

The Presbyterian Witness,

AND EVANGELICAL ADVOCATE.

THE BIBLE IS OUR GREAT CHURCH DIRECTORY, AND STATUTE BOOK....Dr. Chalmers.

HALIFAX, N. S., SATURDAY, MARCH 10, 1855.

NO 10.

VOL. VIII.

Glimpses of the World's Future

A LECTURE DELIVERED AT THE YOUNG MEN'S CHRISTIAN ASSOCIATION, HALIFAX, FEBRUARY 13, 1855.

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Concluded.

I shall now proceed to the concluding part of my subject, by adducing some evidences that humanity has not yet reached its manhood, consequently that the world is still in its youth. Consider impartially the following facts:—

1. The world has never yet been inhabited. The grant of the earth to man was given at his creation in these words, Gen. i. 28, "Be fruitful and multiply, and replenish the earth." The fall has not nullified that expression of heaven's will. The effects of the fall are to be remedied. The grant is renewed to man through the second Adam, and the earth is destined to be replenished by man. "Thus saith the Lord, Isaiah xlv. 18, that created the heavens, God himself that founded the earth and made it. He hath established it. He created it not in vain. He formed it to be inhabited." Now, it never has been replenished or inhabited. What with the vast number of children destroyed by heathen parents, and through the intemperance, and ignorance, and sin of parents in christian lands, and the myriads destroyed in youth by their own follies and culpable ignorance of the laws of health, and the millions destroyed by pestilential diseases and by war, the population of the earth makes slow progress. It is as well, probably, that it has been so. Were it otherwise, a second deluge might have been necessary. But suppose the nations to be evangelized, and men to become religious, learned, wise, mighty in controlling nature, healthy, long lived, and happy, how rapid and how great might be the progress of population. The earth shall be replenished. It is heaven's command. It will be inhabited. It was not made in vain. It will be filled by a virtuous, happy race, for it was not made for Satan and for misery. What myriads may be received into British America. What myriads in Australia. In fact, the world is yet only a little better than a wilderness. "It has all to be inhabited. It is yet in its youth.— Its manhood is future. Its glory is coming."

2. The resources of the earth have not yet been developed. Man's commission is not only to replenish the earth, but to subdue it. Has this been done? No one will dare to answer yes.— Man is just beginning to use the mighty motive power of steam to do his drudgery. He is just beginning to employ the electric and magnetic fluids or influences, not merely to convert the world into one mighty whispering gallery, but also for many other practical purposes. The principles of chemistry and other sciences are just beginning to be used for the elevation of man, and to bring out earth's resources, and it is just at such a juncture that time is to close, or this dispensation to terminate?

At the creation the great Creator set in motion a train of consequences, and originated a multitude of productions, vastly more than would be required for ages. All, however, was made for and given to man. The species has already reached a vast multitude, and its wants have multiplied amazingly, and are continually increasing. Every child born into the world makes a new demand on the abundant storehouse of nature. But there is not only enough for all, but a larger population is required to do justice to the table spread by the bountiful Lord of all; and vast progress to draw out the treasures which earth contains. Every discovery in science, every improvement in the arts, every extension of commerce, widens the field of human necessity, but multiply at the same time the means of supply. And as population approaches to its culminating point, the arts and facilities for drawing support from the earth will advance not merely in an equal, but in an increasing ratio, so that "it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk." Of Zion God hath said that "he will make her wilderness like Eden, and her desert like the garden of the Lord." The very figures by which spiritual prosperity is expressed seem to convey hints of the abundance which will prevail, and that abundance the choicest productions of the earth, "the precious things of heaven, the precious things brought forth by the sun, and the precious things put forth by the moon, the chief things of the ancient mountains, and the precious things of the lasting hills, the precious things of the earth and the fulness thereof." All of these will be the portion of those who have "the good will of him that dwelt in the bush."

Many centuries must elapse before the earth's resources are developed. But if these were not made in vain, they are to come forth. Nothing is wanting, and we may presume there is nothing superfluous. But, if so, the time for winding up the mundane system, and of closing the present dispensation, must be far distant.

3. The greater part of the earth is yet in a state of barbarism. Even the nations which are employed in evangelizing others are but partially evangelized themselves. The civilized are civilized but in part. Vast myriads of the human family are in a fearfully degraded state.

Education, so necessary to awaken the intellect of man in every clime, is, as it were, commenced. The schoolmaster has not got very far from home yet. The press is only fairly commencing to operate on the millions. Is this the time to arrest the course of events? Do not all these things show that humanity is receiving its education, and that its long life of usefulness and of enjoyment is still future?

4. Science is in its infancy. It is only five or six centuries since the Mariner's Compass was known in Europe, and not four centuries since it became known in the Old world, as it is called, that there was such a Continent as America. It is only a little over 200 years since physicians under-

stood the circulation of the blood. One century ago chemistry was a superstition and not a science. Before that time, and long after it too, people were ignorant of the qualities and relations of the most important material agents by which they were surrounded. At present this knowledge is still evidently in its infancy. Electricity, galvanism, and gas lights, are all of the last century, and steamboats, steam looms, locomotives, safety lamps, and a thousand such inventions, all belong to our own day. Obviously the world is in its youth.— Humanity is receiving its education. And if these discoveries are being made for the benefit of man, and at the time designed by God, then there are long and glorious ages yet to come, during which these shall be employed and enjoyed.

The analogies of nature and providence lead to this conclusion. How long has the earth been undergoing preparation for being the dwelling place of man? Earth itself answers, not centuries merely, but ages, which none can number. For thousands of years since the fall it has been in a state of derangement, and the race in a state of ignorance. Is it credible that when redemption has fairly begun to be proclaimed to men, when by slow steps man have set out fairly on the high road to moral and material elevation, that some sudden jar is to occur, that this progress is to be arrested, or has served its purpose? Do not the analogies of nature, Providence, and revelation too, teach us something different? These reveal progress continued through long durations. "The principle of progressive advancement from the imperfect to the finished, from the rude to the refined, from the infantile to the mature, from primordial elements to elaborate formations, from tender germs to ripened fruits, from initial workings to ultimate consummations, is everywhere apparent." And why should it not hold here also? Unless there be a voice in revelation to the contrary in this particular case, it should be held that the finished, and the refined, and the matured, and elaborate, constitute the consummation of earth's history.

But the question is, does revelation contradict these views? I do not mean in meeting this question briefly, to dwell on doubtful passages. I presume, however, I may assume that the 1000 years mentioned in Revelations, whether indicative of a personal or a spiritual reign, are years of great prosperity, moral and material, and consequently of happiness. A thousand years! But why not interpret that 1000 upon the same principle—the year day principle—applied to other parts of the same book? Let the following observations on this subject speak for themselves.—"The scope of the prophecy in the Book of Revelation requires it. The infinitely blessed God hath seen meet to inform the world by John, that, after enduring a short time of sorrow and distress, the church should enjoy a long time of peace and joy. These two are contrasted, the one with the other, and the latter is foretold to comfort the minds of believers during the former. The time of distress and sorrow is expressed thus, 'The holy city shall tread under foot forty and two months.' My two witnesses shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. The woman fled into the wilderness where she hath a place prepared of God, that she should feed her there a thousand two hundred and threescore days, where she is nourished for a time, times and half a time (that is a year, years, and half a year) from the mouth of the serpent." All these numbers are the same, and amount to three years and a half. "The time of joy and peace is expressed in these words, 'He had hold on the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years.' 'Priests of God and of Christ shall reign with him a thousand years.'"

"There is a great difference between these two times, but the greater the difference the more the encouragement. The church may easily be induced to bear trials for three years and a half, by the hope of enjoying a thousand years prosperity. It is almost universally agreed among Protestants that the three years and a half are prophetic years, that is 1260 years. No argument can be used against the same mode of calculation for the thousand years, by which they will amount to 360,000. And there is this agreement in its favour, that it preserves an uniformity in the rule of interpretation, and a due proportion between the prophesied periods of the adversity and prosperity of the church; whereas otherwise there is introduced an arbitrary mode of interpretation, and such a disproportion between the periods of the church's adversity and prosperity as makes a thousand years shorter than three years and a half.—The short period becomes the long, and the long becomes the short, which cannot fail to cause a great disappointment in the mind of the reader who attends to the scope of the book."

"Suppose an angel should tell me that I shall have sore sickness for a day and then good health for 20 days; and that experience should prove to me that the day of sickness means a year, is it not natural for me to expect that the 20 days of health should be 20 years; and must I not be greatly disappointed if I am given to understand that, though the day of sickness be a year yet the 20 days of health are no more than 20 days. It is equally natural to expect that the millennium should be 360,000 years, and it ought to be so reckoned unless something decisive against it can be produced out of the Scriptures."

To the views here expressed I may be partial. They were published in the *Edinburgh Christian Magazine* nearly a half century ago, the author being my father, but in the works on prophecy to which I have had access, I have seen no satisfactory reasons assigned for applying a different canon of interpretation to this and to other parts of the same book.— Barnes acknowledges that this view is fairly and legitimately drawn, and that there are some things in the arrangements of nature which look as if it were contemplated that the earth should continue under a reign of righte-

ousness through a vastly long period in the future. Colbertson advocates it. And I have looked in vain, even to Elliott, for any satisfactory reasons for rejecting it.

Among the passages which have been adduced in support of this view, I shall present an outline of two, the one drawn from the language of the Second Commandment, the other from a passage in Isaiah. The argument drawn from the Second Commandment is twofold. The first from the promise being made to thousands, the antithesis evidently shewing the idea to be thousands of generations. Now promises to a thousand generations occur repeatedly in the Sacred Volume. But, if from the giving of the Law to the coming of our Saviour, there have only been 34 generations, then, at the same rate, there would only be about 42 generations from that date to the end of the present thousand. Allow 1000 years more, or 21 generations, and then you have only 97 generations, so that then the present dispensation, according to the popular view, may close when only 100 generations have lived. Now, is it likely that the Eternal One, to whom the future is present, would often speak of a thousand generations when they were actually limited to the insignificant number of one hundred or a little more? The second part of the argument rests not upon the language, but upon the thing, the superiority of mercy over judgment. Visiting the iniquities of the fathers upon the children, that is, by the way, not punishing innocent children for their fathers' crimes, but children walking in the footsteps of wicked parents, for their own sins, accumulating sin bringing accumulating punishment. Becoming sharers in their sins, they become involved in their punishment. This evil is perpetuated, and God visits to the third and fourth generations of them that hate him. But his mercy extends to "thousands of generations of them that love him." &c. Judgment is his strange work; Mercy his delight; God is love. He delighted to show mercy, but he has no pleasure in the death of the wicked. The superiority of mercy over judgment in the divine administration is expressed by the proportion between one thousand and three or four.

Now, who can deny that hitherto sin has prevailed on earth? Consequently judgment has predominated. The many, even in lands where God was known, have continued in arms against the Most High. How, then, is mercy gloriously to predominate, unless there be a long and glorious prevalence of true religion? Even with such a state of things for one thousand years, such superiority of mercy could not in respect to numbers be easily shewn. For six thousand years, mercy's trophies among adults have been the smallest number. But if the coming age is to embrace not a millennium merely, but hundreds of millenniums, during which the earth shall be replenished with inhabitants, earth and sea giving forth freely abundance for support, then indeed mercy will prevail amazingly and most gloriously.

This view shews mercy to predominate not only during that period, but upon the whole in the dealings of Jehovah with our race. It shews that on this earth where sin has abounded, grace will much more abound. Not merely in the heart of every regenerated man, but on the wider theatre of a regenerated earth, is the principle of this passage to be displayed, that mercy rejoices over judgment.

I ask you to consider one other passage, and one only, Isaiah lx. 15. Whereas thou hast been forsaken and hated, and will not repent, though three, I will make thee a name, and thou shalt be a joy of many generations." The chapter from which this is taken is, beyond all question, a glowing and beautiful declaration of the golden age under Messiah. In this verse, the state of the church both before and during that age is described, or rather contrasted. The latter part of it appears parallel to the one thousand years. John says more definitely that the saints shall reign with Christ a thousand years. The language of Isaiah is more general, an eternal excellency, and a joy of many generations. Eternal, in duration being so immense that no word in common use would serve to express it. Many generations, which is signified. It has been well remarked that there was no need for the word eternal to describe a duration of one thousand years, for the church has in fact had experience of a longer time of trouble, and 360,000 is so far above every measure of time which the church has experienced, that such terms necessary to give a proper idea of it, and they are most suitable and expressive when guarded and explained, as in this case, by the many generations, shewing that proper eternity is not signified.

In closing, I would further remark that we are much more likely to take too contracted than too enlarged views of Jehovah's plans for our world's future. God is infinite; man is finite. God is eternal; man, the child of a day. A thousand years are with him as one day. He is not hurried, but carries on his work through ages. It is but yesterday that Geology informed us of the vast distance in the past, to which the history of earth runs back; and that Science is evidently in its infancy. An inconceivable extent of territory remains to be explored by it, from the examination of which, most interesting facts and conclusions will be gained. It is but yesterday that man extended his views beyond the Solar system, to realize the grandeur, and glory, and immeasurable extent of the created universe. Yea, and if our time permitted, it would be easy to shew that biblical knowledge is in its infancy, that the confessed obscurities are many. But these are all to be cleared up. The Bible was given to be understood. More time is demanded.

If, then, all sciences are in their infancy or youth, if centuries must roll on before they reach manhood, and before the arts shall have upreached their culminating point, and before the earth can be replenished and subdued, and its harmonies evoked, and all its beauties displayed, must there not be a yet longer time

for man to enjoy the earth thus renovated and blessed? Will a man spend ten years of his life in perfecting a valuable machine, correcting its errors and adjusting its parts together, so that they may work harmoniously, to break it in pieces when the point of perfection has been gained, or after beholding it for a few days in operation? Has the Only Wise God been for ages preparing the earth to be the habitation of men, has He for six thousand years been gradually (so gradually that often progress was invisible) bringing the world to a higher state, correcting its errors, and adjusting its parts to harmonious action, and as it approaches perfection, is it then to be destroyed, and no adequate time given for displaying on the very scene of the grand conflict, the glorious results of the grand victory? Do you believe it who can? We cannot. — Come, then ye young men! Ye are engaged in no desperate enterprise when ye aim at and hope for a world's emancipation. Ye run not as uncertainly. Ye fight not as persons who beat the air. Ye are workers together with God. The event is certain. If not in your days the dawn of that glorious Light which shall beam in upon every family of the earth. The bright heralding star has already risen. The night is waning. The morn approaches. The day breaketh upon the distant mountains. Let slumberers awake from their inglorious slough, and oh! let us all, like a band united, a band whose hearts the Lord hath touched, watch and pray for the coming of the Son of Man.

Tarry with Me.

Tarry with me, O my Saviour!
For the day is passing by;
See! the shades of evening gather,
And the night is drawing nigh.
Tarry with me, tarry with me!
Pass me not unheeded by.
Many friends were gathered round me,
In the bright days of the past;
But the grave has closed above them,
And I linger here at last.
I am lonely; tarry with me,
Till the dreary night is past.
Dimm'd for me is earthly beauty;
Yet the spirit's eye would fain
Rest upon thy lovely features;
Shall I seek, dear Lord, in vain?
Tarry with me, O my Saviour,
Let me see thy smile again!

Dull my ear to earth-born music;
Speak thou, Lord, in words of cheer;
Let the tottering old footsteps
Shake my heart with sudden fear;
Cast thine arms, dear Lord, around me,
Let me feel thy presence near.
Faithful memory paints before me
Every deed and thought of sin;
Open thou the blood-filled fountain,
Cleanse my guilty soul within;
Tarry, thou forgiving Saviour!
Wash me wholly from my sin.

Deeper, deeper, grow the shadows,
Faster now the glowing West;
Swift the night of death advances;
Shall it be the night of rest?
Tarry with me, O my Saviour!
Lay my head upon thy breast!
Feeble, trembling, fainting, dying,
Lord, I cast myself on thee;
Tarry with me, through the darkness!
While I sleep, still watch by me,
Till the morning, then awake me,
Dearest Lord, to dwell with thee.

Two Students; or Will it Pay?

He that watereth shall be watered also himself.—Solomon.

One warm, sleepy afternoon in August, two young men sat together in their room, in the College Building at A.— Their appearance partook of the general languor of the evening—one had his feet thrown over the railing of his rocking chair, and was swaying his body to and fro with an easy motion; the other lay on his back upon the window case, and although he was busily talking, still his eyes were fixed upon the tall oak whose green and glossy leaves were twinkling in the golden sun-light.

"The great question of the age is, Stearns," said the one in the rocking chair, "Will it pay?" The farmer asks it before he engages in agriculture—the merchant makes it his song night and day—the physician, the artist, the teacher, and the statesman, all re-echo the question.—Will it pay? No, why, do you object to my doing the same thing—to my studying for the ministry? "Will it pay?" I will not do it. I have made a computation. I find that the business is a beggarly one. My father tried it before me. I have the light of his experience to go by. The fret of the matter, it will not pay, and that is the reason why so few young men can be found, who are willing to enlist in the work. I remember the old parsonage at home, with its poorly furnished rooms, its faded carpets, its empty parlour, its troubled faces, when long bills were presented for payment, by men who had no money, and would not pay the proportion of my father's salary. Remember how my mother and sisters used to trim my old coats, and rob themselves of many necessities, and my younger brother of many articles of wearing apparel, before my wardrobe was decently fitted for a three years' existence at College. I know how it is expected that a minister will be the first to subscribe to every benevolent scheme, and the last to receive money into his own coffers. I know how mankind think that it is a great concession on their part to go to hear him preach—to criticise his sermons and make fun, perhaps, of his tone and gestures, without repaying him for a moment that it is their duty to pay for what they receive. No, no, Stearns, you are a goodhearted fellow, and I would take your advice about most things; but I have seen the elephant, trunk and all; as the saying is, and I can't become a Presbyterian minister, much as I honour and esteem the pro-

fession. "It will not pay." A sorrowful expression came into the large full eyes of the student, before the window. He did not reply immediately, but reached up his hand and brushed away a fly, which was sitting on his broad white forehead.

"It will not pay?" he at length repeated, slowly, as if to himself. "Henry Howard, I too have made a computation on this subject—made it upon my knees before high heaven, and I know that it will pay. I have the testimony of all the Apostles, martyrs, and saints who have gone before me, that it Does pay. I have the seal, signet, and word of Jehovah himself, that it shall pay. Moreover, I have found pronounced against those who conclude, as I fear you have done, that piety and preaching are fill-starred things in this ill-stricken world. 'Cursed,' says the prophet, 'be the man that departeth from Him; he shall be as the heath in the desert, which seeth not when good cometh, and shall inhabit the parched places of the wilderness.' By this we see that the worldly-minded are not always paid in very good coin, much as they may calculate upon beforehand. I grant that Protestant clergymen are poorly remunerated, as a general thing, in dollars and cents. I know that parsonage cupboards get empty, and old coats are well worn before they can be laid aside. But I know also that the minister need never be apprehensive of starving. He who fed the Israelites with manna for forty years, will not forget his servants. He who clothes the lily of the valley will not quite forsake his ministers. They shall have their pay, full measure, pressed down and running over. It shall come, too, when the dross of this earth, if weighed, will be found lighter than vanity. When the mists of time are dissolving in the sunlight of eternity—when the lip grows speechless, and the eye waxes dim—when the rigidity of death steals over brow and limb, and feature—when life is known to be a shadow, and eternity the substance—then the truth of that assertion be tested by God's faithful heralds, 'he who winneth souls is wise.' Dr. Payson, when he arrived at this point, shouted, 'peace, peace! victory, victory!' Said he, 'Oh, if ministers only saw the inconceivable glory that is before them, and the preciousness of Christ, they would not be able to refrain from going about, leaping and clapping their hands for joy, and exclaiming—I am a minister of Christ! I am a minister of Christ! He found that it would pay.'"

The heavenly-minded Martyn breathed, among his last aspirations, the following words: 'Oh! I when shall time give place to eternity! When shall appear the new heaven and the new earth, wherein dwellleth righteousness? There he felt that he should reap the fruit of all his toil, and faith and patience. He was quite sure of his pay.

Brainard, when he supposed himself to be dying, and was almost speechless, yet heard by one who sat very near to him, to say, 'Come, Lord Jesus, come quickly; Oh! why is thy chariot so long in coming?' After some time had elapsed, he said again, 'He will come—he will not tarry. I shall soon be in glory. I shall soon glorify God with the angels.' His pay he felt to be certain, and exceedingly great. It will not do for the young men of the present day to say the ministry will not pay, and refuse to enter it on that account, lest when the final day of reckoning come, it be found that it has paid, but the fearful and the unbelieving are shut for ever out of the city, whose foundations are 'garmented with all manner of precious stones.'"

Young Howard's face grew very serious.—"After all," he said mentally, "I may be mistaken. I have only looked upon the dark and earthly side of the picture. Stearns must be right. Christianity is a fable, or else the gospel ministry will pay."—Western Casket.

Family Hints.

[From Miss Brewster's "Sunbeams in the cottage."]

God has given children to be trained. "Train up a child in the way he should go, and when he is old he will not depart from it." This verse renders the fact a signet ring, to listen to. O ye mothers, that not two out of a hundred persons who reach the age of twenty without falling into crime do so afterwards. Childhood and youth, therefore, are the times for sowing the seed which is to produce blessing and fruit through all time and through all eternity. Without training there can be no education, or at least no education worth having; without training, children will never honour their parents, or love their homes; without training, they are not likely to be happy on earth, and still less likely to be happy in eternity. What is training, we may be asked; and before answering the question, we may mention three things that it is not. It is not unkindness or violence. It is not a false love or foolish indulgence. It is not a thing of difficulty, that requires great knowledge, and talent, and strength in the parents.

If you teach your children obedience, you are training them up in the way wherein they ought to go. God is our Father, and it is his will that we should obey him; what he forbids, he takes from us; what he commands, he expects us to do; what he wishes us to have, he gives us; and as we are to him, so it is his will that it should be between earthly parent and child. It has been well said, "Let a child be as a wall of brass, against which no boy may try his strength, half-a-dozen times, but which he shall soon come to know can never be shaken." Firmness like this will not produce fear, it will only produce respect, for none see and judge so quickly the inconsistency of parents as children themselves; and it will always be found that the more firmness and truthfulness shown in training the more love, confidence, and respect will be excited in those who are thus trained. A little girl of five years old was one evening very rude and noisy, when visiting with her mother at a neighbour's house. The mother said, "Sarah, you must

not do so." The child soon forgot, and went on with her bad behaviour. The mother said, "Sarah, if you do so again, I will punish you." But not long after Sarah "did so again." When the time for going home arrived, the child began to think of the punishment which awaited her with great sorrow. A woman beside her said, to quiet her, "Never mind, I will ask your mother not to punish you." "Oh," said Sarah, "that will do no good; my mother never tells lies." The writer of the anecdote adds, "I learned a lesson from the reply of the child which I shall never forget. It is worth every thing in the training of a child to make it feel that its mother never tells lies. We would especially press upon maternal attention this point of firmness; for too often obedience is given to the fathers only, and is produced by fear, not love. It is painful to watch the children of a cottage home,—wild and unruly with the poor oppressed mother, whose only refuge is, 'I'll tell your father on ye.' The moment he comes in all uproar ceases—an angry look and a raised hand sends them silent and shrinking into the corners of the room, longing for the happy moment when he is off to his work again. Thus the father is made a bignear, and is looked upon by the children as their enemy. A little authority exerted by the mother from the beginning would prevent this great evil, save herself much time, trouble, and distress, and make a far happier home, by allowing the father to have some peace and enjoyment with his children, instead of being perpetually at war with them."

God gives children that they may be loved and made happy. This may seem almost unnecessary to remind a mother of, especially as so many of the evils which we have spoken—over-indulgence, faulty training, and want of firmness—seem to proceed from an excess of fondness. This is a great mistake; they more frequently proceed from the fondness of mothers for their own ease, although in the end they heap on their own heads endless trouble and untold misery. However this may be, it is, nevertheless, often forgotten how much love a little child requires. It cannot be trained firmly and well without love;—it cannot be educated to the full without love;—it cannot be punished judiciously without love.

"Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain."

And this love and gentleness must be an abiding principle in the mother's breast, and not a burst of feeling every now and then when she is in a good humour, and has plenty of time to soothe the easily injured temper and tender heart to be ruined by alternate indulgence and harshness. It is a sad sight to see a little one crying, like to break her heart, at the locked door of her home, for "Mummy's no in!" And when the mother returns from her gossiping, she is too hurried to give more tenderness than a slap or a push, and an angry "Get out of my road!" It is a sad sight to see a mother dragging a child into the house by one arm, shaking and striking it, and growling and abusing it all the time, as a gamekeeper might do to a dog. Punishment may be necessary, but you have not done all when you have punished; on the contrary, you have done nothing, or done harm, if it is not united with love and encouragement—leading and not driving in the right way. Discrimination also must be blended with discipline. How often we see a child punished according to the consequence of a fault,—the accidentally broken plate bringing a fearful punishment, while a lie or an act of disobedience, because not so provoking or inconvenient to the mother, is passed over. There is not a greater mistake than to think that tenderness and discipline cannot exist together.

The Design of Affliction.

Many years ago a pious and devoted clergyman entered the store of a prosperous London bookseller, with whom he was on terms of intimate and Christian friendship. He inquired for his friend, and when told that he was at home, but particularly engaged, sent a messenger to him to the effect that he wanted an interview with him, if but for a moment. This message being delivered, the clergyman was invited to walk up stairs into the bookseller's sitting-room, and found his friend sitting by his child's cot. The child was dying, but with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp.

"You are a father," said the clergyman, "or I should not be here, to witness such a scene."

"Thank God, thank God," exclaimed the minister, as he comprehended at a glance the father's friend—"thank God. He has been given you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone well with you for so long a time; you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, surely God will not forsake such a man as this; will not suffer him to go so long in prosperity without some check, some reverse! And I see he has not. No, God has not forgotten you."

These were the sentiments of Richard Cecil on the design of affliction; and his friend, Thomas Williams, truthfully and joyfully responded to them. Within three weeks of his death, he related the incident as it is related here, and the feeling of his heart was, "He hath done all things well." For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."