

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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FROM DEATH TO LIFE.

The following brief narrative, taken from *The Scattered Nation*, illustrates the marvellous dealings of the Lord in making subservient the months of babes to the realization of that cheering declaration, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." May it serve to stimulate the Lord's people to improve every opportunity of speaking peace to the scattered ones of God's ancient people wherever they meet with them, relying that the seed, sown in faith, will surely in time produce fruit.

Paul Max H. is the son of wealthy, orthodox Jewish parents in Germany. His Hebrew instruction was imparted to him by a private tutor, a Jewish Rabbi, whom the parents engaged for that purpose; but at the age of eight he was sent to the school of the Rev. L., a Christian minister, who received this one Jewish pupil among his other pupils as a kind of favour to the parents of H. It may easily be imagined that one Jewish boy among so many Christians had much to contend with, and especially was it painful for the poor boy to be separated from his playmates. In order to repair this breach, in order to please their hopeful boy, the parents of Paul, although with great reluctance, frequently invited their sons and Christian school-fellows to parties at their own house; yet this did not have the desired effect of instilling the little Jewish lad in the good graces of his Christian playmates.

One day, one of the boys who was the most intimate with his poor little Jewish school-fellow put the following query to H.: "Dear H., you say you are a friend; how is it that you never will eat anything when you come to our house, and why don't you stop in the school-room when our Scripture lessons begin?"

"I dare not eat anything in your house," replied Paul, "because you cook everything different to what we do; and I cannot take part in your Scripture lessons because you don't believe in God. Yes, my Jewish teacher always told me that you believe in a man as the Son of Almighty God, and I must even stop my ears whenever the name of your God is mentioned in his hearing."

"Your Rabbi," said the zealous little Christian, "told you about Christianity what he thinks it to be, but I can assure you that Christianity is the only true religion, and if I were older, and better able to express myself, I would prove my saying; but if you wish to know more about it, remain to our Scripture lessons."

"I could not do that," replied poor little Paul, "because my father would be angry with me if he hears of it."

The earnest entreaties of the little Christian, however, proved effectual, and poor H. ventured for once to attend the Scripture lessons; the reading from God's treasury proved attractive, and he went a second, and a third time, till ultimately he became a regular attendant. The lessons there taught were not lost; long, very long, did that seed remain hidden in the ground, but at last it took deep root. Time passed on, and it now became necessary to remove H. from his native town to a distant place, in order that he should attend a college. When there, the Christian instruction he had received began to develop itself, and he felt at liberty to give vent to his desire for further enquiry. He made the Scripture his study, and soon discovered that modern Judaism was based on human tradition, rather than on the Divine Word. Hence sought to gain instruction in the truths of Christianity from his fellow-students, whom he believed to be Christians (not knowing the difference between believing and professing, or nominal Christians); but, alas, he soon arrived at the conclusion that Christianity is not better than Heathenism. Thus the bad example of nominal Christians choked the seed of truth, and poor H. for a time cast off all religious researches and practices. What a solemn exhortation is that to all Christians, "Let your light shine!" What a contrast between the little believing Christian boy and the nominal Christian students!

H. having finished his education, his parents, anxious to give him some practical business qualifications, sent him to B., where he again sought Christian associates. Happily, he perceived, for the first time, that there are various kinds of Christians, and he made one more attempt to learn something more of the subject, and by the inducement of a friend he commenced to attend the service at a Christian church; he heard the word, but the time for fruit-bearing had not yet come—another interruption in his search after truth took place. The news of his associating with G. (a term usually applied by the Jews to designate Gentiles or Christians) came to the ears of his parents, who, fearing lest their child should forsake the God of their fathers, forthwith recalled him from B. to his own house, in order to have him under their own surveillance. This was a two-fold trial for poor H.—first, to give up his good Christian associates (as he termed them, in contradistinction to his college friends); and, secondly, to be so closely watched by his parents, and to have ceremonies forced upon him which he could only mechanically take part in.

Two years elapsed before H. could again establish himself in the full confidence of his parents so as to be permitted to go on a tour to London. Like the captive loosed from chains, or the bird from his cage, our poor friend rejoiced in his liberty. Arrived in the world's busy metropolis, he encountered many and varied difficulties, but he bade them all defiance, and followed up his determination to learn more fully what he hitherto only knew very indistinctly—in part, viz., in Christianity. True, Jesus the Messiah! He now felt that he must free himself from all paternal obligation, and seek to provide for his own living, in order to insure against further interruption in respect to what seemed to become more and more dear to his heart—religion, true religion. To effect this with as little delay as possible, and to remain undisturbed, he obtained an engagement as German tutor in a very large Christian scholastic establishment, and there, during a period of six months, he closely observed the bearings, influences, and advantages of a Christian life. With striking readiness, the words uttered many years before by this little Christian school-fellow came home to him and touched the very key-note of his heart, and he now for the first time in his life felt the need of a Saviour—a Mediator between himself and his offended God.

His desire to know more of Jesus increased, and the thought overwhelmed him that he must now seek instruction from one who, like himself, was born within the pale of Judaism, and had arrived by conviction at the knowledge of the truth as it is in Jesus. This resolution was no sooner conceived than put into operation, and once more the anxious inquirer changed his career, gave up his place, and came again to London, in order to search out some Hebrew Christian brother to give him the still wanted instruction.

The ways of the Lord are truly wonderful, and His goodness past finding out. After diligent search an inquiry (to use his own words, like a thirsty traveller in the wilderness) he realized his desire and found a Jewish Christian brother, who rejoiced in the glorious privilege of testifying to another what the Lord had done for him. After a course of instruction he was kindly accepted by the Rev. Dr. Schwartz as an inmate of the Jews' Home, and was baptized by him on Christmas-day last. Great was the joy of this poor wanderer to have realized after a multitude of difficulties, the long-cherished hope and earnest desire of his heart. Now all his inward cravings and trials were ended, but not so his outward trials. At the baptismal font the converted Jew has to be equipped with the full armour of Christ, for not only has he to renounce the world, the flesh, and the devil, but he may expect to be forsaken by all nearest and dearest to him on earth, and he needs to be fortified against the manifold attacks and persecutions of his former friends and relatives. To illustrate this assertion a few extracts may be given from letters received by Mr. H., in reply to a letter sent by him to his brother, announcing his baptism; they will, I am sure, be read with prayerful sympathy by all who glory in the extension of Christ's kingdom. Without eulogizing him brother, friend, or otherwise, the letter ran thus:

"Jan., '67.—I could scarcely believe mine own eyes when I perceived, from your just to hand, that you had taken such a horrible and thoughtless step. . . . My soul is filled with lamentable weeping. I reflect that you are the only one in our whole large renewed family who has changed his belief. And how could you act so ungratefully to your parents! This doleful intelligence will assuredly bring our dear parents to an untimely grave, and you alone must bear the awful sin of it. All your explanations are not novel to me. None of your imaginary consolations, which seem somehow forced on your soul can ever afford you sufficient reparation for the loss of your parents. Never will they—nor can they ever—forgive you for this! O God, I tremble at the idea that our honorable and dear parents must hear such intelligence. Oh, what wretched misery do you inflict on us! You wish to be God-fearing? You desire to serve God? How do you deal with the divine commandment, 'Honour thy father and mother? Is this the morality you have been taught? Was it for such a purpose that so much was expended on your education? Do not turn your eyes away from these lines, wherein I counsel you, as a brother and friend, you will repent it too late! And no sooner does your step gain publicity than you will have brought an everlasting shame and reproach on your house. Again, I exhort you, return from the abominable path. I pray you, I conjure you, in God's name (you know I would not take His holy name in vain), I appeal to your heart, to your soul, return, turn back from the way of destruction."

"Where is the truth you feel absorbed in? Truly you were misled, you are caught in a net. All your fine words and sentiments are only idle imaginings, your hopes a phantom. You will some day arrive at this conviction, but then it will be too late. For the last time I appeal to you as a brother, and if you desire to regard me as such, listen to my cry—Turn back!"

"I hope God will soften your heart, and that you may not bring this calamity on us. Write immediately to your afflicted brother."

In addition to the above, the following was written by a sister-in-law:

"My dear brother,—As much as I rejoiced at the receipt of your letter so much I was shocked by your madman-breathing lines. I conclude that you are insane! I can assign no other cause; as for conviction, that can not possibly be."

I am convinced our dear parents will rather desire death than that horrifying news. Should you mind improve and alter, we are willing to forgive and forget; but if you persist in your awful undertaking, never ever again, never, never, forget that you have ever had parents or relatives; never call me sister. You are then unworthy to be called a member of our honourable family, utterly unworthy to be the son of such worthy parents. We then know you no more. You are aware that we also believe in God, and are anxious about our souls' salvation; believe the same. In anxious expectation of your change of mind I once more subscribe myself your sister."

Can any one read these lines without the full conviction that the Jew who becomes a follower of Jesus has verily to take up his cross? Can any one, reading the history of the conversion of this young man (which is by no means an isolated case), doubt that the Jew who follows his Lord must and does obey the call, "Forsake all and follow me?" May the Lord, therefore, stir up the hearts of His people to pray for these cast-off pilgrims, and may He whom they follow abundantly bless all who help to provide a home for them who become homeless and friendless for His sake.

USEFULNESS.—An eminent Scotch divine, the Rev. Ralph Erskine, visiting a poor crippled woman, she addressed him:

"Oh, sir! I am just lying here, a poor useless creature."

"Think you so?" said the minister.

"I think," added she, "that if I were away to heaven I should be of some use to glorify God without sin."

"I think," replied the good man, "I think you are glorifying God now by resignation and submission to His will, and that in the face of many difficulties and under many distresses. In heaven the saints have not your burden to groan under. Your praise, burdened as you are, is more wonderful to me, and I trust, acceptable to God."

The great secret of Christian usefulness is to be awake to opportunities, and intent on doing what we can, rather than bewailing that it is in our power to do so little; and in this respect he who faithfully improves the one talent laid fair to be intrusted with the five or ten.

A STORMY SABBATH IN THE COUNTRY.

BY REV. A. B. RUSSELL.

A stormy Sabbath is among the things most dreaded by ministers, especially if they are pastors of country churches where there is no considerable village, and the population is scattered over a wide extent of territory. If there is any thing that will cause his spirits to run down to zero, and sometimes even below it, it is to awake on Sabbath morning to hear the howling winds and the snow or rain beating against the windows.

This will be especially effective if he has laboured all the week to prepare sermons for a special purpose, the effect of which depends mainly on a large audience.

Such an event produced, however, is well calculated to try his spirit, and test the quality of his religion. It will lead him to search his own heart, and see if his special efforts have been directed mainly for the glory of God and the good of souls, or that he may receive the applause of men by an unusual pulpit display.

It was an exceedingly stormy Sabbath not long since, when I awoke to hear the dread sound. The storm was one of the most formidable that has been in this northern latitude. As I sat by my window looking out upon the dreary scene of troubled elements, I involuntarily asked myself, "Shall we have a meeting to-day?"

Just then a furious gust of wind, driving before it a cloud of snow, swept up the tunnel and passed over the common which intervened between the parsonage and church. This was followed by another, and then another, which by no means served to allay my fears or flatter my hopes.

Then it occurred to me that though there had been many stormy Sabbaths during my pastorate over this people, none had proved too bad for a respectable congregation to gather, and thus it proved now. The congregation began to gather. First came a man and his wife who were among the most faithful of our church-going people. Then others came, and still others, until at the appointed hour a goodly number were seated in the pew. It was about equally divided between the pious and the sinners. What can be the motives which have called the people out to meeting on such a day as this; and how happens it that so large a proportion are unconverted persons? May it not be reasonable to expect Christians to be more zealous in the worship of God? A fervent love to God, a burning zeal for the advancement of Christ's kingdom, and a cheering hope of receiving promised rewards, are sufficient motives to enable them not to forget the assembling of themselves together on the Lord's day, even though they have to go through the storm and tempest.

But the motives which lead the unconverted out in such weather to mingle in forms of worship are not quite so easy of solution.

Some go not to doubt to break up the monotony of dragging out a long, dreary Sabbath in lounging at home. Others, because of a long cherished habit of church-going, which to them has become a kind of second nature, or from some other cause of secondary importance.

But would it not be charitable to suppose that in many, if not most instances, they are moved by higher and nobler motives to attend upon the services of the sanctuary? A desire to gather up some fragments of good to their spiritual welfare, a yearning of heart after the breath of life, and to quench the raging of their soul-thirst in the waters of salvation, or a secret hope that some well directed words of the preacher may dispel their doubts, and open up before them the way of life more perfectly—may not those be the leading motives which propel them through the storm and bleak winds to the gates of Zion? What means the watchful eye and the attentive ear of that young man who follows the preacher through the entire discourse, or the young lady seemingly anxious to treasure up all that is social, while perchance a listless professor gapes and yawns in stupid drowsiness in the same pew?

We may reasonably suppose that something more than trifling reasons induce such a sacrifice to hear the word of God. What an opportunity is thus afforded the preacher. Preaching must of necessity be more direct when there are few to hear the word.

On an unusually stormy Sabbath morning four persons gathered at the church. The preacher proposed to preach if there should be one addition. Presently one of the number was missing. Subsequently being interrogated as to why he left, he replied, "I don't like such close range. I don't like to be shot at so directly." If the subject is well chosen, and the words well applied, there may be even more good done than when the house is packed with the pride and fashion of the place. One stormy Sabbath during a preacher's pastorate in a certain place, about thirty persons were out to church, all of which were professors of religion. He was moved that day to preach with unusual plainness; the immediate effect was to stir up wrath and indignation on the part of many, while others thought it good to be chastised; but the final result was to produce a revival of religion and the salvation of many souls.—*Am. Paper.*

"THE LIFE I LIVE IN THE FLESH," says the apostle. Look at him busy at his tent making. What an apostle making tent! What say you, brethren, to the Archbishop of Canterbury stitching away for his living? It is too low for a State Bishop, certainly, but not too low for Paul. I do not think the apostle was ever more apostolic than when he picked up sticks. When Paul and his companions were shipwrecked at Melita the Apostles' word of more service than all the Pan-Anglican Synod with their silk aprons, for he set to work like other people to gather fuel for the fire; he wanted to warm himself as other men, and therefore he took his share at the toil.—*C. H. Spurgeon.*

A FAITHFUL WITNESS.—John Jay, when ambassador to France, was once in a company of infidels at Paris. They talked on recklessly, venting their spite at the Bible. Jay was silent. It troubled them. He did not pronounce their shibboleth. They could not go on while that grave, just, true man sat there a silent spectator, a sort of solemn judge, riveting at their gaze. No wonder his bearing forced them to speak, and when they asked, "What is your opinion?" he said, "Do you believe in Jesus Christ?" His silence had prepared the way for his confounding and confounding answer: "I do, and I thank God that I do." He was silent at the right time.

COLERIDGE'S IDEA OF PRAYER.

This celebrated man was possessed of genius of the highest order. He was a true poet, a profound philosopher, and a scholar of rich and varied attainments. All the treasures of ancient and modern literature were made his by assiduous study. His mind, indeed, was of vast amplitude and of penetrating insight. The influence of his writings on the educated minds of the age has been very great, and still abides.

Like all minds of a superior order, there was in his a deep undercurrent of religious feeling. In his "Aids to Reflection," as well as in "The Friend," and many beautiful and striking passages indicating this. He was an earnest and devout as well as a critical student of the Hebrew and Greek Scriptures; and his exegesis of many passages is well worthy the attention of the professed theologian. The views of this original thinker and profound philosopher on the all important subject of Prayer, are of peculiar interest. In *Tait's Magazine*, September, 1834, it is said:

"I will add, that on this my first introduction to Coleridge, he reverted with strong compunction to a sentiment which he had expressed in earlier days upon Prayer. In one of his youthful poems, speaking of God, he had said,—

—Of whose all seeing eye
Aught to demand were impotence of mind."

This sentiment he now so utterly condemned, that, on the contrary, he told me, as his own peculiar opinion, that the act of praying was the very highest energy of which the human heart was capable; praying, that is, with the total concentration of the faculties; and the great mass of worldly men and of learned men, he pronounced absolutely incapable of prayer."

"Mr. Coleridge within two years of his death," says another writer, "very solemnly declared to me his conviction on the same subject. I was sitting by his bedside one afternoon, and he fell, an unusual thing for him, into a long account of many passages of his past life, lamenting some things, condemning others, but complaining withal, though very gently, of the way in which many of his innocent acts had been cruelly misinterpreted. 'But I have no difficulty,' said he, 'in forgiveness; indeed, I know not how to say with sincerity the clause in the Lord's Prayer, which asks forgiveness as we forgive. I feel nothing answering to it in my heart. Neither do I find, or reckon, the most solemn faith in God as a real object, the most ardent wish to pray as God would have us; this is what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing he pleases thereupon—this is the last, the greatest achievement of the Christian's warfare on earth. Teach us to pray, O Lord! And then he burst into a flood of tears, and begged me to pray for him. O what a sight was that!'"

CAN POPERY, IN ANY COUNTRY, BE PURELY SPIRITUAL?

We have charged upon the Papal Government, in a former article, the destruction of the higher rights and liberties of men. These are the guardians of their lower and material interests; and it ever happens that, when they are attacked, the others which are dependent upon them share their overthrow. In meet accordance therewith, the wreck of all the temporal interests of man under the Papal Government, has followed in the wake of the proscription of conscience and the extinction of freedom of opinion.

We come now to the question of political freedom. The principle on which the Papal Government is founded, places it in direct and irreconcilable antagonism to anything like constitutional government, and makes it impossible that it should ever concede popular privileges, or even admit its subjects to the slightest share, direct or indirect, in the formation of the laws under which they are to live. It claims to be a theocracy. It holds itself vested in all the moral prerogatives of God. All its acts are done on an authority divine, and are as infallibly just and righteous, as would be the acts of God himself were He here reigning in person on earth. This was its claim in the Middle Ages, say some, when a Gregory and an Innocent thundered from the Vatican, and kings trembled at their voice and bowed down in obsequious vassalage. Doubtless it was, we reply; but it is also its claim in our day, and it is as stoutly put forth by Pius Nonus, despite the rebellious and mightiest of his predecessors. One has only to look into the Encyclical of 1864, to be satisfied of this. There still is the pontifical arrogance in full bloom; there still is the mouth speaking great things.

In that Encyclical the present Pope has recast the whole doctrine of the temporal power. But in what sense? In the sense of modifying it?—in the sense of making it more accordant with the condition and claims of modern society?—in the sense of bringing it into harmony with a regeneration of the Papacy with civilization? No; not in the least! Pius Nonus has placed the temporal power as high as Gregory or Innocent ever did; and, in some of its applications, he has placed it even higher. And he has done so despite the temptations on the one hand to modify it, and the perils on the other of maintaining it. He declares the temporal power to be inherent in his office as Christ's Vicar; to be necessary for the independence of his spiritual rule; to be indispensable for the free exercise of his religion; and, in short, to be part of Christianity itself, which, whoever assails, is the enemy of Christ and fights against his Gospel.

It believes us in England to consider this point well. We have it declared to us, in the latest infallible deliverance from the chair of Peter, that the Papacy is not a spiritual system merely; but that the one half of it is a Government as well as a Religion; and, by consequence, more formidable than other governments—the temporal and the spiritual—and can strike the soul as well as the body of man. And truly it believes us to think that there is but one Papacy upon the earth. The Pope never parts his system in twain. He does not erect a temporal Papacy in England. He tells us plainly that his system is, and must be, the same in every age, and in all countries; and such as the Papacy is in Rome, such was it as set up in England in 1550.

This is an ominous sentence to this effect in Dr. Manning's late address:—"I am no politician,"

said he; "but, if ever it become a question of principle, I will engage in any contest or conflict which it may require. And I will say," he continued, "what I think a question of principle is—anything which teaches the free exercise of the Catholic religion." An Englishman would naturally take Dr. Manning's "principle" to be the freedom of every Romanist in the realm to worship according to the Catholic Rite. This, nobody is seeking to take from him. Dr. Manning, however, means something very different. He means freedom to exercise that compound temporal and spiritual jurisdiction which was imported into England in 1550, and to which is given the name of the "Catholic religion." The temporal power, the Pope informs us, is necessary for the free exercise of that religion in Italy, and the temporal power is equally necessary for the free exercise of it in England. The Romanists of Great Britain, Dr. Manning tells us, are six millions; and over that community, including all the English powers who may join it, he claims the right of exercising, without let or hindrance, that whole temporal and spiritual jurisdiction in which the Pope has vested him. He claims a liberty to limit the allegiance, to define the political duties, and to regulate the temporal affairs of every one of these six millions whenever the interests of the "Catholic religion" requires it—all laws and statutes, all Parliaments and sovereigns notwithstanding. This is Dr. Manning's principle; and for this principle he is ready, he assures us, to engage in any contest or conflict.

Alas! the infatuation of our rulers. Why is it that they will not understand this plain matter? If they will not examine the system for themselves, if they will not listen to the voice of history, surely they will listen to the Pope and his spokesman in this country, both of whom tell them that the Catholic religion, as, as is inseparable concomitant, or rather its inherent element, temporal power, and that the free exercise of that power they hold to be but the free exercise of their religion. Our rulers may be acting in ignorance, but their folly is none the less great, and its consequences will be none the less terrible. They are aiding in the erection of an empire. They are betraying the Queen and selling the liberties of the country.—*Christian Times.*

INTERESTING RELIGIOUS STATISTICS.—The Chicago Tribune collates the following highly interesting religious statistics:

The last Congregational Quarterly contains an article by Rev. Christopher Cushing, entitled "The Methods of the Spirit," in which he gives an account of the religious life of 380 persons, admitted to the church during the twenty years of his ministry, which we recommend to the attention of ministers and other Christian laborers. Some of the facts stated are these: Of the 380 persons 193 had parents, 117 others had pious mothers, 11 others had pious fathers, and but 59 had an entirely irreligious parentage. Mothers will notice that 310 of the 380 had pious mothers, and will take courage accordingly. Just one half were baptized in infancy. Mr. Cushing well remarks:

"If European Christians rely too much on the infant baptism, family training, and having children grow up Christians, do we not rely too little upon these things? Is it not often a fatal error when parents assume that their children, of course, live for years in impenitence, and then be convicted and have a marked religious experience."

Of the 380, 305 made their profession of religion under thirty years of age, and 143 under twenty years. The males were 128 and the females 252. As to knowledge of the time of their conversion, 313 could tell it within a week, and 276 knew the day and hour. As to the period of spiritual anxiety before conversion, 60 stated it as not exceeding a week, 50 as from one to two weeks, 50 as from two to three weeks, and the rest for longer periods. Before conversion 186 had been in the regular habit of secret prayer, and 73 of occasional prayer, while 121 neglected it wholly. A long list is given of the occasions or influences to which the special seriousness was traceable, two stating that it was "the coldness of the church!"

NEWMAN HALL'S WAY.—"When I went to college, it seemed to me that I should never be able to say a word in public without shivering. But I soon determined that if I was going to be anything, I was going to be a preacher, and particularly if I wanted to be anything like a successful preacher, I must form the habit of extemporaneous address. So I went into my room, locked the door, placed the Bible before me on a mantle, opened it at random, and then on whatever passage my eye chanced to rest, proceeded to deliver a discourse of ten minutes. This practice was kept up for an entire twelve months. Every day for a whole year, ten minutes were given to that kind of speaking in my own room by myself. At first I found it very difficult to speak so long right to the point. But when I could not talk on the subject, I would talk about making good remarks and moral reflections, being careful to keep up the flow, and say something to the end of the term allotted for the exercise. At the end of the twelve months, however, I found I could not only speak with a good degree of fluency, but that I could hold my own right to the subject in hand. You take this course, I think, do your practicing on an audience. That is outrageous."

A FAITHFUL STEWARD.—An agent soliciting funds for a certain benevolent object, called upon the minister of a poor country town, made known his objects, and inquired of that minister whether there were any individuals in his parish who would contribute for that object. The minister answered, "No." Then checking himself, he said, "We have, however, one man who considers himself as a steward of the property of God. Perhaps he would give something. You will find him upon the mountain yonder." The agent toiled up the steep ascent, and approached his dwelling. It was built of logs, and its door was opened by a leather string. He entered and made known the object of his visit.

"We have," said the benevolent farmer, "for several years considered all the products of our farm, above what is necessary to supply our wants, as the Lord's property, and to be devoted to some good object. We have so disposed of the whole this year, excepting one article, that is our cheese. It may be worth twenty or twenty-five dollars. We had not determined to what to devote it. We will give you that."

This man, living in his cabin of logs, and cultivating a small farm upon the mountain, was accustomed to give for purposes of benevolence, about three hundred dollars yearly.—*Wesleyan.*