

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

Peter.

[Editor and Proprietor.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 26, 1869.

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## The Intelligencer.

### A SERMON ON TITHES AT HARPOOT.

BY BLIND HOHANNES—THE "WALKING CONCORDANCE."

In the tenth chapter of his valuable book, "Ten Years on the Euphrates," Mr. Wheeler, of the Eastern Turkey mission, has given an account of the commencement of the movement for paying tithes in that mission field, in one of the poorest of their churches, under the influence of a blind native preacher, Hohannes (John) surnamed "Concordance," on account of his wonderful readiness in quoting Scripture by the chapter and verse. Miss West, of Harpoot, recently sent to the editor of the *Herald* an abstract of a discourse which she had just heard from this blind preacher—a graduate of the Harpoot Seminary—and hope is expressed, in behalf of the missionaries there, that it may be published, and may do good in America. It will surely interest, and can hardly fail to benefit the thoughtful reader.

Miss West writes:—"I wish you could have been present and seen for yourself, how interested the people were in the delivery of the discourse. The blindness of the preacher added to the interest. Saying—'We will read such a chapter, or hymn,' he would repeat the same, word for word. When he called upon the people to read, it was for their sake rather than his own; and when the reader had reached the point he desired, he never failed to say 'stop,' that he might take it up just there. Doubtless, many a more learned and educated man, among those educated by missionaries, would look with pity upon this poor preacher, who has little book-knowledge except his blessed Bible; but oh, how far above them he stands in this respect! This one book is his *theological library*. It is his study, by day and by night, and he is really a walking concordance." The account given of the sermon, is as follows:—

The preacher commenced his discourse by repeating the striking passage in Malachi, "Will a man rob God? Yet ye have robbed me: But ye say—Wherein have we robbed thee? In tithes and offerings, etc." And all the tithes of the land is the Lord's," etc. And he said, "The giving of a tenth to the Lord, was a primitive institution, attended with great benefits and blessings to the givers, and perpetuated and enforced upon the new dispensation no less than the old."

"Open your Bibles," he said, "at the 14th chapter of Genesis, and let some one read the 18th and 20th verses. Bibles were instantly opened all over the house, and the passage read, in clear tones, by one of the congregation. 'Abraham gave tithes to Melchizedek,' said the preacher, 'more than four hundred years before the giving of the law to Moses; Abraham, the father of the faithful, whose children the Jews gloried in being—Abraham, whom even Moslems honor and call 'the blessed.'"

"Now turn to the 28th chapter, and read the 20th, 21st, and 32nd verses." Jacob's vow was read, concluding with the words: "And of all that thou shalt give me, I will surely give the tenth to thee." He then rapidly drew the contrast between Jacob's going to Padan-aram—alone, and in utter destitution—and the return, with his flocks and herds and camels, men-servants and maid-servants; for the man had increased exceedingly, in spite of the covetousness of Laban. "And now," he said, "open at the 27th of Leviticus, and read the 30th verse. 'And all the tithes of the land is the Lord's,' repeated the preacher; 'and nine-tenths for yourselves, but one-tenth is holy unto the Lord.' Open at Numbers 18th and read the 20th, 21st, 26th, 28th, and 29th verses. This was done, and then Hohannes briefly commented upon each verse. He said the Levites, who ministered in the house of the Lord, were to have no part or inheritance in the land, for the tithes of the people were to be their inheritance; and of these tithes they were to offer a tenth part to the Lord, 'even of all the best thereof.' Read Deut. 14th, 22nd; and 26th, 12th. See the abundant provision made, not only for the Levites, but also for the 'stranger, the fatherless, and the widow.' Read also 2nd Chron. 31: 3, 10, where the people are described as obeying the command of God, and bringing in abundantly of the 'increase of the land.' And the chief priest answered King Hezekiah, 'When he questioned him concerning the 'heaps'—since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people, and that which is left is this great store.'"

"Now read Nehemiah 13: 10, 13, and 14th verses. Mark the contrast! The people no longer gave tithes; the house of the Lord was desecrated, and the Levites had forsaken their sacred office, and 'fed every one to his own field.' 'And now,' said the preacher, 'we will turn to the new dispensation.' Open at the 23rd of Matthew and read the 23rd verse: 'These ought ye to have done, and not to leave the other undone, are our blessed Saviour's words to the Scribes and Pharisees. Ye do well to pay tithes—'is it your duty—but ye ought also to do judgment, mercy, and faith. Now turn to Luke 11: 42. 'Woe unto you Pharisees, for ye tithe . . . all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone.' Read Luke 3: 7, 12. 'Bring forth fruits worthy of repentance,' repeated the preacher. John the Baptist was a connecting link between the Jewish and the Gospel dispensations, and he spoke as he was moved by the Spirit of God. 'Now also is the axe laid at the root of the tree.' What tree? It was nothing less than the tree—the root—of self and selfishness! What this good fruit is, he tells us in the 11th verse: 'He that hath two coats, let him impart to him that hath none; and he that hath meat (food), let him do likewise. Where now remains the tenth?' he exclaimed. "Under the new dispensation, not one-tenth merely, but one half is required! [At this announcement there was an evident sensation in the audience; many a face lighted up with a smile, as the electric current shot through the assembly.] The preacher continued: 'Read now the 6th of Luke, 38th verse, 'Give and it shall be given unto you.' Give, and you shall have the where-

withal to give! Shut your hand and your heart, and you shut the windows of heaven; you keep back the blessing of God. See what Christ says in Luke 12: 34, 'Sift that ye have and give alms,' &c., which means—consider yourselves as stewards of God's grace on earth; seeking your inheritance in the world to come. You are to set light store by your earthly possessions, and lay up treasure in heaven. Now read Luke 14: 33. Slowly and solemnly the preacher repeated the words of the Master—'So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' Ah, my brethren, it is not merely a tenth, or even a half of our worldly possessions that Christ claims, it is our all! Think upon the meaning of those words. It is thus He speaks to you: 'If you wish to be my disciple, you must cost the cost! You cannot serve two masters. You must give up everything that the children of this world seek after. You must hold yourselves aloof from your earthly possessions (the Armenian version of the text quoted from Luke 14: 33) holding to them loosely, setting your affections on things above. Your comfort, your honor, ease, your very life, you must esteem as 'no' in comparison with my service. And in thus losing all, you will find all, and that for ever.'"

"Open your Bibles at Matthew 19: 29, and Mark 10: 29; and the glorious promise to those who truly forsake all for Christ and his cause. 'See,' exclaimed Hohannes, after solemnly repeating the passage, 'see how rich the reward! A hundred fold in this life, and life everlasting beside! Now open at Luke 19th, read from the 2nd to the 10th verse. Note the words of Zaccheus: 'The half of my goods I give to the poor'—and mark the answer of our Saviour. But what say you, is salvation to be bought with money? We all know that it is 'without money and without price.' Why then this blessing upon Zaccheus? 'Because,' answered one of the congregation, 'the giving was the fruit of his faith.' 'Yes,' rejoined the preacher, 'Zaccheus brought forth fruit worthy of true repentance, and immediately received the promised blessing.'"

"Now let me tell you a story. When I was in the class in sermonizing in the seminary, our teacher was very anxious that we who were soon to go forth as preachers, and perhaps become pastors, should work upon right principles; and he often talked to us of our duty as leaders, to teach the people to do for themselves. He sometimes told us of places where much money (of the Board) had been expended by missionaries, and little real good accomplished, because the people had not been taught to give for Christ's cause. 'In one little village,' he said, '40,000 piasters of the Board's money was spent, the people giving only 50 piasters during thirteen years! And the work in that place amounts to nothing to-day, in consequence of this unwise course.'"

"It so happened, that when my course of study was finished, I was appointed to that village. It was the last place I should have chosen. I had no desire to go to that field, but God had so ordered, and I went. The missionaries told me that my wages would be about 1,500 piasters per year (\$800—the piaster was about four cents) of which the people were to raise 600; and before I left, one of them took me aside, and counseled me to make it as easy for the people as possible, by eating at their houses, etc., because it would come hard to them at first to do so much. Soon after I went there, a neighboring pastor came over to the village, and we held a meeting with the brethren. We talked about my support, and it seemed that they had, with much difficulty, subscribed 500 piasters per year. I told them the missionaries had said they would raise 600. 'Never!' they exclaimed, 'we cannot raise another para!' And pastor M. said it was impossible—they were too poor. 'Where then shall I get my other hundred?' I asked. 'We will help you from our places,' he answered.

"But my mind was not at rest. That night I thought much on the subject. I said to myself—'Suppose the American Board should some day withdraw its support from this and other feeble churches, what will become of them?' 'And I prayed: 'O, Thou who knowest all things, and with whom are all plans, show thy ignorant servant how the kingdom can best be established in this land.' And it seemed to me that a voice said in my soul, 'It can be done, by giving one in every ten! Who I thought it over, it occurred to me to test it first in my own case. One-tenth of my 1,500 piaster year, would be 150 piasters. 'No!' I said, 'I can't give as much as that; I should suffer for it.' But when I came to take it out of every month's allowance, it did not seem so much. 'One-tenth of my 125 piaster month was 12 1/2 piasters; I can do it,' I said, 'and I will, even if I do have to pinch a little!' (Hohannes has no family to support.) It happened that the pastor—visited us about that time, and I laid the subject before him. 'It can be done,' he said, 'and it must be. I will give a tenth of my salary.' And so said preacher—, who also came over. 'Well, then,' I said, 'do you think it will do for me to lay it before the brethren?' 'Yes,' they replied, 'it is the best thing you can do.' So I prepared myself and preached to the people on the next Sabbath. The Lord blessed his own word. They accepted it, and came together to be 'written' for their tithes. When we made a rough estimate, it appeared that their tithes would amount to more than my entire salary! 'Why, how is this?' they all said; 'it was so hard before, but now it comes very easy and is truly pleasant.'"

"Now, to show you how God blessed that little flock, I will mention one case. There was one of the brethren who had a vegetable garden, which the Turkish officials, in writing down the taxes, had estimated at 900 piasters (for the year's produce), taxing him 90 piasters. Others said it was too much; it would not produce that amount. But mark the fulfillment of the promise in Malachi 3: 16. That brother sold 3,000 piasters' worth of vegetables, besides what was eaten by a household of 32 persons, and given away—amounting to full 3,000 more. Others were also blessed, and all acknowledged that they had never known a year of such prosperity. The people not only supported their preacher and school-teacher, but also paid over 2,000 piasters for other purposes. The preacher was about to close his discourse, when a member of the congregation rose, and asked permission to say a few words. 'I have learned,' he said, 'from one of the missionaries another truth which has great weight in this giving of one-tenth of our income to the Lord. Under the old dispensation, the Jews were only

required to care for their own nation, but under the new dispensation the command is, 'Go ye into all the world and preach the Gospel to every creature.' Therefore a tenth is not enough for Christians to give.' To this the preacher responded: 'A tenth is the very least; that a disciple of Christ can give. Over and above that, he should give as God prospers him.' 'And now,' he added, 'let us seek the aid of the Holy Spirit, that we, and all our offerings, may find acceptance before God.'"

To the foregoing account Miss West adds: 'It is difficult to do justice to a scene and a sermon so unique. When that sightless man was led up into the pulpit, his appearance was anything but attractive. He looked rough and uncared for; quite inferior in person. But he had a message from the Lord of hosts, and well did God deliver it; reminding one of the words: 'God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and of things which are despised, hath God chosen,' etc.

"It was worth much to see and hear one who had been so evidently taught of the Spirit, and made the honored instrument of laying a new foundation stone for the building of Christ's church throughout the world! For the new ray of light that dawned in the obscure village of Armenia, two years since, has begun to radiate from many distant points, and we believe that it will solve the problem of the support of Christian institutions in all lands, and hasten the day when the earth shall be filled with the glory of God. Well may every worker in foreign lands say with Jesus: 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.'—*Missionary Herald*.

### THE INTERRUPTED SERMON.

One evening I was chatting with my friend, the minister, in his study. My attention was turned to a beautifully embroidered text, which was suspended on the wall. It was the passage in 1 Peter 2: 24, 25: 'All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever.'"

"What an exquisite piece of needle-work this is!" I said. "It is quite wonderful!" "It is," he answered; "but more wonderful still were the remarkable leadings of God of which this picture is a remembrance." "Really?" I rejoined. "And would it be indiscreet—"

"O, shall be delighted to tell you the story," he interrupted kindly. "It takes us back some twenty-five years, when I was a young preacher. I think I am justified in saying that I tried to preach the Gospel to the best of my knowledge but I must add that my knowledge was sadly limited. I thought that to be useful I ought about all things to exercise myself in the rhetorical art and in the elegant forms of eloquence. Now certainly nobody will assert that rhetoric and eloquence are arts which a preacher of the Gospel should neglect—Robert Hall, for instance, was no less a preacher of the truth because he clothed his thoughts in oratorical language; but I overdid the thing. As my vanity was well pleased when I saw numbers, and especially of the higher and wealthier class, attracted to me by the beauty of my style and the power of my eloquence, I selected those subjects which afforded most scope for display; and devoted almost all my time during the week to my sermons, which, after having been carefully planned and polished, were word for word committed to memory. The consequence was that the contents of my sermons became very poor and shallow; and the plain truths of the Gospel which speak of sin, of righteousness, and of judgment, if introduced at all, were all but buried under the artificial flowers of oratory."

"My dear," my good wife would sometimes say, 'I am afraid you are making more admirers of yourself than followers of Jesus.' 'How so, dear?' I would ask testily; 'didn't you like my sermon this morning?' 'Well,' the answer would be, 'I cannot but say that you preached beautifully, and that all you said was quite true so far as it went; but there are many other precious and important truths which you seldom or never preach about, and which yet we are greatly in need of.'"

"And so she would often in her closet commit the matter to God, and pray him to teach me to lead those who are dead in trespasses and sins to a living, loving, and life-giving Christ. "It pleased the Lord to hear that prayer of my excellent wife. One Sunday morning I preached as usual to a crowded congregation, chiefly composed of the principal inhabitants of the neighborhood. I was just then engaged in giving my audience a picturesque description of a sunset on the Sea of Galilee, when all on a sudden, owing to the close atmosphere, a little girl fell into a fainting fit. The disturbance which it created, though only short and comparatively insignificant, yet so much put me out that I became altogether confused. The rest of my sermon all at once vanished from my memory. I could not possibly recollect one word of it. In my perplexity I cried to God for help. While looking down on my Bible, which was lying open before me, my eye fell upon the text of Peter which you see yonder suspended on the wall. Yielding, as it were, to an instinctive impulse, I read it to my hearers, and began to preach from it, an improvised sermon just as it came up in my heart. And here having lost my oratorical flower-basket, I could not help laying bare the truths of God's word in all their simplicity and startling reality. Connecting the text with my previous description, I called the glory of man a setting sun, but which was never to rise again. I spoke of the utter vanity of everything human of the certainty of the destruction of this world, and of our everlasting condemnation if we were to die in the midst of our sins. In a word, I 'denuded' not to declare to them all the counsel of God; proclaiming death and destruction as it is in Jesus, in Adam, in life and salvation as it is in Jesus."

"On walking home after service, my wife almost wept for joy. Never in her life, she said, had she heard such a heart-searching sermon. But I was in almost desponding mood of mind, and quite ashamed of myself, for the people must have noticed my confusion,' I said; 'and what a gossip will it be all over the place that the minister broke down in the middle of his sermon! Surely,' I added, 'this was the worst sermon ever preached from a pulpit.'"

"We had scarcely got home, however, when a lady desired to speak to me. The impression which her appearance made upon me was not very agreeable. She was gaudily dressed, and carried a flourish of trinkets, lace, and finery about her which created a most unfavorable impression. 'Sir,' she said, while her lip quivered, 'could you permit me to speak to you in confidence?'"

"Certainly, ma'am."

"I am a lost woman," she said, while tears burst from her eyes; 'but you, sir, can perhaps tell me whether there is still salvation for me who have so long lived a careless life.'"

"She then briefly told me her history. She was a person held in high esteem in the society in which she moved. But she was living without God and without Christ in the world, and entirely given up to pleasure and love of dress display. Church or chapel she seldom or never visited. The places which she frequented were the theatre and the ball-room. But on this Sunday morning, having gone out for a walk, her attention was struck by the singing which reached her ears from my chapel. The thought occurred to her that she might as well step in and sit down among the congregation. But here she found that she had come just in time to learn what the glory of God was. My sermon went like a two-edged sword through her heart. She saw that with all her beauty she was but a withering flower, dead, lost, helpless, and hopeless. And she now besought me to tell her more about that Saviour whom I had spoken of as the only one who was able to save from ruin."

"I need not tell you," my friend continued, "how gladly I told her of Christ. Her eyes were opened to the glory of his sin-atoning love as well as to the beauty of his holiness. It was not long before she became a member of my Church, and on that occasion she presented me with this picture."

"And what became of your sermon?" I asked anxiously.

"Well," he answered with a smile, "the Lord had taught me this great lesson, which I hope I have never forgotten since; namely, that oratory, rhetoric, etc., may be excellent things in a pulpit, but that without the eloquence of the Holy Spirit, which tells us of the love of Him who died for our sins, they will never lead a lost sinner to the fold of the only Good Shepherd."

### A BRIGHTER DAY TO SPAIN.

BY WILLIAM CULLEN BRYANT.

The following verses were written in October of the year 1867, about a twelve-month before the overthrow of the reign of the Bourbons in Spain, and were published about the same time. One part of the prediction they contain has been fulfilled—the downfall of the late tyrannical government—and it remains to see whether an era of rational liberty and enlightened legislation will succeed it.—*New York Evening Post*.

Harness the impatient years,  
O Time! and yoke them to the imperial car;  
For, through a mist of tears,  
The brighter day appears,  
Whose early blushes tinge the hills afar.

A brighter day for thee,  
O realm! whose glorious fields are spread between  
The dark, blue Midland Sea  
And that immensity  
Of Western waters which once hailed thee queen!

The fiery couriers fling  
Their necks aloft and snuff the morning wind,  
Till the fleet moments bring  
The expected sight to spring  
Along their path, and leave glooms behind.

Yoke them, and yield the reins  
To Spain, and lead her to the lofty seat;  
But ere she mount, the chains  
Whose cruel strength constrains  
Her limbs must fall in fragments at her feet.

A tyrant brood have wound  
About her helpless limbs the steely braid,  
And toward a gulf profound  
They drag her, gagged and bound,  
Down among dead men's bones, and frost and shade.

O Spain! thou wert of yore  
The wonder of the realm; in prouder years  
Thy haughty forehead wore  
What it shall wear no more,  
The diadem of both the hemispheres.

To thee, the ancient deep  
Revealed his pleasant, undiscovered lands;  
From mines where jewels sleep,  
Richest plain and vine-clad steep,  
Earth's richest spoil was offered to thy hands.

Yet thou, when land and sea  
Sent thee their tribute with each rolling wave;  
And kingdoms crouched to thee,  
Wert false to Liberty,  
And therefore art thou now a shackled slave.

Wilt thou not, yet again,  
Put forth the sleeping strength that in thee lies,  
And snap the shameful chain,  
And force that tyrant train  
To flee before the anger in thine eyes?

Then shall the harness years  
Sweep onward with thee to that glorious height,  
Which even now appears,  
Bright through the mist of tears,  
The dwelling-place of Liberty and Light.

The Tower of Babel, on which late accounts announce that a cross was recently placed by a missionary consists now of only two of the eight stories formerly erected. The remains are, however, visible from a great distance. Each side of the two quadrangular basis measures two hundred yards in length, and the bricks of which it is composed are of the purest white clay, with a very slight brownish tint, which in the sun as it shines a wonderfully rich hue scarcely to be imitated by the painter. The bricks before being baked were covered with characters traced most surely with the hand in a clear and regular style. The bitumen which served for cement was derived from a fountain which still exists near the tower, and which flows with such abundance that it soon forms a stream, and would invade the neighbouring river did not the natives, from time to time, set fire to the stream of bitumen, and then wait quietly until the flames cease for want of aliment.—*Paris Galignani*.

### THE DEVIL'S CASTAWAY.

It happened one Saturday morning that some ladies paid a visit to Lady Huntington; of whom she inquired, during the course of conversation, if they had ever heard Mr. Whitefield preach. On their answering "they had not," she informed them where he was to preach on the ensuing evening, and advised them to repair thither. They did so, and on Monday morning Lady H. asked them how they liked Mr. Whitefield? "Oh! not at all!" was the prompt reply. Of all the preachers we ever heard he is the most strange and unaccountable. Among other preposterous things—would your ladyship believe it?—he declared that Jesus Christ was so willing to receive sinners, that he did not object to receive even the devil's castaways. Now, my lady did you ever hear of such a thing since you were born?"

"There is something, I acknowledge," said Lady Huntington, "a little singular in the invitation, and I do not recollect to have ever met with it before; but as Mr. Whitefield is below in the parlour, we will have him up, and let him answer for himself."

He was accordingly called, and on entering the drawing room, Lady H. thus addressed him: "Mr. Whitefield, these ladies have been preferring a very heavy charge against you; and I thought, best that you should come up and defend yourself. They say that in your sermon last evening, speaking of the willingness of Jesus Christ to receive sinners, you expressed yourself in the following terms:—'So ready is Christ to receive sinners who come to Him, that He is ready to receive the devil's castaways.'"

"To this he replied, 'I certainly, my lady, must plead guilty to the charge; whether I did right or otherwise you shall judge from the following circumstance. I did your ladyship notice about half-an-hour ago, a very modest single rap at the door? It was given by a very poor, miserable-looking, aged female, who requested to speak with me. I desired her to be shown into the parlour, when she accosted me in the following manner:—'I believe, sir, you preached last evening at such a chapel?' 'Yes, I did.' 'Ah, sir, I was accidentally passing the door of that chapel, and hearing the voice of some one preaching, I did what I have never been in the habit of doing, I went in; and one of the first things I heard you say was, that Jesus Christ was so willing to receive sinners, that he did not object to receive the devil's castaways. Now, sir, I have been on the town for many years, and am so worn out in his service, that I think I may with truth be called one of the devil's castaways. Do you think, sir, that Jesus Christ would receive me? I assured her that there was no doubt of it, if she was but willing to go to Him.'"

"Such was Whitefield's ready and homely reply, to which no answer could be made. It is only necessary to add, respecting the poor, inquiring castaway, that she gave every evidence of being received indeed, by becoming a penitent, lowly, and devoted Christian."

### HOW TO BE MISERABLE.

Sit by the window and look over the way at your neighbor's excellent mansion, which he has recently built and paid for, and fitted out.

"Oh! that I were such a man!" Get angry with your neighbor, and think you have not a friend in the world. Shed a tear or two, and take a walk in the burial ground, continually saying to yourself: "When shall I be buried here?"

Sign a note for a friend, and never forget your kindness, and every hour in the day whisper to yourself: "I wonder if he will ever pay that note?"

Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine until you have put your neighbor to a great deal of trouble. Put confidence in nobody, and believe every man you trade with to be a rogue.

Never accommodate if you can possibly help it. Never visit the sick and afflicted, and never give a farthing to assist the poor.

Buy as cheap as you can and screw down to the lowest mill. Grind the faces and hearts of the unfortunate.

Brood over your misfortunes, your lack of talents, and believe that at no distant day you will come to want. Let the work-house be ever in your mind, with all the horrors of distress and poverty.

Follow these recipes strictly, and you will be miserable to your heart's content—if we may so speak—sick at heart and at variance with the world. Nothing will cheer or encourage you, nothing will throw a gleam of sunshine or a ray of warmth into your heart.

LATE IN CHURCH.—Church-goers who have a regard for the feelings of others, and of respect to Him whom they assemble to worship, will never be late in entering the house of God. They will be in their seats a few moments before the exercises commence, so that they may be prepared to take part with calmness and devotion in the services of the occasion. There are others, however, and their number is not so small as it should be, who are habitually late in church. They arrive a few minutes after the exercises are commenced, and proceed up the aisle to their seats. The attention of the audience is called off, and the clergyman is interrupted in his duties until the tardy comers have settled themselves in their pews. There is, in nine cases out of ten, to necessity for such a want of punctuality. A little forethought and exertion will prevent it. It is a good deal easier for people always to be in time, than to be tardy. There are some so uncharitable as to insinuate that the late-comers to church are such intentionally—arriving just after the proceedings have commenced—for the express purpose of attracting the attention of the people to themselves and their finery. Now, we cannot believe that vanity will lead anybody into such a violation of good manners as this, although we must admit that appearances sometime are in favor of the truth of the insinuation. The only way to avoid the appearance of evil, is to be always early in church.

We must find in the Rock of Ages the refuge for our last hour. We must cast our sins on Jesus, give our hearts to him, and rest all our load of guilt on him who gave his life for the people when all earthly help fails. Christ Jesus will be our refuge, and we shall be able to say, "I have no fear; Jesus died for me."