THE CHRISTIAN VISITOR,

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THE CHRISTIAN VISITOR, fords an excellent medium for advertising.

ONCE A CURSE BUT NOW A BLESSING.

SERMON DELIVERED ON SUNDAY MORNING, DEC. 6,

(Concluded.)

II. But secondly, here is a gracious promise made that THEY SHALL BE A BLESSING. Dear friends, the true christian is a blessing temporarily in the world. If there were no life to come, yet is a converted man a blessing: since he arrests the judgments of God. Sodom shall stand if there be ten righteous found in it. The world shall last as long as there is salt enough in it to keep it from putrefaction. The world shall not be given up to blackness of darkness forever, so long as there are a few lights still shining in it. As the conducting-rod prevents the dwellings of men from being destroyed by lightning, so believers, in a State or in a town, are its preser vation from the avenging judgments of God. Who will deny, again, that the christian, the true christian, promotes morality—that his godly life settles the foundation of order? Where are the where are the most revolutions? Where is the least of religion? Where has the guillotine fallen with its fatal drop? Where have heads rolled by hundreds in a basket? Where have streams of bloodshed crimsoned the street? Where is there an empire, never safe except as the throne is supported by bayonets? Look across the Channel, and you will see that the absence of religion is the absence of order in the State. It is England's Bible which is the keystone of England's institutions. The flag of old England is nailed to the mast, not so much by her soldiers and sailors, as by the men who love her God, and bring down the blessing upon her continually by prayer. Think you that we should have had a famine in the north, and a stoppage of the mills without riot, if it had not been for the wide-spread of religion among the working men? But the blessed restraints of ho-

he where he may. Does not the christian aid in every good work! He is no christian if he does not. If there be an hospital, does he not delight as much to con-tribute towards the relief of sickness of the body, as for the removal of disease of the soul? If education be needed by the lower classes, who shall be found to teach in the Sunday school, and who will support institutions on the week day more readily than christian men? Anything which is pure and lovely, and of good repute in this world, godliness of believers. No one shall be able to estimate how much the presence of a good man in the State is a preventative as well as a cure. It prevents the breaking out of the more frightful forms of vice, or else drives it into seclusion, and makes it hide its head for very shame. The christian, I believe, is to a nation one of the greatest temporal blessings which God can send

liness and goodness, have produced order and patience. Dear friends, the christian man is the

traest patriot; he is a blessing to his country, be

And as for eternity, truly a christian is a bless-ing there. If his example shall lead men to seek after God—if his words shall teach the sinner his need of a Saviour—shall point him to the cross—shall show him the flowing wounds—oh! if his prayers shall be heard, and the Spirit of God shall descend, and his family shall be converted, and his kinsfolk shall be reclaimed the same of the same o and his kinsfolk shall be reclaimed, then eternity shall know the music of the blessing which he scattered among the sons of men. You cannot bless men forever, in any other way than by yourself being a true follower of Jesus, and then seeking to bring them to a knowledge of the truth. Now, as I said of the ungodly, that every ungodly man is a curse, so will I venture to say that every christian man is a blessing in the de-gree which he is true to his christianity. If he has been moral before, now that he becomes a christian, how that tells upon men like him. How those who would have been undecided are moved to go forth! The force of his former character, excellence and amiability of his deportment en a drunkard and swearer before, this will not hinder him from being a blessing now. His old companions hear of the great change; they in quire how it was wrought; they go with him to the house of God, and they too are brought to Christ. Some of those who have brought more saints to God than others, were once the greatest of sinners. Let no one suppose that because his character has been hitherto very vile, therefore, if converted, he would be of no use; sometimes he will even be of the more use. What would all your old mates say, when they saw you a christian. "There must be something in it," say they, "if drunken Will be saved." "What if wearer should wash his mouth, and should preach God's Word! What if yonder voice should be heard at a prayer meeting, although once so loud in a brothel! Oh, would not men ler, and would not there be many who would been, and say, "we will go with you, for we per-ceive that God has blessed you."

Such a man, even if he has been an infidel.

becomes a blessing now—sometimes most a blessing to those to whom he was most a curse. Now he refutes himself; now his own example becomes the best answer to his former false teaching; now those whom he taught to hate the Lord, will help to adore his sacred person. And if the man has been through and through of a bad spirit, though he hath not openly spoken against the things of meant by it "interested," or even "profited." he hath not openly spoken against the things of God, yet when converted, how serviceable he becomes, for even if he be almost silent, and can say but little, yet, as the bad spirit cozed through him, so now the Spirit of God will shine through him. There shall be a difference about his very face; and the manner of his walk and conversation. to the manner of his walk and conversa-l be such that it will betray him; out of t of him shall flow rivers of living water, multitudes shall drink. No matter, O s, how poor you may be, or how ignor-are, or how little of influence you may u are, or how little of influence you may you are and shall be a blessing, if God gives

The state are any who despise Christ, it is from his example. He has a good word for the state example. He has a good word for the state of the state of his too public discourses, and is amenable to the same and the extreme without any praise of that the poor parson. "I am told, Mr.—

ye, add more than they want—and are taken and the extreme without any praise of the common of the first, to the Giver. Come now, I have shown you that one part of the state of the stoom wen; he speaks of the cross of Christ, to the Giver. Come now, I have shown you that have a peculiar purpose, and to a saving faith. You may put him, be gare such ad sermons, grave you don't pay for the things that you couldn't live without, and I could tell you of many more with asterd. He has a peculiar purpose, to the Giver. Come now, I have shown you that have a peculiar purpose, and the extreme of course without any praise of this toom the first of the state of his too the Giver. Come now, I have shown you that have a peculiar purpose, and the extreme of his toom and the entreaties and threats of his too in many respects, but they are made disconnected with your sermons. Now there is no errons for in many respects, but they are made disconnected with your sermons. Now there is no errons for in many respects, but they are made disconnected with your sermons. Now there is no errons for in many respects, but they are made disconnected with your sermons. Now there is no errons for in many respects, but they are made disconnected with your sermons. Now there is no errons for in many respects, but they are made disconnected with your sermons. Now there is no errons for interest the state of presents do results of the state of presents of respects, but they are made disconnected with your sermons. Now there is no errons for interest the state of presents of respects to the season of his you do not a state of the sould not be centured. It is not interest the propose in the state of the sould not be constant. The sould not the constant is an account. T

chains about the neck of piety, by the excellence

tion, to be more a blessing than we have been, for do remember that if you have been converted,

and are not living consistently with your religion,

you might have been a great one, but do ask the Lord to fill you so full with his grace that you may be like a great cloud of mercy, resting continually over the sons of men, and pouring forth its gracious shower day by day.

III. The third point was, now is ALL THIS TO

BE BROUGHT ABOUT? How is the man that was a

curse to be made a blessing? Can he do it him

self? Rests there a power in human will, that

by the magic of his might, men who were once

drunkard, whoremonger, whoever thou mayest be, "I will save thee, to show what sovereign

grace can do:" "I will save thee and make thee

blessing." But thou sayest, "How then may I

be saved?" Salvation from sin is one, but yet it

s a salvation from sin in two senses from the

guilt of it, and from the power of it. Sinner, cursed of God, and cursing others, all the sin that thou hast done can be blotted out. No matter, though it be as wool; and, though it be as crimson, God can make it whiter than snow. In

a moment all thy sin can pass sway, so that if it were sought for, it could not be found; yea,

though an inquisition were made to search it out.

vet could it not be discovered. And this can be

done by the blood, the precious blood of Jesus. Jesus the substitute, the Son of God, and yet the

Son of man, took the sins of all believers upon

himself, and suffered the punishment of all their

"He for the sins of the elect
Hath a complete atonement made;
And justice never can expect
That the same debt should twice be paid."

If thou believest, that is, if thou trustest in

Christ, all the sin thou hast ever done, was laid upon Christ. Thy believing is the sign and mark

of this; and henceforth thou hast no sin, thy sin

is gone; thou art an accepted and pardoned

man. Nay more, thou art justified. The righ-

teousness of Christ is thine; and in the sight of

God thou standest accepted in the beloved. And all this is to be had by the simple act of trusting.

power of sin? If all my past sins were forgiven, yet I might go back and do as before, and so re-

main as vile as ever." Yes, there is power in the

Holy Ghost to make a new man of you. He can

put into your heart the holy influences of grace,

so though you naturally go towards evil, you shall

by supernatural influence go towards the right. He shall give you that fiery motion, which, as

the flame always ascends towards heaven, shall

make your heart ascend towards holiness. He

shall subdue in you the powers of evil which now reign, shall keep your sins under your feet,

and eventually cast them out forever, and make

Remember, this is to be done for you, not by

you. You cannot make yourself a new man. It

is impossible for you to work regeneration. One look at Jesus will take away past sin, and will kill

the power of sin for the future. Sprinkle his blood upon the old serpent, and it dies. Put the water which flowed with the blood from Christ,

and the foulness of nature only remains to be

are saved, saved on the spot-saved forever.

SERMON CRITICS.

the conclusion of an evening service, was met by

a lady in a very friendly manner, who, reaching out her hand, said, "Well, Mr. —, we have been very much entertained this evening!" She

was an intelligent lady, and meant in this to com-pliment the preacher in the manner that he might

appreciate most. She was quite unconscious of

the doubtful quality of the praise given, and knew nothing of the serious and self-questioned mood of mind in which the minister himself

Still, it is by no means certain that she did not belong to that large class of people who estimate

long enough and just short enough? In a word, is it such a sermon that as you go out of the church door you hear people saying, "Yes, a

walked homeward.

A minister, on descending from the pulpit at

you perfect before the Lord.

The first of the control of the cont

"Hold fast the form of sound words." 2d Timothy 1.13.

SAINT JOHN, N. B., THURSDAY, MARCH 3, 1864.

only, it is a failure. Some of the best sermons, of his deportment. You may put him into the pulpit with safety. With a new heart be can be as sermons, are among the most faulty of discourses regarded as mere intellectual exercises.

As a rule, it may be safely laid down that the more a preacher's audience go homeward talking about him, the more evident it is that his sermon rusted, even at the altars of God. His soul having been renewed, there will be nothing in his example or word, of which a christian could complain. Now you may take him to heaven itself, for even there he shall be a blessing, and help to swell the song of "Hallelujah unto him that washed our robes and made them white in his blood." I would to God we had a holy emulais a failure. If he chances to hear any one of them praising his effort as "intellectual," "powerful," "brilliant," he may hang his head, and retiring to his study ask pardon of God for having preached himself instead of "Christ Jesus the

A great danger, in such an age as ours, lies in the direction of the error at which we have hinted and are not living consistently with your religion, then your life is not much of a blessing. Oh! it is so sad, so sad to my own soul, when I see those who might be a blessing, by some weakness or folly throw away their golden opportunities. There are some of you—I cannot tell what good you might do in the word, but either through natural infirmity or unmortified sin, you are of little service. Do not, I pray you, destroy your own power to bless your fellow men. Do not so act in the family, and in business, and in the church, as to make yourself a little blessing, when you might have been a great one, but do ask the above. Ordinary sermon topics have become perfectly familiar to all. No man can preach the gospel and tell his audience anything they never heard of before. It is natural that people should wish to hear something new. In default of this, it is not surprising if they insist that at least old this about the same about the same and the same about the s things shall come to them in a new dress. To some extent this demand is reasonable, and may be met without detriment to truth. Yet when they require that the sermon shall always be a first-rate intellectual display, and always "entertain," they are trying it by the wrong standard entirely. Ministers are often most unjustly judged by such critics. Over-worked as they are—their preparations for the pulpit often driven into mere corners of time; public servants, regarded as subject to every manner of call, with remuneration and without it; of all men in the world ministers could with least fairness be tried by purely intellectual standards. Besides, as already intimated, to study for intellectual sermous is to a curse may be made a blessing! Ah no! this abideth not in the creature, but with the Creator. So runs the text—"I will save you." You that have been a curse, "I will save you." Swearer, run very great risk of failure to produce spiritual ones. Why will not people "judge righteous judgment," and let a man preach the gospel simply, plainly, earnestly, conscientiously, as is his

If there should be any brother smarting under the consciousness of such unfairness as we have described, we can suggest for him, we think, a remedy. Let him ask grace from God to "de-clare his whole counsel," whether men hear or forbear; let him study and pray that he may be more and more a faithful preacher of Christ only; let him get soul, and unction, and the Divine Spirit to be in all his sermons, that men may feel the power of saving truth. In the degree that he succeeds in reaching men's consciences their criticisms will die away, and when they begin to cry, "What shall we do to be saved?" the everlasting jangle about good sermons and bad sermons, will give place to something more important.

A NEW THOUGHT FOR OLD BARLOW. So you won't give me anything!"

got nothing to give," said Allan Barrow. "No-body gives to me. I get nothing but what I work for and pay for, and it's rather hard to come upon such folks; you should go to them, as you may say, that gets plenty for nothing, and have more than they want."

And old Allan Barrow leaned both his elbows on his garden fence, and turned away from the person he spoke to.

The person he spoke to was a grayheaded man, in workman's clothes. He carried a little book in one hand, and in the other held a pencil, ready to write.

both in the world, for all that. I've got nothing more, and do it easier, than the awkward, but what I pay for, but I haven't got more than Stooping is unhealthful. The lungs are cramp-

"Why, at the mistake you are in, friend."

answered Silas, "in thinking you pay for every-"Make it out that it's a mistake, and I'll give

you leave to put me down five shillings in your "Thank you," said Silas, "but before I begin to do it, will you just give me a draught from your

well? It's the best water anywhere about."
"That it is," answered Allan, readily getting that can't drink much of anything else. "Ay; what should we do without water." said

and the foulness of nature only remains to be subdued, and eventually to be cast out when the believer shall be taken up in perfection to dwell before the Father's throne. God can save you, whoever you may be, and whatever your past life may have been. No doings of your own, no prayers, no penances, no almsgivings, are required. Simply trust Jesus who died for you, and you life together ?" "Oh, it's wonderful useful," replied Allen

may be the most useful thing in life." "As to that," said Silas, "we couldn't live in it, though we couldn't live well without it. Air, good fresh air, is the thing we couldn't by any

"And for that," said Allen, "you'll never have finer than this as blows over the common. I take it, it's worth ten years of life to be in a good

"You are right there," said Silas, "and I should say you're a proof of it; you look as firm as a rock, and as red as a rose."
"Not amiss," said Allan; "never knew much about sickness."

"And yet you've lived many years," said Silas. "Just up to my three-score and ten," answered Allan, nodding.

Silas began to write in his book. "What are you putting down?" asked Allan.
"Your name for five shillings," said Silas;
"didn't you say that I should have it, if I could prove that you had things more than you want

hat you neither work for nor pay for ?" "Yes; but you've never begun to do that yet,"

"What do you pay for air?" asked Silas.
"Pooh! nousense!" said Allan.
"For water?" said Silas. " Poob !" said Allan again.

"For health, and having been brought through three-score and ten?" continued Silas. the things that God gives us," said Allan; "

wasn't thinking of them."

"No, friend; few people do think of them," said Silas. "The best blessings, I mean of those belonging to this life, are such as cannot be bought with silver or gold; and they are freely given to the rich and poor, without any difference—yes, and more than they want—and are taken

ROUND SHOULDERS.

I speak of "round shoulders," hollow chests, and stooping forms. There are, perhaps, not three persons in any school of fifty pupils, but have them. It is so among people of nearly all professions and occupations, sexes and ages. Indeed, our whole arrangement of society could have been no better calculated if on purpose to have been no better calculated if on purpose to produce them. Military men and sea captains are usually exempt, and so are Indians and those peasant women of Italy, and other countries, that carry burthens on their heads. School teachers are often exempt, though not always, Ladies with excessive vanity often escape.

Now what are the causes of this deformity, the

consequences, and the remedy? First, and in general, round shoulders are caused by the prevailing practice of doing everything in a bent-over position from childhood up, so that, like the pumpkin growing between two rails, we grow into bad forms. The low desks in our schoolinto bad forms. The low desks in our schoolrooms, and the habit of placing our books on
them and bending over to study, produce round
shoulders. I never knew a school-house with
desks high enough, and do not believe there is
one in America—perhaps not in the world. They
ought to be so high that bending over them
would be impossible, and the top adjustable, so
as to be set at any angle of inclination. The
desks we use in all our offices, shops, and places
of business, are constructed as if man was hardly
yet metamorphosed from some lower order of yet metamorphosed from some lower order of four-footed beings to what God made him-up-

The positions which we assume in our work tend to produce stooping.

The chairs we sit in are mostly made for deformed people. Persons with square shoulders are pained and made uneasy by sitting in them. It is even questionable whether our chairs were not better without backs—(I mean those in which we sit to write and do work, and not our chairs for parlor and sitting-room use)—than that they should, as they new do, crowd the shoulders forward and cramp the chest, and those with backs should be made after a normal and not abnormal standard.

The way in which we lie in bed, helps to produce round shoulders. High bolsters and higher pillows on top of them, may make a bed look fine, and be very convenient for those who wish to watch their pretty toes all night; but if we wish You needn't have put it in that way; I've back, lie without a pillow: or if on the side, with one high enough to keep the head in a line with

But enough of causes which may vary for diferent persons. Let us look at effects:

First, round shoulders and stooping forms deract from a fine personal appearance, either when standing, sitting, or walking. Women like a beautiful face, eyes, feet, hands, fine dress, ornaments, splendid houses, horses, etc., etc., and take great pains, often run great risks of life to obtain hem. Why not work as hard for fine forms?

But laying aside all thoughts of good looks,

and turning for a moment to our ability to "do and to dare," we find that a truly graceful possaid Silas Pyne, "that I don't expect to meet ture is the only easy one; that where the "bear with—those that have nothing but what they pay ing" of the body is not correct, as in stooping, for, and those that have nothing but what they we wear ourselves out by spending strength to we wear ourselves out by spending strength to vant."

"Very like," said Allan; "but there's some of those who go about their business gracefully, do

want."
Silas smiled and shook his head.
"What d'ye shake your head at?" asked Allan oxygenized, we only half live. Nothing is so important in securing good health and good feelings, as thorough breathing.

The cure lies in higher desks in our schoolhouses, better chairs, smaller pillows on our beds. less work in bad positions, and vigorous training of the muscles of the chest, back, and sides, in proper positions for counteracting the effects of

sedentary habits, and of work.

Plato said, no Republic was complete without its gymnasiums. This is true of all schools; and more, in all cities and towns the gymnastic hall, cup for him; "and it's a prime thing for me, well ventilated, lighted, and warmed, where the sedentary, the studious, those confined much indoors, both male and female, can, in appropriate Silas, taking a deep draught, "when you come to costume, throw off the restraints of a confined think how it comes into all the things that keep life, and take vigorous body training under a master, with music, is full as important as was the gymnasium in the days of Plato. - Home Journal, and beview ever sould as fud the

HE DECLINED ANSWERING

Many years ago a pious Scotchman of my acquaintance had a neighbor who professed to doubt God's electing love and railed against predestination. My Scotch friend quietly said to

questions? "As many as you please," was the answer.
"Will you tell me, then, in what state man

"In a state of sin," was the ready answer. "Is a change of heart necessary ?" "Most certainly," was the prompt reply."
"Who is the author of this change?"

"God," was the reverential reply.

"It is," said the Scotchman—and his voice grew full-toned and his eyes bindled with emotion, "Is it a new idea which enters the divine mind or is it from all eternity?"

"Oh," said his doubting neighbor, "I see where you would lead me, I decline answering

that question."

Reader, have you a neighbour, a good man, who from habit, or defective education, or want of familiarity with God's word, ever indulges in depreciasing remarks concerning the covenant of

Old Series Vol. XVII., No. 9

THE SPOILED CHILD.

Jamily Reading.

The valley that is bounded by the L- and - hills is remarkable for its beauty and fertility. A sluggish stream winds slowly in its serpentine course through the midst of it, and waters a succession of well-cultivated farms. The inhabitants used to be among the most church-going and hapby people in that district of the country, until by the influence of General—and a club of his friends, the spirit of infidelity, and with it dissipation and corrupt morals, crept in among them. John C— was one of the wealthiest and most influential men in the valley. Everything was neat and well-arranged in his dwelling, and the outbuildings, and every nook and corner of the fences, and the whole farm, displayed the hand of the tasteful and diligent cultivator. His mind was one of a high order; his judgment discriminating; his memory retaining, with unusual tenacity, what he read. In his whole deportment there was just such a dignity and air of pleasant-ness as one might expect to find in a Christian who had long walked with God; who had daily studied his Bible; who had a warm and benevolent heart; who had, next to the pastor, been the leading man in the parish; who had the in in matters of delicacy and public interest. The exterior was worthy of such a mind; he was a tall, venerable man, the patriarch of the valley.

His house was five miles from the village church; and yet no man was more punctual in his attendance. It was never recollected, even by an enemy, that he was in any instance late. No ordinary storm would prevent him from being, summer and winter, in his place. If it rained, he put on a greatcoat; for he always rode on horseback; and if it stormed severely he put on two. And when he reached the church, usually among the foremost, he would gravely observe that it seemed greatly to be desired that the rain should cease, that those who dwelt close by might venture into the house of God; adding, that if, like himself, they had five long miles to come, they would probably prize in a higher degree the privilege of the sanctuary. The domestic arrangements of his family seemed

also, in all respects, befitting his Christian charwatch their pretty toes all night; but if we wish to rise in the morning an inch taller than when we went to bed, and preserve an upright form, we must not seek it by such means. True, the head should be kept higher than the feet, but not by bending the neck or back. Let the foot of by bending the neck or back. Let the foot of busiest seasons he would frequently say to his busiest seasons he would frequently say to his labourers, "My friends, we always find time to worship the Lord our God, and remember, prayers and provender never hinder a journey."

Here were all the elements of happiness, usefulness, and honour, apparently combined. Surely, his neighbours would say. Mr. C- must be a happy man; rich in this world's goods, and rich in the grace of God; honoured in the church : esteemed and respected by all in the social and political circles; possessed of a fine constitution, and enjoying uninterrupted health; what is there to disturb his mind or mar his peace?

But it had been long observed by the pastor that there was some secret worm at the root of his joys: and it became, at length, manifest to all his intimate friends. The grace of God will, indeed, carry a Christian through any afflictions; it will give buoyancy to his mind and spirits, in heavenly Father's face shining upon us, will dis-perse the heaviest clouds. A humble and believing view of the Redeemer pleading for us at the very moment when we are like to be overwhelmed by the waves of sorrow, will send a foretaste of heaven's joy into our wounded souls; and when the Holy Comforter seals upon our hearts the consolations of his grace, we can praise him, even in the valley of the shadow of death.

But of all the sorrows which befall a Christian. his mind and drinking up his joys, is the outbreaking of wickedness in his children.

pious parents have generally very wicked chil-iren." But facts do not warrant the assertion. On the contrary, the fact of an eminent Christian, whether minister or layman, having a profane family whereas it is never a wonder with any Deacon and I carried in some slabs and fixed one, that wicked and profane children should them up for seats. proceed out of wicked and profane families.-The Christian parent however in the hour of sorrow for the way wardness of his children, will make great searchings of heart into the causes of it. The promise of God is full before him, he

seeks not to pervert or modify its import: "Train up a child in the way he should go, and when he is old he will not depart from it." He bemoans his delinquencies in many, yea, in innumerable instances, which the eyes of the world have never perceived, but which his own delicate conscience romptly discovers. Such was the fact with the ather whose character we have been describing. No enlightened Christian, perhaps, was ever more ready to admit his shortcomings before God; or more earnest, by prayer and supplication, to regain the ground he had lost, and subdue what had hitherto baffled his skill. It was on one of those beautiful days in autumn,

when everything in the country is smiling under the profusion of the divine beneficence, that Dr. F., the pastor of the parish of B-, paid a visit Mr. C—, who was a ruling elder in his church. He found him sowing his fields with the winter ain. He would not permit him to desist from nie labour, and thereby interrupt the arrangements of the day; but he walked side by side with him, discoursing on general topics; and finally on the state of the church, and the happy pros-

ng of careless souls among them. While they were thus engaged, the only son of Mr. C., a lad about seventeen years of age, approached to mock: he groaned, and made singular grimaces, or laughed aloud, as he walked immediately behind his father; and at the end of the ridge next to the house, having caught up a young animal, he contrived, by tormenting it, to make it utter one continued yell. This he

peet of an answer to their prayers, in the awaken-

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Che Christian Bisitor Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence,

And having made the discovery which, as a wise man he ought to have anticipated as naturally as any common effect from a common cause that this free indulgence with money had ded him into habits of dissipation, and that the present solicitation was made to enable him to take the lead at a "frolic" in the tavern of the adjacent village, he had positively refused him. The young man now left his father's presence with a threat that " he would have money, and just that sum which he needed; if not by one way, at least by another, which he (his father) might conjecture."

This was too much for a tender parent's heart to endure. He took hold of the pastor's arm and led him to the shade of an aged apple-tree; and placing him beside his wife, who had joined him by this time, he sat down and wept.

"My poor runed boy!" was all he could now

utter in his grief. His wife and the pastor also burst into tears.

(To be Continued.) !! , boyolo

HOW FARMER ALFORD GOT RELIGION.

"I never knew how it happened that Farmer Alford got religion," said an old acquaintance of his, who came to visit in the new house which the leading man in the parish; who has been in his friend had made at the West. When I lived the magistracy, was honoured in his county, and near him ten years ago, he was an old seeffer, had always been accustomed to be consulted in and seemed hardened against all religious in fluence. Now I find him a professed Christian, and a sort of nursing father to the church. I should like to know how so great a change was brought about."

"Why don't you ask him then " said the storekeeper, where Mr. Alford's old acquaintance was lounging away the morning,
"Why, it seemed rather personal to put such

question to himself," replied the other.
"Oh, you needn't fear; neighbour Alford is very free to tell the story; and here he comes to

do it now. Father Alford," continued the storeheeper, as he turned to address him; "Your old friend, Mr. Milton, has been asking me some questions about you which you can answer better than I. He wants to know how you got religion to I am sure you will be willing to tell him." "Yes," said the old man promptly; "My story

ought to be told, if only to show the wonderful goodness of God to an old suner like me. You knew me, Milton; and know how unlikely a subject I was for grace to work upon. Well, it was ust the same here. My wife used to go every Sabbath to the little school house where the Sunday meetings were held from see there was the domestic altar, and the worship of the Most | no church here then], and I roamed the fields in " dry weather, and when it was stormy read the Farmer's Almanac and the newspaper in doors. My two boys generally went to meeting with their mother; for though I despised such things myself, yet I liked my wife too well to plague her by keeping the boys at home; and besides she had a way of using the Bible, and the preaching, and such things, to make them behave as they ought.

"Well, one Saturday evening, she was telling them about a new minister that was to preach the next day. His name was Clark, she said; if and he had been settled some years since in the place where her brother lived, and had attended him upon his death-bed. She made his acquaintance at her brother's funeral, and thought, him a very uncommon preacher. So, she expected great pleasure in seeing and hearing him on the morrow. All this I heard with my usual carelessness. But when I found next morning that the darkest and most distressing hours. Our the school house had been burned to the ground over night, I did feel a little sorry over Polly's disappointment. We were talking about it atouthe breakfast table; and one of my boys saided that Deacon Jones had been round among the neighbors, (some of whom were church members) to get a chance to hold a meeting that day in a private house; but none of them seemed willing to have the trouble of it. A bright thought struck me. I would show them that a man who didn't make any pretence to religion was more that which comes nearest to his heart, paralyzing generous and accommodating than they were So I said to my wife, they might have the meet ing in my new barn to-day; it's nice and clean. It has been unfeelingly asserted, particularly and big enough to hold the whole town. Polly by some who are unfriendly to religion, that looked up brightly and said it was a capital idea. and bade Jamie run right over and tell the deacon about it. The good old man lived in a small shanty himself, and had no accommodations for anything. But he was mightily pleased about child, always calls forth marked attention as some- the barn, and while the boys went the rounds of thing which the public did not expect in such a the village, to give notice of the matter, the

> "Well, it was a nice place; and the meetings were held there all summer Mr. Clark, my wife's old acquaintance, was persuaded to stay and preach. I had a little curiosity to hear him, and I rather wanted to see how a meeting would seem in a barn. So I used to steal round the house to a big apple-tree, where I could look and listen without being observed. I heard some home truths in that way; but I shut my heart against them as much as possible.

> "One Sunday in August, just after my barn was filled with hay and grain, so that it was difficult cult to make room for the meeting, I overheard the minister pray that the Lord would protect the bountiful harvest which I had gathered; and would reward me for my kindness to His people by gathering me as wheat into the heavenly garner. I was a good deal touched by the prayer; and when that night a furious storm came on, and two barns in the neighbourhood were consumed by lightning, while mine escaped unscathed, my emotions were deepened into awe. I felt encompassed by the presence of God. He seemed very near me. And instead of coming of as an avenger, to repay me for my long course of scorn and impiety, he appeared to me as a kind on though injured friend waiting to be reconciled.

and longing to bless me. described of work and "I went alone into my barn, and, hidipg my face, cast myself upon my knees, with the cry, 'God be merciful to me a sinner.' And there He found me—my long neglected Saviour. There He showed me His love—love so great that it could save the chief of sinners-and gave me

faith to believe and to accept Him."511 "When the little church which we were building during the summer was finished and dedian was called over (of whom a private it, to make it utter one continued yell. This he brand plucked from the burning, was permitted at the parish could did in defiance of the solemn rebukes of the my two boys, and not a few of my neighbours.