

tle our disputes. His aim is to wean our hearts from the love of such things. His mission was purely spiritual. Let Christians follow . his example and keep aloof from such wrangles, but, like Christ, rebuke the covetousness which causes them.

V. 15. Beware of covelousness. Covetous. ness is a sin which is the root of all other sins. It leads (1) to "temptations and snares," 1st Tim. 6: 9. (2) to apostacy. 1st. Tim. 6: 10. (3) to lying 2nd Kings 5 : 20, (Annanias and Sapphira.) (4) to theft, Achan. (5) to murder Jezebel and Naboth, 1st Kings 21. (6) to poverty, Prov. 28: 22. (7) to sorrow, Is. 5: 8.

Covetousness debars up (1) From the Lord's table, 1 Cor. 5: 11. (2) From the ministry, 1 Tim. 3: 3. (3) From the deaconship, 1 Tim. 3: 8. (4) From Heaven, 1 Cor. 6: 10; Eph. 5: 5. In a word covetousness is idolatry, one of the worst denounced sins in the Bible. Surely we should "beware" of it.

A man's lif, consisteth not in the abundance, de. Having is not living. Making money is not the highest or noblest aim of life. Your natural life does not depend on it, and your spiritual life may be lost by it, In the true sense a man may be richer without money than with it.

II. Covetousness Causes Folly, v. 16-21. Or would it be nearer the truth to say folly causes covetousness ? Both are true. This rich fool's folly shows itself :

(1.) In his perplexity. A man, wise with his money, need not be perplexed how to dispose of his surplus in this world of poverty, while God's command is to feed the poor. A perplexity as to how to spend his crops for God would have been wiser than his anxiety to keep them for himself. Sad that men should be more troubled as to how to keep their riches than how to give some much defaced has his image become, when we always receive and never give.

(2.) In his decision he is not content to enlarge his old barns, but feels so rich that he can afford to demolish them; and build new ones on a grander scale. Thus, as mea grow richer, they are often more careful to increase in appearances than in good works Riches never satisfy. Our vanity enlarges with our fortune.

(3.) In his inability to see the fitness of things, soul thou hast much goods laid up. As if the soul could live on such food. The man who would fill his pantry with dist and stones and chaff, and expect his family to live on such stuff is not a greater fool than he who would try to feed his soul on earthly treasures. The barn is no place for soulfood.

(4.) In his laying claim to what did not belong to him. Persons in the Asylum imagine that everything belongs to them, and this poor fool is a fit subject, for he seriously lays claim to many years, when not a moment but the present belongs to him. How is it with you who boast of to-morrow? (5.) In his being easy and merry without seeing his danger. Notice the difference between a brave man and a fool. A brave man can rush into danger, but he does it, realizing his danger, but the man who would rush upon the enemy's cannon laughing, without knowing his danger, is a fool 1

n this life. Hence the family of a deceased parent, in order to secure for him this mark of respectability, often impoverish themselves for years, rather than he should be denied a decent burial. Indeed so much importance is attached to this matter, that men advanced in life and blessed with means, to insure for themselves a suitable habitation when they die, often select the timber and superintend the making and varnishing of their own coffins. They even go further while they have the means, lest some misfortune should overtake

the family before they die, and employ one skilled in fungshui, to select a fortunate place for their graves, and construct vaults and raise mounds for all the members of their families. These vaults are usually in a line side by side, under one long mound, with the top separated so as to give a peak for each vault; hence, some of the grave mounds we see about Shanghai are empty van'ts.

6. On every seventh day for sevensevenths after the death of an individual, the female members of the family are expected to give vent to boisterous lamentations, during which they call the deceased by name and recount his or her virtues and good qualities. It is supposed that

such demonstrations of grief will have about the same influence on the powers that be in the spirit world, in modifying the intended punishment or period of imprisonment, of their

have with a district magistrate in be half of a friend imprisoned in his yamen. With the same object in view. families of some wealth and much superstition employ persons during this period of active mourning. of them back to God, who has only loaned | and also subsequently during the seathem. It is God's nature to give. How son for worshiping at the tombs, to blow at their graves at night a ram's horn or a conch shell.

> a death-the exact day depends on the day of the month the person dies -the spirit is supposed to return the family residence, bring ing with it a host of other spirits According to a time-honored custom the family to enterta' i their relative and to contract the baneful influence of the visit of other spirits employ riests-Taonist or Buddhist-to per orm on that day at the family residence, the ceremony called koong teh, the object of which is to gratify

its, and thus gnard the family against harm. A great feast is provided and all the relatives and friends of the deceased are invited to meet him and assist in the general festivities of the family. In preparing for this great occasion the priests' remove from the family hall all its furniture and decorate it with richly embroidered hangings of various devices-emblems and paraphernalis of authority in the spirit world. For the time it looks more like the abode of royalty than the humble abode of a merchant or shop-

ed to be a matter of vital importance in selecting a location for the family grave, that it should be done with spirits.

dies, and that the cause of this appa-

bad fung-shui. friend, that similar demonstrations 7. From the 9th to 17th day after

and appease their deceased relative and frighten the accompanying spir-

man. The tablet of the expected visitor is elevated with a small image

reference to conserving the interest the road, which is very solid and and happiness of both parties. To do this successfully certain things must be taken into account, and no one, it is supposed, can perceive these necessary pre-requisites but a fungshui professor who, by long experience and practice, has become skilled in observing them. It is difficult to say which has been the more successful in deceiving the people, the fungshui professor or the priests, who do koong-tek and profess to be able, through their gods, to control the The Chinese derive their idea of

the importance of good fung-shuigood location-for the grave, from their observation of the operations of nature. They have observed that the vegetable kingdom, though apparently dead while the functions of its or-

gans are suspended during winter. recognizes a spirit of animation at the approach of summer, and responds to it by springing into life and beauty. It is observed, too, that this spirit of animation brings with it life, joy and increase to all the animal kingdom, and that it proceeds from the South. Again, it is observed that at the approach of winter all nature following description of the

rent death proceeds from the North. hence we have the points of good and

belt and alpenstock, the shepherd with These observations have induced his huge horn, the haymaker and the belief that, as man is the head of farmer with scythe and pail, and the milkmaid with plaited petticost and creation, there must be a genial and animating influence moving gently from the South, designed for his apron of blue linen, her hair-not fallspecial benefit; the effects of which. ing straight down over her eyes, as is if not disturbed by objects or influthe idiotic style in some countriesences, calculated to intercept or divide, but drawn back from her shining brow, tied in light treases and crown-ed with a tasteful little velvet cap. it, and consequently induce an opposite and baneful influence from the Some peasant girls wear a scarlet bodice bordered with black, a jaunty North, will be to produce in man something analogous to what has been observed in the operation of nature waistcoat without sleeves, a short on the vegetable and animal kingstriped dress, and flowers in their dom-physical and mental vigor, inhair and hats. The out-door life and mote longevity of the people procrease of family, and great commercial and political prosperity. Hence village on the Visp where there were the importance of securing, at any cost, the best possible location for the several centenarians living at the same grave-and that has no obstructions, time, one of whom begun his second century with a third marriage and in for a considerable distance, to the South, and a hill, or rising ground, due time had a son who was himself married twenty years after." Besides this, they often have long steel, nickle or silver chains, which or a clump of trees, on the North, to serve as a fender in order that the dead may receive, without obstrucare kept very bright, fastened to their

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tion, the good influences from the South and be shielded from the evilof the shoulders, where they are held in a clasp of the same material, and thence passing to the middle of the the cold blast-from the North. It is inferred that the dead are as sensible of the presence of this animating belt behind. At a short distance they influence as trees, plants and birds and animals are, and that they will. sparkle like jewels in the sunlight, if put in a good place, in like manner realize and acknowledge its presence, tume. by prospering the living members of the family--(as the root of a tree sends up the sap to the branches which causes them to bud and bloom) who, n return, attributing their prosperity

to the fung-shui of their graves, ac-knowledge the favor by increased at-

of the labor on the farms, while the Here we meet Cooke's grand annual men join the army or get positions as cooks and waiters at hotels. Along excursion party from America and Great Britain. There are more than smooth, are numerous little cottages, fifty in this division, and there is an built mostly of logs-what we call other following, with about as many log cabins in America-and in some more. They have a business manager places considerable villages of the along who looks after the luggage, same, covered with boards or slabs, (they don't know what baggage means over here) railroad tickets, hotel bills, which are not nailed on, but fastened down with stones the size of your &c., and acts as interpreter for them. head and larger. Of course the roofs We soon form several acquaintances are considerably flatter than ours are, and feel quite at home with so many or the stones would roll off. Should English-speaking people. As soon as dinner is served we start out to see. think they had a lively time putting them back after storms and hurri-In the party are two ladies from Tencanes, if they have such things in nessee, Mrs. Alston and Miss Young, this country. The scenery is very the former a fine-looking widow, the fine, but not nearly so wild and pic-turesque as that of the Simplon and latter an accomplished young lady. Being from the South and a neigh Tete Noire passes. The waterfalls boring State, we soon begin to feel like old acquaintances. My friend is are very numerous and some of them quite fine. Near the top of the Pass, nearly as fond of ladies' society as l which is 3600 feet high, is the Brunig hotel, where some of the party take am, and so it is not long ere we are both cornered. You need not think refreshments. The wild flowers are I'm going to tell you what we talked beautiful and cover the cliffs and the about. This much I'll venture-my vales in lovely and variegated carpets. friend soon got a long way behind, and I-didn't cars! Walking along through a lovely park we find Thor-As we descend we begin to meet the vehicles conveying tourists from Lucerne to Interlaken. There are scores waldsen's famous "Lion of Lucerne, of them, and judging from their apcut in a solid rock 28 feet long and pearance, they are from every nation 18 feet high. This is one of the and clime. Some one has given the grandest specimens of sculpture of any age. It is intended to commemorate the valor of the Swiss Guard who died at their post in Paris, "Yost's pencil as well as his pen August 10, 1792, while defending octures the hardy mountaineer with Louis XVI. against a revolutionary mob. The lion is defending in death agony the French coat-of-armai The colossal body extends across the shield. the broken spear lies close by the dart of the enemy pierces his mammouth form, and the blood is streaming from the wound; one of the paws. is stretched at full length, and the wonderful expression of almost hum man feeling in the face is "most pathetically significant." Some one has said that "It would be impressive even n a cathedral, but it is more so out doors in a sequestered nook, cut from the solid rock, with trickling rills dripping from its mossy edges, and forming a dark, crystal pool, in which the lion is reflected ; with seats arranged before it, indicative of leisurey, silent and careful inspection." Only a short distance from here is

known. The foundation is a bed of solid granite in which are to be seen ten of a dozen Glacier-mills or huge belts in front, extending to the tip holes worn in the rock by the whirl ing of stones driven round by the moving, melting ice. As these stones, some of them several feet in diame-ter, were carried round, they ground the holes in the rock, and were poland help to make up quite a gay cosished themselves. One of these mills s nine or ten feet deep, and as many We go down at the usual breakin diameter. They somewhat resem-ble the little eddies in the bottom of guillies. This garden was all covered with the debris of the gladiers until 1872, when the excavations began. neck rate, and almost ere we are aware of it, we reach the shores of Lake Lugern. "The snow white Oberland Giants gaze down into its calm loveliness over the barrier of the Brunig." A few miles further and we are dash-Besides these there are large blocks

roads very bad; could get forward an amount of toil and expense they only twenty-five miles. Staid at a could have avoided ! How easy to Mr., Williams', charged nothing, and meet in a private house and with the treated with great hospitality. use of a pitcher, a bowl, or even a "February 1st. Took breakfast at Mr. Isaac Baxter's, Sheriff of Curriof the hand and sprinkle it on the tuck county, a most pleasant and forehead ! Poor creatures, they had bounteous brother, gave us five dolnot gotten quite that far on in biblilars." Arrived this evening at Elizacal lore ! beth, and put up with a Mr. McMo-Besides these silent witnesses, such rines. Everything elegant and kind. antiquarians as Mosheim, Neander,

baptism ?

Mr. S., the father-in-law of Mr. Dr. Wall and others, tell us that in the McM., gave us ten dollars. early centuries of Christianity, the or-"2nd, Left Elizabeth, and as the linance of baptism was administered roads were very bad, made only by immersing the whole body in the twenty two miles. Staid at a minisbaptismal font. This is the fact of tering brother's, of the name of Ross, history which they state. Is it not rewithin nine miles of Edenton. markable that these early Christians were so totally ignorant of Gospel

"3rd. Reached Edenton about 10 o'clock, where we were most cordially welcomed, particularly by Mr. Meredith and Dr. Collens Skinner. I made my home with the former, Mr. Wait with the latter. Preached this evening at the Bartist meeting-house, a neat building. Assembly crowded. "4th. Preached morning for the Baptists, afternoon for the Methodists. Evening for the Baptists, and took a collection of fourteen dollars. Obtained here for the Cellege about seventy dollars and was offered fifty more if I would stay another Sabbath. but the season is advancing, and I thought it best to proceed. I shall never forget the kindness of the Edenton friends.

"5th and 6th. Spent both days in visiting and obtaining what subscriptions we could, "7th. Left Edenton, furnished by Mrs. Skinner with ham, tongue, cake, wine, &c., which we found very acceptable, as there is scarcely a tavern on the road. Pine trees, swamps, miserable bridges, wretched huts, a few solitary ox-carts, and a few wandering negroes, mark all our road. This day we crossed the Albemarle Sound, a distance of twelve miles dreaded this Sound. Three weeks before an Italian musician had been drowned, and three days before an old Baptist minister, who was one of the great enemies of missions, colleges, bible societies, &c. This night reached Plymouth, nine miles from the Sound. I preached in the evening at the Court House.

"8th. Left Plymouth, and arrived the "Glacier Garden," one of the st Washington, thirty-three miles; too most wonderful workshops of nature late for preaching. Staid at LeRoy's

"9th. Started for Newbern, thirtyfive miles. At half-past six arrived at Bro. Hancock's. Received with elegance and ease. Here we have since continued.

"10th. Became acquainted with a Mr. Hatch, a Presbyterian brother, one of the lovliest of men. Preached in the evening.

"11th. Preached three times.morning for the Baptists-they have a thority on the Church. good, but mail and inconven-iently located meeting-house-afternoon for the Presbyterians-a splendid house, with a lofty spire and large bell-evening at the Baptist meeting-

violent spells of it, it is their duty remain at home, for while they themselves may be benefitted by the service, the preacher and entire congregation are greatly disturbed ; they do spoon, to put a little water in the palm much harm to get a little good. Those who come to church, and are unable to prevent coughing, would lessen the amount of it a great deal by a dose of reflection, taken at the first symptoms

of its approach." P.-" You are right, sir, right ! Now for the second class."

Dr .--- "And that is the larger class, too, the quarter from which most of the trouble comes."

P .--- "Surely not! It would seem harsh to say that persons create so much confusion when they could avoid it."

Dr .--- "Yes, sir, I can prove it. The first account we have of sprink+ Yesterday when you were speaking of ling being used for baptism is in the faith as a principle, which was neces-sary in all the political, commercial case of clinic baptism, that is, for sick people, who had professed the and social relations of life, the cough-Christian faith, but had neglected ing was so constant that I could being baptized, and when taken sick hardly do more than catch the drift and unable to be immersed, sprinkof your remarks. But while you ling was substituted for immersion in were telling that illustration about their cases, lest they should die the little girl in the Highlands of without "the lava of regeneration, Scotland who, while gathering flowas baptism was often called at that ers had fallen over the cliff, you time. Now, is it not remarkable that might have heard a pin fall. Now, there needs be the converse of two what made the difference ? In the things, and they more than two hunfirst instance they didn't care much dred years after John baptized in the to hear your abstract reasoning, and, Jordan, to enable those ancient peonot thinking that others did, whenple to stumble upon the baptism of ever there was the slightest impulse to cough they coughed. In the secthe Gospel; one, that baptism is "the lava of regeneration," and the other, ond instance, they were eager to hear s sick believer in apprehension of death, who had not been baptized? All every word of the thrilling story ; to cough would interfere with their own hearing, so they just stopped the coughing. And if you will believe along through at least two hundred years the early Christians groped their way in darkness as to "the Scriptural me, it might have been stopped bemode of baptising by sprinkling," until the concurrence of these two fore.

The remedy for this second class is hings. Is not that most remarkable ? the same as that prescribed for the But even then, this "Scriptural first--reflection, but a double dose. mode of baptizing by sprinkling," except in case of the clinici, was con-You want to know what kind of reflection. Well, this kind : "There demned by bishops and counsels, until the counsel of Bivens, A. D. are scores of people here beside me ; some of them are anxious to hear ev-1300, which sanctioned sprinkling ery word the preacher says; if I cough, a half dozen or more are sure for the first time in all ecclesiastical history, (see Smith's Bible Diction-ary.) And Mr. Whitby, a learned to take up the strain and, even supposing that they do not, every body English Commentator, says that imwill hear my cough instead of what mersion was the practice among all the preacher may say just then, and if that is not heard, the meaning of Christians with very little interruption, for thirteen hundred years, and a whole sentence or paragraph may be lost; even if I don't want to hear was changed from immersion to sprinkling without any licensed counit, it's impolite in me to distarb othsel of the Church, or any authority from Jesus Christ, (see Whitby on Rom. 6.) When in all the ages, exers by gratifying an impulse which I can control.

Why, sir, whatever professional repcept in this one thing, was it ever utation I may enjoy, I would risk in necessary to have the authority of a a guarantee that, in ninety-nine cases a popish counsel to get people to do anything according to its "Scriptural mode?" Roman Catholics to this out of a hundred, that prescription will cure the patient. Your hundredth man is one of those whose system day claim no authority from the Scripwill not receive morphine; you will tures for sprinkling for baptism; they confess the change and base their auhave to give him something else, or his disease will continue its ravages. What the remedy can be is beyond The native Greeks say, the whole

my art. Greek Church says, the learning of all Europe says, that baptize means to immerse, to dip. But here, on the American continent, it is asserted P .- "Give me your hand, brother ! I love you more than ever, and only wish that all of my congregation could have heard what you have said to me.

And with a "good-day," they went ch to his grand work.

