

give among you, fifty pounds, and you must make up your minds what you will do with it."

The "wild rogues," as the narrator of this interesting incident calls them, were quite thunderstruck. It is easy to run away from a prayer-meeting, but it is another matter to run away from fifty pounds. Hats were laid down, and some turned back from the door.

One of Mr. Budgett's sons, he who had identified himself with the strange visitors, called out, "Fifty pounds!—that's something; why there are about a hundred of us, and supposing we divide it amongst us, there will be half-a-sovereign a-piece." Another, who was also in the secret, at once rose and objected, saying it would be foolish to throw away such a sum as fifty pounds in that way; they had better put it to some use that would do them good for a long time to come. This was argued until all seemed to agree with that suggestion. It was then proposed to found a society for study and mental cultivation, to be called the "Kingswood Young Men's Association." This was carried by vote, and Mr. Budgett appointed treasurer.

Weekly meetings in the vestry were then arranged for Sunday evenings, after service. This secured Mr. Budgett's object of withdrawing them from their rambles on Sabbath evenings, and getting them to the house where Christians meet to worship God.

The result of this happy tea-party was that about sixty of these young men attended regularly, and were met with on Sunday nights after service for religious instruction, and in the week for secular instruction. The original donation was laid out in a good library, and year after year, a tea-meeting was held, at which very substantial books were given as rewards.

From "The Collager and Artisan."

CHIPS.

Integrity.—Wilberforce writes of the Rev. Thomas Scott: "The grand point for imitation is his *integrity*. He was an Israelite indeed, in whom there was no guile. No consideration of interest, gratification, or credit could make him swerve consciously a hair's breadth from the line of duty. This, depend on it, is the best of all signs. I have often remarked that it has always ended eminently well with those in whom it was visible. Such a one was Lord Teignmouth. I know no one quality which I always recognise with such heartfelt pleasure in any persons whom I love."

Personal Prayer.—I am resolved to exercise myself in praying always, all my life long, viz., with the greatest openness to declare my ways to God, and lay open my soul to Him,—all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and every thing and every circumstance.

Resurrection Joy.—The resurrection of our Lord fills us with elation, because, as He triumphed over death and the grave, so shall we. They who sleep shall rise again. Beyond the "smiling and the weeping" there is laid up for those who believe in the Lord Jesus Christ an eternity of bliss with their risen Lord.

AFRAID OF THE GOSPEL.



NE of his hearers observed to the Rev. T.

Burchell, a missionary in the West Indies, that she was long kept back from attending the chapel,

from the effects which she understood were generally produced on the "gospellers," namely, that no

sooner did they come to the chapel than they gave up buying and selling on Sunday, and dancing, drinking, gambling, and swearing at all times. As for herself, she could not subsist without the former, and would be miserable without the latter; and that, although she felt much curiosity to visit the place once, she feared to do so lest similar effects should be produced on her.

At length, however, she made up her mind to come, "but," said she, "I had not been there an hour, when I began to weep under a sense of my guilt and danger."

On returning home, her convictions and distress somewhat abated. She also began to calculate the loss she would sustain, if she no longer worked, bought, or sold on the Sunday, which was the only market day; and thought it best, upon the whole, not to repeat her visit in the evening.

However, evening came, and she was so wretched that she felt she must go to the chapel again. And now the word of the Lord so affected her, that, regardless of all consequences, her only concern was to know how she could be pardoned and saved. From this time she felt no inclination to attend scenes of mirth as before: and as for the Sabbath, she was so anxious about her soul that she never thought of the market. She afterwards joined the church.

THIS MAN RECEIVETH SINNERS.

"**T**his Man receiveth sinners." Poor sin-sick sinner, what a sweet word this is for thee. Respond, respond to it, and say, "Surely then He will not reject me." Let me encourage thee to come to my Master, that thou mightest receive His great atonement, and be clothed with all His righteousness. Mark, those whom I address are the *bona fide*, real, actual sinners; not those who only say they are sinners with a general confession, but those who feel their lost, ruined, hopeless condition. All these are frankly and freely invited to come to Jesus Christ and to be saved by Him.

Come, poor sinner, come. Come, because He has said He will receive you. I know thy fears, I know thou sayest in thy heart, "He will reject me; if I present my prayer He will not hear me; if I cry unto Him yet peradventure the heavens will be as brass; I have been so great a sinner that He will never take me into His house to dwell with Him."

Poor sinner, say not so; He hath published the