

The Christian Visitor.

REV. I. E. BILL, RELIGIOUS AND DOMESTIC EDITOR.
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“Glory to God in the highest, and on earth
Peace, good will toward Men.”
SAINT JOHN, NEW-BRUNSWICK, THURSDAY, APRIL 19, 1860.

THOMAS McHENRY, REGULAR EDITOR AND MANAGER.
NO 16
PASTORS' LIBRARIES AND STUDIES.

SERMON
By HENRY WARD DEECIER.
“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” MATT. v. 16. “Take heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.” “When thou doest thine alms, let not thy left hand know what thy right hand doeth.” “When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.” “Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.”—MATT. vi. 1, 3, 5, 16.

Does not that look like a contradiction? Does it not look as though in one chapter our Saviour said, without qualification or explanation, “Let your Christian deeds appear before men;” and, in the next chapter, “Do not let them appear before men—if you do you shall have no reward of your Father which is in heaven?”

In human conduct, the same external actions may proceed from many sources—from motives that are high and noble, or that are merely sympathetic and imitative, or that are selfish and positively unworthy. And oftentimes the conduct is put for the motive. Therefore it is quite possible that a course of conduct shall be praised and commended, and also blamed and forbidden, according to the nature of its motive.

Prayer is subject to this double command. Public prayer is prohibited, and public prayer is enjoined, by the Saviour, or by those appointed by him to teach; and the prohibition and the injunction are consistent with each other. Public prayer, not for the sake of publicity, but because the circumstances demand it, is eminently fitting and proper; but prayer, not because the circumstances demand it, but for the sake of publicity, is detestable and hateful.

Almsgiving is subject to this double command. If a need is to be served, and you give openly, to be seen of men, but because if you give at all you must give openly, there is no harm in that. If, on the other hand, there is an object the relief of which would naturally be quiet and unostentatious, and you give openly, not for the sake of publicity, but from a motive of vanity, that is wicked. Public giving may be consistent with humility; private giving may be an eminent snare of vanity. The test of the quality of the deed is the motive. We are forbidden, then, to give ostentatious alms. And yet, Paul exhorts the churches to make their liberality a moral power on other churches.

The whole topic of Christian virtue, or piety, is subject to this double command. We are warned against exhibiting piety, and yet commanded to let our piety be seen. We are told to conceal our good deeds, and yet commanded to search for the things that are in commendation in the sight of the world.

We are forbidden, of course, in God's Word, any compliance with worldly customs, in things that are wrong, no matter how much it would ingratiate us with the world. If worldly customs are selfish, filled with pride, self-indulgent, they are to be rejected, and not imitated. You are to reject them, even if the rejection brings contempt upon you.

It is unlawful to seek popularity, and still more by evil deeds—by falling into the corrupting courses of pleasure in society.

Neither are we to perform right deeds for the sake of their popularity and their praise. We are not to make our conduct a mere net to catch favor. This is to make one's self an idol, and his conduct a means of procuring worship for that idol. The idol of vanity sits in the temple of God, too often, to intercept the incense which should go only up to him.

But, on the other hand, we are enjoined to commend ourselves to men, by the moral excellence of our actions and dispositions and characters. We not only may, but we must, commend ourselves by the exhibition of our Christian character. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

There is an attractiveness and admirableness in true Christian virtue in the eyes of all men, whether they are Christians themselves or not. Moral conduct is beautiful; and a man does not need to be converted to know it. The Old Testament speaks much of the “beauty of holiness.” The branch of the Lord shall be beautiful and glorious.” Zechariah says of God, “How great is his goodness, and how great is his beauty!” Throughout the Word of God, there are recognitions of the beautifulness of high moral conduct, in the eyes of all men. There seems to be exceptions to this, but there are none. Wicked men, to be sure, do not search out, and find, and admire moral beauty. Nay, when it is revealed to them, if it is revealed to them in such a way as to severely rebuke them, and so offend their pride; in such a way as to expose their deformities, and so trouble their conscience; in such a way as to thwart their interest and worldly designs—if it is revealed in such a way, it is not beautiful to them, they deride it, they hate it, they oppose it; but simply because it is arrayed against their baser nature.

But when men are not, from interest arrayed against the beauty of moral qualities, there is, in every human soul, something that responds to the admirableness of virtue, and to the beauty of truly great and good actions. For God has made the soul susceptible to these moral excellences. And thus Paul says that to him the moral law was holy and just and good. He admired it, and longed to obey it, but could not. His inability to obey it did not alter the fact that it seemed beautiful. And so to men—moral men, that are not Christians, and even wicked men that are factually wicked—there is an admirableness in real, high Christian traits, which they cannot fail to recognize. There may be circumstances, as I have said, when other influences come in to neutralize the admiration of men for purity and holiness; but where these qualities are left to act on an unprejudiced heart, all men love them. The sight of them is beautiful.

And any interpretation of the text, “The natural man understandeth not the things of the Spirit, neither can he know them, because they are spiritually discerned”—any interpretation of this text which shall infer that men of the world are blind to the beauty of moral virtues, will be a most pernicious misinterpretation. It is true that the higher relations of faith or love cannot be understood except experimentally. The same

is true of every grace of feeling. And yet, if wicked men see the fruit of these experiences in Christians, they can admire that, and long for it, and be greatly affected by it. A man may need regeneration, and the Spirit of God, to bring him into the experiences of grace; but he does not need these things to bring him under the power of grace when exhibited by others. So far as admiration of moral qualities is concerned, they may seem beautiful before their attainment seems possible.

Now this is a very important truth. It lays the foundation for responsibility, on the one side, of ungodly men. They have power to understand things true and right and pure and noble and good, and to know how attractive they are; but they have this power in order that they may be responsible to God if they do not attend to these things. This truth lays the foundation, on the other side, of duty for Christian men, who are to make their lives not simply a rebuke of wicked living, but an attraction to holy living. And this is the side that I am going to speak upon this morning—the duty of Christian men to carry their piety in such a way that it shall seem beautiful to men, and not unlovely.

The essential traits of Christian character, and the elements of Christian conduct, approve themselves to the judgment even of the unregenerate world, where you can bring them fairly before them. There is, even in unregenerate natures, an element that loves, or at least admires, essential Christian traits. The world may not always admire what we call Christian traits, in the particular way in which we exhibit them. Ah, it is one thing to admire art, and another thing to admire everything that artists produce. There are a great many dubs on canvas. It is one thing to admire Christian virtues, and another thing to admire Christians. If I were to present to a man gold in the ore, he might not think gold was very fine. In the ore it does not look any better than iron, or anything else. But if I were to present it to him in coin, and he were to work it into beauty, then he would admire it. We often-times think the natural man does not admire gracious traits, because he does not admire us; but whether he admires us or not, is no test at all as to his admiring them. A man might fail to admire us, and yet be far from failing to admire Christian excellences. Men may not have skill to see through the husk into the kernel; because what are called moral traits are oftentimes so surrounded by the instruments, the acts, the duties, by which we are seeking them, that they are not readily recognized. Christian character is oftentimes so bandaged by the elements of worship, or so obscured by the methods of its cultivation, that men do not admire it. They do not discern what is the admirable part. But when real Christian traits happen in the providence of God, to be segregated and brought out in their true nature, I suppose it is impossible, almost, for any man not to be struck with their beauty and superiority.

If there be anything that we should suppose men would not admire, it is repentance. It does not seem to be an experience which has much that is admirable in it. Men usually think of it as a kind of shame-faced, cowering, pocket handkerchief state of mind; but if you take it from human infirmities, and present it to men, so that they see the thing, rather than the actor, it is beautiful in the eyes of every one.

I knew a man of great mold, with a superior nature, a manufacturer, who, like a great many powerful, executive men, is a little impatient and hasty. Going, one day, into the spinning-room of his establishment, he found a lad out of his place, contrary to orders, and, with a voice of thunder, asked him why he was there. The sensitive creature was petrified with fear, and stood silent. The man interpreted the lad's strange conduct as contumacious, and, seizing him by the collar, helped him out of the room and down stairs. The lad was overwhelmed with shame, and would not stay there any longer. He immediately packed up what things he had—to do which took but little time, they were so few—and made off to Northampton. The man went to the foreman, and said, “Who is that boy?” Said the foreman, “He was the best boy in the establishment.” “How came he here?” The circumstances under which he came were related to the man, when he said, “That boy must come back again.” And he posted one of the workmen off to bring him back. It cost him about twenty dollars. And the moment the boy came, he took him by the hand, and said, “I want to ask your pardon. I did not understand you. I did wrong. I want you should come and work for me again.” There was not one in that great factory who did not think this man's conduct in asking the boy's pardon was grand—and it was grand. It was grand in the proportion that he might have done differently. The moment he saw that he had done wrong, he was sorry, and did works meet for repentance. That quality of repenting of a wrong, when brought down to the plane of men's vision, seemed beautiful to all that beheld it.

There are a thousand forms of repentance; and when men, beholding it, catch just the angle which reveals it in its most beautiful form, as men standing behind a storm catch the angle which makes the rainbow, then this sombre virtue is as bright as a rainbow.

Christian love—we hear much about that. We believe in love—self-denying love, painstaking love. But as men hear it talked about, and see it represented by Christian conduct, it does not strike them as anything very heroic. Yet let a man, in any degree, go through the steps which Christ took to exhibit his love for this world, let a man reproduce in his life, in the smallest measure, the traits of Christ's patient love, and you cannot raise up poetry, or picture, or anything else, that will so commend the universal admiration of men as such an exhibition of this divine quality.

A young man withdraws one affianced to be his, from her father's house to the greater sacredness of his own. Already he is ennobled by both the cup and the gambler's instruments. In the course of a year, shadows begin to creep over the bright prospects of their wedded life. Their morning is fast changing to evening. The day grows shorter that never shall be long again. Little by little, vice and dissipation are carrying him down toward degradation and ruin. She bears with him patiently, and vainly strives, by affection and kindness, to reclaim him. At length he is regularly brought home besotted. That form, meant to be the golden temple of love, has become sulphurous, and seems like a temple of devils. And yet, although every one advises her to separate herself from him, and abandon him, she cannot forget her love for him, or refuse to minister to him in his wretchedness. Through

the day and through the night, for weeks and months and years, that seem interminable, she is faithful to that swelling, loathsome mass. His father and mother have disowned him. His neighbors scorn and scoff at him. Were it not for her they would not darken the door of his dwelling. She will not leave him nor forsake him. And when at last, having gone from affluence to poverty and rags and squalid misery, he comes to his delirious end, and seems like one in life already in the liquid flame of torment, she cries to sing some hymns to comfort him, and in prayer calls out to God for him. And dying, in all the world there is not one to shed a tear for him except the wife. She does weep over that disgusting corruption. Having begun to love him, she loves him to the end. And then when, the sad history becoming known, this love, like a star out of darkness, comes to view, what human soul is there so dead as not to feel that it is divine and beautiful? And yet, what is that compared with the love of Christ, who died for the sins of the world, which he had borne in his own soul? We may fail to find real Christian love, but when the eye of the world is fixed upon it, and understands what it is, it seems supremely beautiful to men.

Magnanimities of every kind—it is oftentimes thought that they conflict with proper manliness. A spirit of resistance and resentment has come to be incorporated with the world's idea of manliness and strength.

I knew a man who, though now in wealth, was once a stage-driver, of whom I will here relate an incident. He was striving to make a connection for the sake of a large load of passengers which he was carrying, and he broke down not far from the dwelling of an old curmudgeon. The driver went to borrow his lumber-wagon, to take his passengers on with. The man was absent from home, and his wife refused to lend the wagon. “You do perfectly right, madam,” said the driver, “but I must have it. I shall take it, and I will settle with your husband for it when he returns.” He took it, used it, and brought it back in good order. When he came to settle for it, the man met him full of anger, and thunderous with rage. After some expostulations, he said, “I have come to settle with you for the wagon.” “Well, you shall,” said the man. “What shall I pay you for the use of it an hour or two?” “You shall pay me fifty dollars.” He made no objection to the charge, handed the man fifty dollars, shook hands with him in the best good nature, and then mounted his coach and rode off, his passengers protesting against his yielding to such an exorbitant demand. Two or three weeks afterwards, he found this man hanging about his boarding place, and says to him, “Good morning, sir.” Said the man, “I came to see you about that wagon.” “I thought I paid you for it. How much do you want?” “That money has burned me ever since I took it from you. Here's your fifty dollars—I cannot keep it.” It was with difficulty that he could be made to accept about three dollars—a fair price for the use of his wagon. When this story came out, and men looked at the affair from beginning to end, they said, “Was not that the best way, after all? was it not beautiful?” And they admired the man that had faith in that quality, as well as self-restraint to apply it.

I might go on the whole morning long and illustrate, by incidents that have befallen your experience or mine, how beautiful these traits are when you get them out so that men see them and understand them.

Now there is not one single element of Christian conduct or Christian character, that is not in itself beautiful—divinely beautiful. There is not one such element that, when made to stand before the world in its full proportions, perfect symmetries, and true colors, is not felt, and that, too, by ungodly men, to be beautiful. And for this reason we are commanded to let our light so shine that Christian conduct and Christian teaching shall be as beautiful to men as they really are. We are to take advantage of the moral susceptibility of men, and exercise moral power upon them by the exhibition of piety, in all its lustre and glory.

God's Word makes the fact that worldly men are affected by Christian conduct, and Christian character, the basis of a command. We are to strive for whatever is right, pure, true, and noble, for Christ's sake—the highest of all motives. We are to seek excellence from its intrinsic beauty to us. We are to seek the truth, because it is so noble to seek the truth. We are to seek to be upright, because uprightness is to us so full of Divine favor. We are to seek to be pure, because purity is so sweet to us, and because it harmonizes with our moral sense, and our ideas of Christian manhood. In doing these things, we act from the second highest motive. In the exercise of the motive next lower than that, we are always to recognize the power of moral beauty on worldly men; and we are to be good, employing our goodness as a Gospel upon men. We are not to dispense teaching, preaching, reading, and the ordinary means of grace, but to corroborate and interpret them. We are to bring men to a knowledge of Christian traits by exhibiting them in ourselves.

This is Paul's method of instruction. Certainly he recognizes the element of conduct as being an instrument for preaching the Gospel. In the third chapter of Second Corinthians, at the commencement, he says: “Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistles written in our hearts, known and read of all men; forasmuch as we are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” In other words, “You live in such a way as to abridge our work, in that, instead of being obliged to explain the Gospel to men, we can point to you and say, There is what we mean by Christian graces and excellences.”

An exhibition of piety, then, is to be regarded as detestable; and a non-luminous piety is like a candle. We are to do the right things from the right motives. We are to have real Christian graces; and then they are to appear real and beautiful before men.

Upon this basis, then, let us build further practical instruction.

1. Men are sometimes in danger of falling into a bad spirit of what may be called *charlatanry*, and feeling themselves allied and responsible only to saints in the church. As for men outside, the great unconverted world—they are apt to feel as though they were guilty, and under the wrath and curse and condemnation of God, and it was not of much consequence what they

thought. A man in the church is apt to feel as though he was very much cut off from the world. He is apt to feel, “They belong to the devil—he must take care of his own; we belong to God in the church—our business is to be right. They may think what they please, outside; we have not much to do with them.”

This spirit is not so prevalent as it used to be. I think circumstances are tending to do it away in some measure. There is still, however, a kind of church piety which makes a man feel that it is not of much consequence what men of the world think of him, so that he stands well with his own brethren and God. But that is not in accordance with Christ's example, who gave his life for the world, while men were yet his enemies. It certainly is not in accordance with the interpretation of Christ's Gospel by the apostle to the Gentiles, who declares “Who is weak, and I am not weak? Who is offended, and I burn not?” “To them that are under the law, I became as under the law, that I might gain them that are under the law; (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.”

Now this is not an example that for one single moment justifies that *esprit de corps*, that churchism, that denominationalism, which leads Christian men to feel that if they are safe themselves it is unimportant what outside people think of them.

If the feeling of some that the only important thing in religion is that it shall be real and sincere, receives, in the light of this truth, its proper condemnation. Men sometimes think it is no matter how bluff and rough we are, so that we have sterling qualities. They think it is no matter how things in us look to others, so that they are good.

Now this is true in respect to things that are right. If men love things that are wrong and attempt to make them supreme over things that are right, a man must take that which he knows to be right, if all the world stands against him. But that has nothing to do with this feeling of which I am speaking. The question is this: Is it enough for a man to have Christian graces in the ore, in rough? Is it enough for a man to be sure that he is sincere, orthodox in faith, and virtuous in conduct? Is it right for a man who possesses moral traits to say, “It makes no difference how I carry myself; the dress of these things is nothing?” I beg your pardon, the dress of these things is just as anxiously commanded in the Bible as things themselves. You shall find that in the production of a picture two things are necessary—first, the conception; and second, the form; and the form is just as necessary as the conception. And the same is true of moral traits; for not only are these traits commanded in the Bible, but the modes of their inculcation are just as anxiously commanded. This will appear more plainly under a subsequent head. But it is not enough for a man to have sterling Christian manliness. He is bound to develop it in such a way that it shall be attractive and beautiful to men.

[To be Continued.]

From the Watchman and Reflector.
LETTER FROM REV. C. H. SPURGEON.
Curiosities—Infant Sprinkling—Special Services in London Theatres—Lord Dunsannon—The Pope and the Emperor—A Commission Personal.

TO THE EDITORS OF CHRISTIAN WATCHMAN AND REFLECTOR:
In my last letter you received an ancient curiosity, permit me now to hand you a modern one. A very excellent Episcopalian minister who labors in this neighbourhood, has ventured to come forward in defence of infant sprinkling. Amidst an old-fashioned assortment of mouldy arguments, he has the honour of propounding a new one which has tickled my fancy amazingly. The good man believes that there were infants in the house of the jailer at Philippi. To prove this he makes an estimate of the constitution and general strength of the head of the family, and finding a good deal of jumping power in him, he proves to his own satisfaction that the children in the house were decidedly young. Let the logic appear in its own chaste simplicity, as it stands in the sermon:

“Now what strengthens my impression that there may have been such infants in this jailer's house is this: The wretches inform us that whilst Paul was in the prison, the jailer sprang in to him. By this expression I understand that he jumped down several steps at a time. Now this must have been the action of a young and lighthearted man. But if he was a young man, it is most probable that his children, who were baptized, were young too.”

Here is something decidedly worthy of the noble cause which our author defends, at least it is almost hard enough to become an armor-bearer to that gigantic error. Would not even an old man spring if he saw the prison doors opened by a miraculous earthquake? And what was there so remarkable about the spring that it should be a sure proof of youthful lightheartedness?

One would imagine, from such a fustian and argument, that the man had actually leaped over the prison instead of into the dungeon. Let us just make this remark, and then turn to something better—there are no more efficient assistants to the Baptist cause than the brethren who are ambitious to uphold Pedobaptism, and who use all diligence in fighting against the immersion of believers.

The special services in the theatres of London have been attended by very numerous crowds, who, for the most part, have conducted themselves with order and propriety. The great bulk of the hearers are not our church-going people, but in the main the company is made up of the irreligious, dissolute and ignorant. This is satisfactory, and we hope that the results will be of the most delightful character. Sometimes the preacher is accosted by a hearer in the gallery with a little smart theatrical slang, and occasionally the pit will omit its opinion of the discourse, if the speaker happens to be a rather slow coach, but these little vagaries do not disturb an earnest man, and, as for a form J. Cambrie-cravated gentleman, he will very likely be deterred by such inconveniences from trying his hand a second time at work for which he has no ability. I observe at the foot of some of the bills that youths under sixteen are not admitted, unless in the charge of some grown up person. This arrangement is doubtless intended to diminish the force of the sweet music of catcalls, whistles and shouts with which street boys are wont to favor the theatre. Last Sunday

evening all the theatres now occupied for preaching were crammed to the ceiling. I select the following account as a specimen:
The Britannia Theatre, Hoxton, which is an immense building, was densely crowded. Probably three thousand persons found place within its walls, and hundreds more were excluded by the necessary closing of the doors at a quarter of an hour before the time of commencing service. The vast majority of the audience were men, as an example of which we may state, that out of thirty-four persons in the front row of the pit, twenty-nine were males. Very few children were present, but there were many of the age when youth is passing into manhood. Mr. Charles Dickens and Mr. Blanchard Jerrold sat in one of the boxes, and listened attentively to the sermon. The preacher of the evening was Rev. Newman Hall, of Surrey Chapel.

Lord Dunsannon, who, a little while ago, sought to prevent clergymen from preaching in Exeter Hall, on the plea that this was introducing “a sort of Spurgeonism” into the church of England, has warned the House of Lords of his intention to bring this yet more dreadful matter of theatre-preaching before Parliament. The antiquated old gentleman evidently prefers orthodox and canonical death to any irregular display of spiritual life. My Lord Dunsannon ought to be drawn in state to the door of the house in an ancient chariot dragged by four ignominions, and he should take his seat as the representative of the respectable corporation of extinct animals.

Talking of venerable absurdities, that head and chief of the order, the Pope, must be in a peculiarly uncomfortable position at this season. His loving son, the Emperor of the French, is progressing very fast towards a consumation devoutly to be wished. The poor old priest will hardly have a resting-place for his consecrated toe, if affairs continue to run in the present channel. But who can tell? No man knows the mind of kings and it may prove to be convenient to monarchs to maintain the Pope in his petty despotism, lest in removing him they should shake the malice which has been swearing prayers at the Emperor and cursing him in benedictions, will receive its own sweet reward in abridgment of territory and contraction of power. Let the whole earth say amen.

I want you to execute a little commission for me. I observe in one of your American newspapers, an advertisement of pills which have a tendency to promote morality!!! The world in general is informed that “one or two doses will cure, and the body and mind are better able thereafter to withstand temptation. These pills will get by appreciated by moralists.” Please to see that the inventor himself takes a whole box of these pills, and should, they make him discontinue his laying puff, be so good as to send a wagon load down South, and oblige.

Yours truly,
C. H. SPURGEON.

REVIVED CHURCHES.
Rev. A. Tilden writes *The Examiner*, March 26:—The Canistota River Association, N. Y., composed of eight feeble churches, the smallest body in the State, has shared in the Divine blessing. In the early part of the season, a work of grace commenced in the West Union church, under the pastoral care of brother W. G. Raymond. It continued for some time with unabated interest. Prayer was earnest and prevailing before God. Penitents cried for mercy, and many rejoiced in believing. Twenty-five were added to the church. At the first Association Conference for the year, held with the East Cameron church, a work of grace commenced. At the Association meeting in December, the Spirit of God moved upon the hearts of the brethren and sisters. They began to confess and humble themselves before God, and sinners to inquire the way to be saved. The work progressed with deep and widening interest. The pastor assisted by brother W. G. Raymond, conducted the meetings for a number of weeks. Thirty-one were joined to the church. After the meetings in East Cameron closed, brother Raymond went to labor with the East Troupsburg church. Success attended his labors. Sixteen have been buried in the likeness of their Redeemer in baptism, and others are expected to follow. The Brookfield, East Cameron, and East Troupsburg churches are building or preparing to build, for themselves suitable houses of worship. —Rev. J. G. Moore writes that he has been holding a series of meetings with the little church of Stratford and Salisbury, N. Y. The Divine influence attended the effort, and during ten weeks that the meetings were held, upwards of fifty persons were made to rejoice in the Saviour's pardoning love, and eighteen of the number have been baptized. At Salisbury Corners, also, where brother Moore has been laboring, there are about twenty converts, and the gracious work continues. —Prof. David Burbank writes from Brockport, N. Y.: “We have a very interesting revival in progress in connection with the Baptist church in this village. Evening meetings have been continued since the Fast week observed by the churches so generally in January. There has been no excitement, but conversions have occurred every week. About sixty have indulged hope, and others are inquiring. The prospects are as hopeful now as at any period since the meetings commenced. The pastor, Rev. E. Nisbet, has been assisted by neighboring pastors. About twenty-five have been received into the Baptist church, and they will go forward soon. There have been between twenty-five and thirty conversions among the students in the Institution.” —Rev. W. H. Husted says: “We are having an interesting revival in Sinclairville, N. Y. I baptized eight last Sabbath, and others have been received as candidates for the ordinance, and others still are coming forward. Several backsliders have also been reclaimed.” —Rev. H. W. Webber writes from Dividing Creek, N. J.: “I have just closed the extra meetings, after preaching every consecutive evening, with but few exceptions, for eleven weeks. Seventy-three were baptized, and seven restored during the above named time; and others are yet anxious.” —Rev. J. M. Chapman writes from Meadville, Pa.: “I have baptized forty-three during the last two months, and we have had a very profitable time to the church.” —Rev. J. W. Daniels writes from Nebraska City: “A work of grace is crowning our two weeks' labor with the Baptist church in Nebraska City. More than a score of souls have been converted; many are anxiously seeking Christ, and seven have been baptized. Pastor Bowen and his people are greatly revived and encouraged; a deep and steadily-increasing religious interest pervades the community.” —*Examiner*.

PASTORS' LIBRARIES AND STUDIES.
“Kirwan” is writing articles for New-York *Observer*, to induce the churches to take better care of their pastors' libraries. The suggestions of the following paragraphs, about pastors' libraries and studies, are marked by the practical common sense which Dr. Murray so well knows how to express.

What we now propose to the intelligent and wealthy members of all congregations, where pastors are unable to do it themselves, is that they should follow the example of Rufus Choate and see that their pastors are supplied with the valuable books suited to their libraries, as they come from the Press. One might send him a religious paper; another, one or more of the leading literary and Theological Reviews; another, a good history, civil or ecclesiastical, or both; another, a good apparatus for the study of the Old and New Testament. And so on to the end. If the pastor's library is known to be deficient in any essential department, let it be supplied. This will have two good effects; it will enlist the kind interest of the persons doing it in the pastor; and the pastor will be encouraged by such tokens of kindness, and will be the richer and better instructor of his people.

It is of much more importance to a congregation that the pastor's study should be furnished, than his parlor. His study should be the best room in the house; it should be pleasant, and well ventilated and lighted. It should be away from the din of the family, with a pleasant prospect from its windows. Its furniture should be neat and comfortable; but without rocking-chairs or lounges. There should be everything inviting to study; nothing to induce indolence. With such a room for a study, furnished with a good library, there is not a minister in the land whose habits of study might not be greatly improved, whose knowledge might not be greatly increased, and whose influence might not be greatly promoted.

THE BRIGHT SIDE.
“Many troubles in life cease when we cease to nurse them.”
Yes; true enough. Don't sit there in your darkened room, with that long, hopeless face, fretting your life out over what is inevitable. No, indeed. Throw back the blinds, and give free pass to the rich, glad sunlight; put the gayest of carpets on your floors, rosy-hued curtains to your windows; arrange your books, and ornaments tastefully; and, above all things, cast aside that dingy, sombre dress, and bring out a neat, bright morning wrapper, with its snowy skirt peeping through; then hang your pet canopy in the window, and see if he will not pat you to shame with his merry carols of gladness.

Why will you persist in living in darkness, when God's sunlight is smiling so brightly around you? “Set traps” for it, and store some for dark days.

Do you say your dearest treasure is taken from you—your little ewe lamb—and the sunlight mocks you with its brightness? For shame! What would you think of a child that you had loaded with toys, and because you took one away that you thought might be hurtful, should throw them all aside, and mourn over the one? Would you not put them all away until he learned to appreciate them better?

MINISTERIAL SUPPORT.
A writer in the *Southern Presbyterian* says: “I never knew a prosperous church that did not give its minister a support that was liberal, compared with the means of its people. I never knew a church that gave its minister a liberal support, that was not prosperous. I never knew a man who paid a liberal subscription to his pastor, that was not paid back by Providence more than double the sum. I never knew a church member who was stingy to his minister, who, in the long run, was prospered in his worldly business.”

A WINDFALL.
The New Orleans *Courier* of the 20th ult. says: a man in narrow circumstances, who has been working hard for many years, as discharging clerk on the levee, for the support of a large family, has suddenly found himself in affluent circumstances. An uncle in the State of Illinois, from whom he had not heard for a long time, died, leaving him his whole fortune, \$75,000.

ETERNITY.
Eternity has no gray hairs.—The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages, but time writes no wrinkles on eternity. Eternity! Stupendous thought!—The ever-present, unborn, undecaying and undying—the endless chain, compassing the life of God—the golden thread, entwining the destinies of the Universe. Earth hath its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; its palaces—they are but the gilded sepulchres; its pleasures—they are but as bursting bubbles.—Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its way will know no darkening—eternal splendor forbids the approach of night.

PULPIT-READING.—A writer in the *Christian Times* says: “Strange as the assertion may sound we have many a preacher who has received from a College the honorary title of D.D., who actually cannot read. It is not reading to stand in a pulpit and say over a chapter of the Bible in a uniform unimpressive tone, without a single emphasis. Were an actor to give the words of Shakespeare in the same unmeaning style that many preachers do the Word of the Living God, he would be hissed from the stage.”

RICHES.—In the English House of Commons, Joseph Brotherton said: “My riches consist not in the extent of my possessions, but in the fewness of my wants.” That sentence is inscribed on the statue erected to his memory in Staffordshire, England.

A BAPTIST.—Hon. J. L. M. Curry, the member of Congress from Alabama, who is attracting national attention as “the rising man of the South,” is a Baptist, and earnest and useful in his church relations.