

Miscellaneous.

AMERICA AS A FIELD FOR THE EXERTIONS OF THE CHRISTIAN SCHOLAR.

At the recent Commencement of Williams College, Lieut.-Gov. Bross of Illinois, of the class of 1838, delivered an able and inspiring address before the Society of the Alumni on the above theme.

The speaker first alluded briefly to what had been done in the past. Our fathers planted upon this continent the germs of a new principle. "Freedom to, worship God" is the religious element of that principle, and the political is expressed in the Declaration of Independence.

In order to understand the extent and the pressing importance of those duties, the Christian scholar must study how great and how rich is that heritage which Providence has still reserved for him to develop.

The valley of the Colorado of the West was then described, and next that of Salt Lake. The Mormons have proved that whenever the country in the central regions of the continent can be irrigated, it becomes immensely productive.

The speaker then turned to the great valley of the Columbia—the third in size, but if its mineral resources be taken into account, the second in importance upon the continent.

Nevada is settling rapidly, and has in some sections considerable agricultural resources, and its great mineral wealth will soon make it one of the leading States of the Union.

Lying mainly west of the Sierra Nevada and Cascade range, and stretching a thousand miles along the Pacific coast, are California, Oregon, and Washington. Much has already been done here, but large districts of country are still unsettled.

and Montana, not known upon the map four years ago, gave an account at the Government revenue office last year for a yield of sixteen millions in gold.

In order to do this, each Christian scholar should make it especially his business to devote his energies to the best interests of his fellow-men.

THE TRUE BASIS OF THE TEMPERANCE REFORM. Faith in God, faith in Christ, as the moral basis on which to start, and then out of the ruins of this poor, broken nature, man may begin to build.

Many have begun this race toward the goal of a perfect manhood, and have run well as far as temperance; and then halted and fallen.

In the early period of the Temperance Reform in this country, there was a difference of opinion among good men in regard to total abstinence.

When one studies the mineral resources of this section, he becomes absolutely bewildered with their expense and richness. In six or eight years more the Pacific railway will be completed, and then will Colorado, Idaho, Montana, and Nevada pour out their treasures of solid gold and silver to pay off the national debt.

until I saw one, and another, and another, (naming three distinguished individuals) become intemperate, when, thought I, if such men, as life advances, cannot withstand its growing influence, it is time for me to abjure its use.

This openness of the mind to conviction, and this Christian-like willingness to change our opinions or our habits if they are found to be erroneous, is a necessary condition of all thorough reform.

The word temperance, as used in the text, has a wide meaning. It covers the whole ground of the appetites and passions. The original meaning of the word is, strength within, or the power of self-restraint as opposed to self-indulgence.

Here, then, we have the true moral ground on which we ought to stand together on this great question of temperance. There are many things which God in certain circumstances has given us to enjoy, and which should be received with thanksgiving, which, in other circumstances, we should wholly abstain from—because of the perverted uses which are made of them by our fellow-men, and because of the many offenses which they cause to good men.

It was on the ground of a great moral expediency that good men gave up even the moderate use of alcoholic drinks in the outset of the temperance reformation. They were not sure that it was wrong in itself to take a tablespoonful of pure brandy and water before breakfast in the morning, and on rare, festive occasions.

It is not expedient for us to touch, taste or handle this creature of God, which, while lying in the juices of the fruit or the grain, was good; but which now tortured into maddening poison, is working such wide-spread ruin.

"And to knowledge, temperance."

CHRISTIAN CHARACTER AND GROWTH.

It matters not if you cannot tell just when you became a Christian. If we sow a handful of wheat in our garden, we could not tell, though we watched it ever so narrowly, the exact moment when it germinated.

THE CHEERFUL VOICE. The comfort and happiness of home and home intercourse depend very much on the kindly and affectionate training of the voice.

ent. Our ear grows dull to external sound; it is turned inward, and listens chiefly to the echoes of past voices.

We catch no more the merry laughter of children. We hear no more the note of the morning bird. The brook, that used to prattle so gaily to us, rushes by unheeded; we have forgotten to hear such things.

PREACH CHRIST.

A young man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said:—

"What do you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man; "it took me a long time to study it."

"Ay, no doubt of it."

"Why, did you not, think my explanation of the text a very good one?"

"Yes," said the old preacher, "very good, indeed."

"Well, then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes; they were very good, as far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said:—

"Don't you know, young man, that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and so from every text in Scripture, there is a road to the metropolis of the Scripture, that is Christ. And, my dear brother, your business is, when you get a text, to say, 'Now what is the road to Christ?'"

And then preach a sermon, running along the road to the great metropolis—Christ. And," said he, "I have not yet found a text that has not a road to Christ in it. If I should, I would make one. I would go over hedge and ditch but I would get at my Master, for the sermon cannot do any good unless there is a savior of Christ in it."

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