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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THOMAS LOGAN,

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The Intelligencer.

"MIRACULOUS" VISITATION.

We have been looking for a miracle in Rome. We have wondered that the Pope does not go at the old business, and get up a few miracles about these times, to establish his claim to the throne of the Cæsars. It would be certainly more in keeping with a pretended Vicar of Christ, to work a miracle or two, than to be sending all over the world for help. But we now hear that a remarkable vision has appeared to him in the Vatican. A day or two ago he was sitting alone, when he suddenly perceived at his side a veiled lady, who, as he looked up, sank on her knees and presented him with a casket of gold. Astonished that any one could come into the saloon unannounced, the Holy Father waited for an explanation; but the mysterious stranger said merely, "Pray and hope," and, before the Pope recovered from his surprise, left the saloon by the great door. The Holy Father instantly summoned Monsignor Ricci, the keeper of the chambers, and inquired why the lady had not been announced. It was now Monsignor Ricci's turn to be astonished, and he declared that no lady had been there. "Not only has there been one here, but she has presented me with this," replied the Pope, holding up the casket. The casket was opened, and the Holy Father drew from it an ivory crucifix of exquisite workmanship. The incident was probably got up by the Jesuits to sustain his religious exaltation, and at the same time produce an effect on his adherents.

This explanation is made by the correspondent of a London paper, to whom we are indebted for the fact. It is not satisfactory.

If a lady, with or without a veil, should come into our office, kneel down before us, and present us with a casket of gold, we should regard it as a miracle or as something very remarkable. We should like to see it done.

RISE HIGHER.

The following beautiful thought is taken from the *Plymouth Pulpit*:—"When birds are flying over, and the fowler lies in wait for them, if they fly low, at every discharge of the fowler's gun some are wounded, and some, swerving sideways, plunge into the thicket and hide themselves. But you will find that immediately after the first discharge of the gun the flock rise and fly higher. And not many times has the plunging shot thinned their number, before they take so high a level that it is in vain that the fowler aims at them, because they are above the reach of the shot. When trouble comes upon you, fly higher. And if they will strike you, fly still higher. And by and by you will rise so high in the spiritual life, that your affections will be set on things so entirely above, that those troubles will not be able to touch you. So long as the shot strike you, so long hear the word of God saying to you, 'Rise higher.'"

WHERE IS YOUR PLACE

BY REV. THEODORE L. CUYLER.

A place for every man, and every man in his place! This motto is as good for Christ's church, as it was for the army during the war. But what *is* every Christian's right place?

We answer that it is the one for which God made him, and for which the Holy Spirit converted him. To mistake it is a sad blunder; to desert it is a disgrace. The Bible acknowledges that God made His servants for some especial "niche;" for it says, "having then gifts *differing* according to the grace that is given us, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." The principle here laid down is that every man or woman who loves Jesus should select, and should fill that post of duty for which his or her gifts have fitted them. But "let no man *neglect* the gift that is in him."

Some men—like Spurgeon and Newman Hall and Bishop Simpson—were created for the pulpit. God gave them clear heads, warm hearts, strong lungs and eloquent tongues, and a hunger for saving souls. To possess such gifts is a clear call to the ministry. And thousands of humbler preachers who cannot attract Spurgeon's crowds, are yet as clearly called to the ministry of the Word as the London Boanerges was himself. But the vain-glorious creature who cannot attract an audience except by sensational "clap-trap," or by Barnum-ish advertisements, was certainly never called of God to the sacred ministry. He may *draw* auditors; but he commonly draws them *away* from places where they would be more profited.

Suppose a man or woman feel—after deep prayer and self-examination—that God has not called them to the pulpit; what then? Must they be silent? Are all the *speaking* gifts of the pious lawyer, or doctor, or merchant, or mechanic, to run to waste? No, verily! Let such proclaim the glad tidings of Christ, and the story of their own Christian experience in the prayer-meeting, or the mission-school, or the cottage conference meeting, or wherever they can find souls to plead with. How successfully this lay-labor may be made, let such men as Harlan Page and Richard Weaver and George H. Stuart and D. L. Moody and Uncle Johnny Vassar bear witness. Let the powerful lay-preaching heard every day in "Fulton street" answer. Some of the best discourses I have ever heard were but five or ten minutes long, and were delivered in my own prayer-meeting. Christian *lawyers* ought to do more of this tongue-work. As a class they are too silent in our meetings and Sunday-schools. God is opening a wide field for laymen to act on "picket-duty" and as skirmishers and sharp-shooters in the spiritual warfare.

What our churches most need (next to the baptism of the Holy Ghost) is the *development of all the members*. So much is thrown upon the ministry that some of us can hardly catch a spare hour for our own family and fireside. The Spurgeons and John Halls and Guthries are being ground to death by overwork. A city pastor is often expected to prepare three sermons or lectures, to visit the flock, to see the sick, to bury the dead, and to act on a dozen committees, and to make two or three speeches all in a single week! The church becomes Dr. Tyng's church, or Mr. Beecher's church, or Dr. Crosby's church, or some other *man's* church—instead of being the *people's church*, with some gifted man as its overseer and pastor.

Now I love to work exceedingly; but not one whit more than I love to see my congregation work. And no man in my flock has any more right to turn his spiritual work over upon me than he has a right to send me to market for him, or to cook or eat his dinner for him. He *needs his work* as much as I need mine. In revival times the whole church is alive and busy. But where and when did the Master ever give a "*furlough*" to three-fourths of our people to quit the ranks just as soon as a revival campaign is over?

A Christian who is keen for work will soon find his place. If he is "apt to teach," he or she will soon gather the Sabbath-school class, and will be there, Bible in hand, every Sunday, even though the rain is spattering on the pavements. Commend me to the teacher who wears a "water-proof," and always consults *conscience* sooner than the barometer!

Whoever has the gift of song should join God's great choir, and sing at *every* religious service. The owner of a good voice must give account for that voice at the day of judgment. We never shall have genuine congregational singing until every redeemed child of Christ *sings from duty*, and consecrates the gift of music to the Lord. Those who expect to sing in heaven had better *practice here*.

Tract distribution is going too much out of fashion. It is a blessed and heaven-honored agency for doing good. Every one who has some spare time and a tongue and a little pious *tact*, can go out with a bundle of tracts to the abodes of ignorance and irreligion.

Those who cannot exhort, or teach in a Sunday-school, or distribute tracts, can at least *live for Jesus* at home, and come and *join* in the prayers of the prayer-meeting. The oldest, the timidest, the least gifted, can do surely as much as this. Every one, too, can *give something* when the contribution box is passed. The gift of a "cup of cold water" in Christ's name has its reward. *Every one whom Jesus saves* has a place assigned to them in the vineyard. An idle Christian is a monster!

Friend! have you found your place?—*Christian at Work.*

Mr. Fuller, a Methodist preacher, found it necessary to eke out a scanty living by selling books. He called on a lady in a parish where he once labored. As he announced his errand, the lady expressed her horror and suprise. "What! Mr. Fuller, I thought you labored for souls, and not for money." Fuller replied: "A minister cannot live on souls, and if he could, he'd soon depopulate such a region as this."

HINDRANCES IN THE WAY OF A REVIVAL OF RELIGION.

BY J. K. D.

A Church of Christ is an assembly of baptized believers, who meet together in one place, on the first day of the week, for the purpose of attending to the ordinances of Christ. In such an assembly Christ has promised to be present. To such an assembly, called the body of Christ, the Spirit gives those gifts, which fit the members of the body to fill their places and peform their several functions for the well-being of the body. But such an institution called the Church is not only instituted for the edification of believers, but for the extension of the cause of Christ. For this purpose every member ought to be a light; but they must let their light shine, for if it be covered it will be of no use to those who are in darkness. Every member has that knowledge of salvation which, if made known and believed, will save a soul from death. But then it must be made known. Sinners must be spoken with about their souls. Husbands should labor with their wives, and wives with their husbands; parents with children, and children with parents; neighbors with neighbors, and friends with friends; with a desire for their souls' salvation. In fact, every Christian ought to be a home-missionary, and every church a home-missionary society. He is not a Christian at all who cannot in some way tell a friend or neighbor what the Lord has done for his soul, or what he knows of the great salvation. Where this is not done, how can a revival of religion be expected, when men and women in churches, who profess to love Christ, can see wives, husbands, parents, children, and neighbors perishing; and yet, though living under the same roof and on the most friendly terms, never speak a word to them about their souls. How can people expect sinners to value that which they, their own friends, do not seem to value? It is a mistaken idea for church members to think that if they give some of their means which they can spare, without hurting them, for the support of those who publicly preach the gospel, that they do all that is required. Those who act in this wise might as well keep their money, for while the preacher is seeking to draw men to Christ, they, by their coldness, worldliness, and indifference, are driving them back. In this way they paralyze the efforts of the pulpit and strengthen the natural prejudice of the ungodly against Divine things, and yet wonder how it is they have no revival in the Church.

The irregular attendance on the part of many church members, on the preaching of the gospel, is a hindrance in the way of a revival. Whatever people hold to be most dear, or look upon as most valuable, these are generally the things they love most and seek after. Now if we, by this rule, judge of the attachment of many church members to the gospel and the assembly of God's people, we must come to the conclusion that it is very weak. Now supposing that such persons have unconverted children—as they often have—how is it possible that they can ever leave the impression on their minds, or the minds of ungodly neighbors that the gospel is an important thing, or that they should go to hear it? It is true that they may say that they pay the minister to look after children. But here again they pay in vain, for they destroy the effects of any effort he may put forth, and discourage him besides. Instead of recommending the gospel by the love they show for the Lord's house, they rather denounce it. Do they wonder that their neighbors keep away—that so little good is done? The wonder is that they go at all, when those who profess to believe it and love it, pay it so little respect. Such professors show where their treasure is, when their conduct in regard to the world is considered. There they are sincere and diligent. There all is activity, their heart is in the matter, their treasure is there. But when the Lord's day comes, a convenient sickness, or the state of the weather, or the visit of a friend, keeps them at home. Instead of being as religious as possible, they seem to try and do with as little as they can, and meet with their brethren no oftener, than what will enable them to keep their place in the church. As for a prayer-meeting or church-meeting they do not seem to know that such things are in existence; or if they do, they cannot afford one hour in a week to attend such meetings. Such conduct leaves the painful impression that religion is with them, what it was with some of old, who said, "It is vain to serve the Lord; and what profit is it that we have kept His ordinances?"—Malachi iii. 14. How true it is, that where the treasure is, there the heart will be also.

Another hindrance to a revival of religion is, when a number of the members of a church neglect to do their part in the edifying of the body by the exercising of their gifts, or refusing to do their share in bearing the temporal burdens. For a church composed of a number of members to feel so little interest in the cause, as to leave to a few members the responsibility of keeping up the prayer-meeting, the church-meeting, and bearing the temporal burdens, is not only unscriptural, but unjust. In that case, the few do the praying, the discipline, and a large part of the paying of the many. Under such circumstances, how can there be a revival? In some churches the cause would sink altogether, were it not for a few faithful souls who hold on to a sinking cause. Sinking, not because of enemies without, but from the indifference of pretended friends within. Such are they who speak of the church as your church, your chapel, your prayer meeting, as if they themselves were not members, but only occasional visitors, who come to see what is doing or to take the privilege of finding fault with the plans of the working few; especially if asked to assist. Such a state of things must be removed. Prayer, with a turning to the Lord, with a confessing and forsaking of sin, must precede a revival.

Good works are not the cause, but the fruit of justification. The tree maketh the apple, but not the apple the tree.

THE TRUE IDEA OF WEALTH.

Some fanatics seem to regard the possession of wealth as an evidence of sinfulness, though we dare say not one of them would pass by a nugget of gold on the highway without picking it up. In their estimation, all rich men totally lack the qualities essential to true Christian character, and must inevitably be assigned to a place with the vilest. True, the Bible warns us against the deceitfulness of riches, and plainly tells us of the difficulties in the way to heaven which are peculiar to the possessors of wealth; but it nowhere teaches that it is impossible for a rich man to be saved. On the other hand, it tells us of a salvation which is for all. Christ died for the rich as well as for the poor, and though many who are rich reject Christ, some of them receive him gladly. Joseph of Arimathea was a rich Christian, and there are some such now to bless the Church and the world; men who, in their daily life, show that the blandishments of wealth have not shut their eyes to its true character, nor hardened their hearts against their suffering fellow-men.

It must be confessed, however, that the general tendency of opinion runs to an extreme the opposite of that here referred to. With many, wealth is the standard by which the position of men is to be measured. It is regarded as a mark of respectability to be rich. "Respectable people," "good society," "first families," are too often terms that are applied to the rich and denied to the poor. We sometimes hear and read of people who are "poor but respectable," as though it were wonderful to find the two qualifications combined in the same character—rich and respectable more naturally going together. We also find wealth regarded as an evidence of prosperity. A man is said to be prosperous, "getting along in the world," because he is getting rich. How he gets rich is a question which, to the unthinking, has nothing to do with his prosperity. This popular notion of wealth has woven itself into our very language—the world, by common consent, seeming to bow to wealth as a sign of worth. A man's honor, integrity, virtue, piety, do not seem, in popular estimation, to become so much a part of his character as his money does. We never hear that a man is worth piety or virtue or any other noble attribute, but he is worth money. No wonder then that many seem to regard it as the chief end of their being to "make money," as it is called. There is an inordinate grasping after wealth which is sure sooner or later to make the soul really poor.

Doubtless the desire for property is natural to man. Even the little child wishes to own something, and thinks more of a toy he can call his own than of one which he can only use by sufferance. This propensity is designed by God to make us industrious and frugal, and to cause us to seek after and obtain himself. Wealth is neither to be despised nor desired for itself alone. The circumstances which accompany it and the use which is made of it make it desirable or otherwise. It is not true that "money is the root of all evil," as some have thoughtlessly said, appealing to the Bible for authority, and in so doing misquoting and misinterpreting an instructive passage of Scripture.

We would not have men desist from the lawful pursuit of wealth, but we would have them comprehend the true character of the enterprise in which they are engaged. Riches bring an increase of responsibility which cannot be transferred to another. The faculty to acquire money, which is given to some, while denied to others, is a talent, and is subject to the same laws which regulate the possession of other talents. Some men have a gift of public speaking; this gift they are to use only for the promotion of the right, whether in the pulpit, the forum, or at the bar. In like manner, others have the gift of money-making. Everything they touch seems to turn into gold. God has bestowed this gift on them that they might bless the world. If they employ it merely to hoard money, or to squander on themselves, they are recreant to a most sacred trust, and must account to God.

There are some wealthy Christians who seem to understand their true duty in this matter. They make good use of the wealth which God gives them. There are shining examples among the living and departed, men who have made the world better by their presence. There are some men who might be named who could, if they chose, retire from the cares of business with a competence for the remainder of their days, but who prefer to continue in their toil, that they may have money to give away. This assertion will probably provoke a smile and a sneer from some who are selfish and know not the luxury of doing good; it is nevertheless true, and we hope that the influence of such glorious examples may spread like a contagion among the rich men of the Church. There is abundance of money in the Church to meet all demands on its treasury, but there are many rich men among us who seldom relax their purse-strings at the call of duty. As intelligent and conscientious views of duty spread, it is to be hoped that the number of these will be diminished to the corresponding increase of those who spend their wealth for usefulness.—*Methodist.*

PREPARATION FOR THE PEW.

We hear a great deal about preparation for the pulpit—a most important theme, as all must admit; we purpose to say a few words on an object equally inportant but strangely neglected—that is, preparation for the pew.

Much fault is sometimes found with the pulpit because it does not more deeply interest the occupants of the pews. While we do not regard the pulpit as beyond criticism, and are ready to admit its points of weakness, we must also keep before or readers the fact that the hearers have some responsibility to share with the speaker. It is not right to throw the whole burden of the church service on the preacher. Many go to church as they would go to a lecture or concert. Having paid their money, they have no other care save to get their money's worth. The man in the pulpit is a performer; the men in the pews are spectators or auditors. There is no sympathy between them. They pay pew rent; he receives a salary. Now, let him so conduct the service as to keep him awake and attentive. If he succeed in this he is considered popular, and attractive; if he fail, he must take the consequences of his failure; sleepy hearers, slim congregation, and change of parish.

We protest against throwing such a burden as this on the pulpit. Men of real talent have before now utterly failed because, from the start, they have felt the pressure of a listless audience—an audience assembled not to be instructed, but to be interested. We admit the impossibility of instructing a congregation which is not interested; but what we object to its requiring a preacher to do a work for the people which they ought to do for themselves. We speak now especially of the religious part of a congregation when we say that they ought to be interested in the service of God's house before they go there, and not go with the weight of worldly care on their hearts, expecting the preacher to throw it off before he begins his sermon. As a rule, ministers are not men of such magic eloquence that they can do this; and we think this fact an evidence that the head of the Church did not intend them to do it. If this had been the design of Christ in calling them to the ministry, he would have given all of them this power, whereas a few possess it. Now and then we find a man of rare gifts who will interest the most listless audience, like, the celebrated Scottish preacher of whom it is said that you could not go to sleep while he preached, but one might easily pick your pocket.

While a few men of unusually strong natures can compel the attention of their audience there are many men of genuine talent and piety who must have the sympathy and interest of their hearers in order to succeed. If the religious portion of the congregation are interested, as they ought to be, from the commencement of service, the preacher will feel the power of this fact, and it will not be long before even the careless of the congregation will give heed to the sermon.

One of the best means of preparation for the pew is to be found in meditation and prayer before going to church. We all of us carry too much of the world with us to God's house. How can any ordinary preacher succeed when the majority of his congregation come to church burdened in this manner, and look to him to cast the burden off, as though he were a Titan who could go among the pews and lift the mountain-load from every heart?

Miscellany.

During the three years that the Rev. Wayland Hoyt has been pastor of the Strong Place Baptist Church, Brooklyn, there have been two hundred and forty-six additions to the church—one hundred and eighteen by letter and experience, and one hundred and thirty by baptism.

At its annual meeting, Henry Ward Beecher's church reports 1,982 members, of whom 772 are men and 1,210 are women. This is a net increase of 98 over last year. The Plymouth Sunday-school has 1,107 members, with an average attendance of 712, and the Bethel Mission School 960 enrolled members and 726 average attendants. For pew rents there were received $56,000, and $9,846 at the general collections for the church. Besides this, $6,000 were collected for Mr. Everett's church, $1,350 for Mr. Russell's, $1,480 for the poor, and $1,612 in Sabbath-school collections. The Society pays $6,000 for its music.

Among some old papers we find this document, bearing date of the last century. It is an account presented by Jacques Barbon, painter and decorator, for work done in a church:

1. Amending, improving and varnishing the ten commandments,	£3 10
2. Washing the face of Pontius Pilate and putting a ribbon on his hat,	3 6
3. Making a new tail for the cock of St. Peter and straightening his crest,	2 13
4. Remulling the good thief on his cross and making him a new finger,	1 10
5. Substituting the left eye of the angel Gabriel,	6 18
6. Putting carmine on the cheeks of the maid-servant of Caiphas,	4 12
7. Reforming heaven, adding 2 stars to it, gilding the sun and cleaning the moon,	7 14
8. Brightening the flames of purgatory and restoring some souls,	6 16
9. Renewing the fire of Hell, making Lucifer a new tail, mending his left claw, and building some cells for the condemned,	7 10
10. Trimming afresh the tunic of Herod, putting in 2 teeth, and combing his hair,	2 12
11. Mending the trowsers of Annas, and fastening 2 buttons on his waistcoat,	2 5
12. Putting leggings on Tobit, the son, and a new strap on his travelling bag,	2 0
13. Washing the ears of Balaam's ass and shoeing him,	1 10
14. Putting new jewels in Sarah's ears,	1 8
15. Putting another stone in David's sling, enlarging the head of Goliath, and diminishing his legs,	4 5
16. Putting teeth in the jaw-bone of the ass used by Samson,	1 5
17. Tarring Noah's Ark,	6 5
18. Mending the shirt of the Prodigal Son,	3 0
19. Putting a new handle on the water-pot of the Samaritan woman,	1 5

PULPIT LEVITY.—Levity in the pulpit and in God's house seems to have high sanction in our time in some "high places." Some appear to have forgotten that old Book, which says: "Holiness becometh thine house, O Lord, forever!" and which exhorts to the attainment of "grace whereby we may serve God acceptably, with *reverence and godly fear.*" The following, which the *United Presbyterian* quotes from a New York daily, shows how the Rev. Henry Ward Beecher sometimes feeds the hungry souls of his congregation: "Individual responsibility in religious and secular affairs was the theme of the discourse. Roars of laughter attested the powers of the preacher and the joy of the congregation. And when the swagger of the popinjay of Europe was described in pantomime, the enthusiasm was immense. One pious individual encored so loudly and persistently that he had to be squelched by a volley of 'sh's!' Thus passed the Christian Sabbath at the Brooklyn Tabernacle. We cherish the hope that many souls were saved." This last sentence is in that vein of sharp irony for which the secular press evinces no small penchant.

A correspondent of *Zion's Herald*, writing of a revival of the Methodist society at North Rehoboth, Massachusetts, speaks of one lady over seventy-five years old who has gone over three miles after sinners, and brought them to the house of prayers.

THE CONVERSION OF THE WORLD.—Bishop Simpson recently said:

"It was the duty of the Church to bow before God, and ask for the speedy conversion of the world. One great reason why the missionary cause was not more prosperous was because it was not remembered in the closet, at family devotions, and in the great congregation. There ought to be more prayer for this great movement. And then he was of the opinion that the study of religious geography ought to be made a speciality. Then, again, Christians need to have more knowledge of the religious news of the world. People at their breakfast-tables and in the walks of trade talk over the news of battles recorded in the daily press; but when did they speak of the last news of the triumphs that the Cross is making in China, India, Africa, and in other distant parts of the world? Christian people were not binding the great missionary cause close to their hearts, and hence their offerings were not as liberal as they ought to be.

"Notwithstanding that this was so, he (the Bishop) believed that the Church was making steady advancement in this particular, and instanced the fact that, in 1862, in the midst of our great war, the missionary collection of the Church leaped from $250,000 up to $650,000. This increase was brought about because men felt that God was opening the way.

"Although the great centenary movement occurred in 1866, which led the Church to pour out its millions for the payment of church debts, and for the promotion of education, still God had enabled them to hold the missionary standard steadily. It seemed to him the Church was standing on the edge of a line where she was ready to take a forward step, and he heard the voice of God saying: 'Speak unto the people that they go forward.' He had strong faith that this anniversary would inspire them to go forward, calling upon God for help and relying upon the promised gift of the Holy Spirit. In conclusion, the Bishop took a glance at the work which was being accomplished in China, and instanced that the fact that on the names of the appointments of preachers sent out from the Chinese mission would appear the name of one stationed in California. China is sending a missionary over to the United States! (Great applause and laughter.) He eloquently exhorted Christian people to consecrate their means, their children, their prayers, and all they had to the service of God. He invoked God's blessing on the missionary cause, and expressed the hope that the Church would take such a step forward as would bring joy to all the world."

The Roman Catholic Church reports, in its Almanac for 1871, 350 educational institutions in the United States. Of these, only 49 colleges and 111 academies for young ladies report their statistics. But in the 49 colleges mentioned, there are 555 instructors, 248 priests, 7,167 pupils, and 205,000 volumes in their libraries. In the 111 female academies, there are 1,211 instructors, 2,497 sisters, 12,027 pupils, and 64,587 volumes in the libraries. Clearly in this is it seen, female students have not any need for as many books as males: 205,000 books, for a little over 7,000 male pupils, and 64,587 for more than 12,000 females. It is striking, also, how priests and sisters, in addition to the regular instructors, are required to manage these institutions. How long will Protestants patronize them?

One after another, the religious papers of the United States are given their testimony against putting on black as a sign of mourning. The Pittsburg *United Presbyterian* says: "A family will shroud itself in black for years, as an expression of sorrow for one of its dead That one may be in heaven, rejoicing with joy unspeakable, while relatives on earth are moving about in heavy and sombre garments making their lives as gloomy as they can There is no fitness in the thing. It is often a mere mockery of sorrow." It also objects to the practice on the ground of its expense to the poor. Several papers, both religious and secular, have animadverted on the expenses to which the poorer classes are put by the funeral customs of society. In some of the large cities of the Union the expense of carriages, alone, is very great. In any of them the outlay is considerable. It is suggested that those who attend funerals should pay for their own carriages.

PAT'S CONSCIENCE.—After our late civil war was over, one of the Irish volunteers who lived to return from the Southern battle-fields, went to the priest with a mournfully long face and a terrible load of sin on his tender conscience, and began:

"Your riverence, I am so troubled in me conscience, and what shall I do to get even with it?"

"And what's the matter Pat, pray, what have you been doing that's so dreadful? Make a clane breast of it and tell me the whole truth."

"And so I will, your riverence; when I listed in the war, they sint me just where they liked, and I found myself in the service at Fernandina, in Florida: and the naygurs, the nasty haythins they are, had plundered the holy Catholic Church that is there: and one day, I saw in the street a naygur and had on him one of the sacred vistments, your riverence,—a naygur wearing the sacred vistments stolen from the church. I wanted to kill him on the spot, but I was afraid that my duty as a soldier forbid me take vengeance on him; but, by and by the Christianity got the better of me, and I shot him dead."

"That was an awful thing to do, Pat, and I don't wonder you are distressed."

"Och! and its not that's troubling me at all, at all; its *the hole* that I made in sacred vistments! Its that, your riverence, that's weighing on my conscience!!"

The priest imposed a penance suited to the hole, and Pat went away to repair his damages.