

Pearls.

And quietude, and jewels like pearls hang,
That on the stretched finger of all time,
Sparkle forever.

Come summer, with thy softly singing breeze,
Come and make us hear thy voice,
Come and make us hear thy voice,
With gleeful, laughing voice,
Ring out, but not of grief,
That cheer the clouds and leaf,
Telling us, singers, tales of love,
Symbols of our life above.

I love thee, summer, for thy sunny morn,
On whose early breath our perfume's borne;
I love thee for thy buds and flowers,
Thy cooling shades and silent hours,
And thy moon, with white and light,
And million stars which shine so bright;
Those sparkling gems, those eyes of love,
Reminds us of our home above.

The power of the mind over the body is immense. Let
the power be enlisted forth; let it be trained and exercised,
and vigor, both of mind and body, will be the result.

The fountain mingle with the river,
And the rivers with the ocean;
The winds of heaven mix forever,
With a sweet and blissful tone;
Nothing in the world is single;
All things by a law divine
In one another's being mingle—
Why not I with thine?

See the mountain like a high heaven,
And the waves clap one another;
No sterner world would be forgiven
If it defied its brother;
And the sunlight cleaves the earth,
And the moonbeams kiss the sea;
What are all those kingdoms worth,
If thou kiss not me?

Genius is supposed to be a power of producing excellence,
which are out of the reach of the rules of art; a power
which no precept can teach, and which no industry can
acquire.

When last thy gentle cheek I press,
And hear thy voice in soft adieu,
I little thought a seeming kiss
Would prove a word so true.
Such faith on this hath oft been
On brighter hopes than ours;
Spring buds full many buds to swell
That never can come to flowers.

Make truth credible, and children will believe it; make
goodness lovely, and they will love it; make holiness
desirable, and they will be glad of it.

The discipline of slavery is unknown
Among us—hence the more do we require
The discipline of virtue; order else
Cannot subvert, nor confidence, nor peace—
Thus duties rising out of good pos-
sibilities, and prudent caution needful to
prevent evil, equal require.
Thus the whole people should be taught and trained,
To shall incontinence and block resolve
Be rooted out, and virtuous habits take
Their place; and genuine piety descend,
Like an inheritance, from age to age.—*Wordsworth.*

Our true business in life is to make the most of the means
and opportunities we have—not to neglect small advantages
because we cannot have large ones.

BANNER OF LIGHT REPORT

HENRY WARD BEECHER'S
SERMON,

AT PLYMOUTH CHURCH, BROOKLYN, N. Y.
Sunday Morning, April 8, 1860.

BY T. J. ELLENWOOD.

[Revised according to Act of Congress in the year 1860, by
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Tax.—None. Not provision for the flesh, to fulfill the lusts
thereof.—*Rom. xiii. 14.*

The context is this:
"Knowing the time that now it is high time to awake
out of sleep, for now is our salvation nearer than when we
believed. The night is far spent, the day is at hand; let us,
therefore, cast off the works of darkness, and let us put on
the armor of light. Let us not sleep, as in the day; but let us
be clothed and drunkenness, but let us put on the Lord Jesus
Christ, and make no provision for the flesh, to fulfill the
lusts thereof."—*Rom. xiii. 14.*

The apostle, after specifications, reaches a general
principle; and that principle is, that Christian men
are not merely to forbear from physical vices, but are
also to forbear from mental vices. Christianity is
not a religion of the body, but a religion of the soul.
All around them, the world was absorbed in mere
pleasure-mongering. Life was a scene of present indulgence.
The motto of the man in the time in which the
apostle lived and wrote, was, in fact, the motto of the
Christian. "Let us eat and drink, for we shall die." The
principle upon which they acted was, "Pleasure now, at all hazards."

The Christian came among such a crowd of self-indulgent
men, propounding a higher enjoyment than any
which belongs to this life. He came to show them
how to develop the whole man—not for bareness, but for
joyfulness. It differs from the schemes of enjoyment
taught by worldly men. Not that both do not seek the
same thing—namely, joy. But that they seek it by
entirely different means. The worldly man seeks pleasure
immorally; the other by forgetting the future, and
living simply for the present. Religion teaches us to
derive our enjoyment chiefly from the exercise of our
higher faculties, addressed to the nobler ambitions.
While it does not exclude the enjoyment that is con-
sistent with health, with temperance, with the prob-
ity of our happiness, and with the nobility of our senti-
ments, it yet aims to raise us to the highest forms of
enjoyment—to raise us steadily from the lower to the
higher.

That which led men to seek present gratification at
the neglect, and even at the expense, of higher good,
still leads men to do the same thing; and, therefore,
we need to hold up to the world a higher good, not
but all the Scriptural teachings which upon the
subject of self-indulgence—for that is the term by which
we understand the spirit at which the apostle was aim-
ing.

The term self-indulgence, I mean a disposition to
seek present pleasure merely as pleasure, rather than
future and nobler good. We are not forbidden to seek
pleasure. God is a pleasure-seeker. Angels are pleasure-
seekers. Holy men, more eminently than others, are
pleasure-seekers. Pleasure is not a bad thing, as it is
means, an instrument—not an end. They seek
pleasure as a step toward something higher and nobler.
The form of self-indulgence is usually that of sensu-
ousness. It leads men to avoid trou-
ble, to avoid exertion, to seek the easiest way to
immediate pleasure, and that will give it in the easiest
way.

Self-indulgence differs utterly from that contentment
which is commanded, although, at first glance, it
might seem to be far from the same thing. Contentment
in the Scriptures is a willingness to be poor, to be
pained or forego present pleasure, for the sake of a higher
and a better future. Contentment is not by any means
counting one state just as good as another—not thing
just the same as another. Contentment does not imply
the destruction of moral qualities and differences. It
is not a universal equation of indifference, by any
means. That is stupidity; that is folly. It is not
counting all things as the same thing; it is rather the
opposite of this. It is a realization of heavenly immortality,
and such an abiding sense of God's presence and glory,
as our reward and strength, that the hope and the ex-
pectation of the future makes the present, with all its
iniquities and all its inconveniences, seem tolerable.
It is not, then, a state of stolid equilibrium among
things, but a willingness to take things good or bad,
because one is in a position to see that to be contented
with a man to poor that he is obliged to beg his
bread, knows that in six months he will have millions
of dollars, he says, "I should be a fool to fret and
worry about my present condition, when I know that
in a few months I shall command every comfort and
luxury which the earth affords." He is contented, not
because he does not think poverty is grievous, but be-
cause he sees that very soon it will come to an end so
far as he is concerned.

And contentment, in this world, as commanded in
Scripture, is seeing things that are good and some-
bad, some more and some less desirable, and having
such a certainty of the reward of the just in heaven,
that a man can afford to endure his present lot with
equanimity, with quietness.

Self-indulgence is very different from this. It has
nothing to do with the future, but with the present.
It concentrates everything upon the present moment.
It seeks enjoyment now, for the sake of enjoyment.
In like manner, it is not to be contented with the
present, but to seek to improve it in every thing, and
which enables better to endure it in every thing, and
of every experience. We are all full, and very pro-
perly, that we are to live as to take our joy as we go
along, from day to day. There is high philosophy,
and high philosophy in this. Nor does self-indulgence
concentrate itself upon the present moment, but it
cheerful thankfulness arises, or should arise, from a
recognition of God's hand in the movement of events,
and of the moral good which even the most unpropit-
ious experiences work out, either in us or for us—
either way. The motto of the Christian cheerful-
ness and enjoyment of things as they are, every day,
as we go along. "All things shall work together for
good, to them that love God."

This, then, springs from a moral motive, and always
points toward a spiritual goal, and reduces us from
the power of the world, instead of subjecting us to it,
without inoculating us with that taint and contempt which
the world affects, not knowing how to escape enjoy-
ment except by asceticism. A contentment, a content-
ment, and such a sense of God's hand in the move-
ment of events, that a man can enjoy at every step
and every day things as they are. A man that is
forever hoping to be happy, and never is happy, can-
not be a contented man. A contented man, a man
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