and stifle my words. Now, if parents are bringing up their children to the pride of life and the love of the world, of what use that to those parents to say to their children, "as they spring into their teens, and get towards manhood, womanhood, You must renounce these things?" The girls trained by the mother thoroughly to embody in her whole deportment the pride of life; all the mother's arrangements for the girl tend to that, and yet the mother in her religious moods will, perhaps, explain that text—"Love not the world, neither the things that are in the world." I must not stay for a moment to ask which of these things will gain the victory. The training will gain the victory, and not the teaching, and what we want seems to me to be this:—that the mother will secure for her own persons before our children, and to make that the basis of our verbal teaching. It must not be put above our verbal teaching, but it must be put beneath it, and when the super-structure of our teaching has that for its basis, there is every reason to expect upon it the crowning blessing of God.

Brother, I trust that this meeting will issue in something practical, that we shall not just carry away a feeling, but like a spring flower, will be very pleasant to look upon for many days, and then die and be flung aside; but I trust that we shall carry away with us thoughts and resolutions that will be thoroughly practical, that will make the home a very different thing from that which, perhaps, it has hitherto been. My own aim, in these few remarks, has been, just as I said at the beginning, to echo the voice of God. I know there is nothing I can say which can secure the object we have in heart this morning, but, if I can only echo God's voice, the world will soon feel that the voice of an angel would fail to effect it. God grant that in your recollection of those Scriptures which we have been quoting, you may hear his voice speaking to you.

DON'T SARE THE SEED.

BY THE REV. JOHN TODD, D. D.

A young farmer had his field nicely ploughed and harrowed, and was about to put in the seed. He first sowed a bushel, and then he took a bushel more in it. He next measured a rod, and calculated how many plants it would take to fill it. He then calculated the seed in a half-gill, in a pint, a quart, and a bushel. The result was, that he was satisfied that people usually sowed four times as much seed as a peck was just as good as a bushel. Now seed is very dear, and if he could save three-fourths of his seed, it would be worth the while.

So he sowed a peck, and he sowed sparingly, and at harvest time the crop was not worth gathering. He was greatly disappointed. Where was the mistake? He felt sure he had calculated and measured right. He then went to old Mr. Experience, a farmer of long standing and of great success, and told him his troubles.

"I am sure I calculated right."

"No you didn't calculate right."

"Why not?"

"Did you calculate for the poor seed that could not germinate at any rate? There is a great deal of such in every bushel we sow."

"Why, I never thought of that."

"Did you calculate for some that would be buried too deep to get into the holes and not sprout?"

"Certainly not."

"Did you calculate for a great deal that would lie on the top of the ground, and which the birds would pick up before the rains fell, when it could take root?"

"I never thought of that, neither."

"Did you calculate for what the wind would blow off, or you would throw off from your soil?"

"Yes, sir."

"Very plain. You see how it is that you did not obtain a harvest. He that soweth sparingly shall reap also sparingly. It is a law of God's wise government that runs through everything. You may think it over the next time you measure out for sowing, and be worth more to you than the crop you have lost."

I don't understand you, Mr. Experience. Will you please to explain it to me a little?"

"Well now let me tell Mr. Easy's family that they don't turn out better than you."

"Very plain, sir; they were sent to school very little during the week, went to Sabbath-school only now and then, were not taught and made to be industrious. They were not rightly educated."

"So I wonder your agent has lost so in the soil, and what makes valuable character was too sparingly sown. The seed of industry and frugality and of religion was not sown freely, and they reap sparingly. There's our minister, a dear, good man. But he gets out of his pulpit every week, and sees no results. He feels that to get out here and preach in neglected neighbourhoods and preach would do no good. He wonders why he must sow so much seed and reap in no more. How many of his best sermons have been sown in the air, and yet he should not be discouraged. He must sow seed in the morning, and not withhold in the evening, and sow beside all waters. Much will be lost—Even the seed of life thrown upon the ten temples from the hand of our Saviour took root only in one heart. What of our labours and toils, to a good degree, be lost? We must sow the more. It is a great and general law of God that 'He that soweth bountifully shall reap bountifully.'"

Well, thank you, Mr. Experience. I will think it over. I see just how I made a mistake—and more than one. I will go home and talk it over with my sister Mary, we have both been teachers in our school for years, as you know. We were talking it over together last time in the school, and I must fruit in our classes. I see how it is—we have been too sparing of the seed. We have not studied the lessons enough, been interested enough, and have not prayed enough over it for them. We have thought of our peck of seed ought to produce as much as a bushel. We never calculated that we should sow much poor seed, that some of it would never get into the soil before the birds picked it up, and that some would be blown off. I see it now! I see that the farmer who sows a bushel of seed, and sows bountifully if they would reap bountifully.

HEARING AND DOING.—I remember one countryman, Bromhead, tells of one who, meeting his neighbor coming out of the church, asked him, "What! is the sermon done?"

"Done!" said the other, "no; it is said, it is ended, but it is not so soon done."

And surely so it is with us; we have a good store of sermons said, but we have only a few that are heard, and we have only a few that are said and heard; for "not the hearing, but the doing, but the doers of it, are justified." And if we know these things, happy are ye if ye do them. Glory, honor, power, and peace to every man that worketh good!" Rom. 2: 10.—Bishop Hall.

USE OF REMUKE.—If any speak ill of thee, flee home to thy own conscience; and examine thy heart; if thou be guilty, it is a just correction, if not guilty, it is a fair instruction; make use of both; so shalt thou be free from the charge of evil, and thou shalt be able to speak in peace for thyself.