

next morning he went to the mistress of a public-house, and began to tell her what "the Lord had done for his soul;" exhorting her to seek and find the same blessing. She repulsed him with scoffs, and turned him out of the house. He, however, retired to a field, and earnestly prayed for her to that God "who seeth in secret." He returned to her, when he found her manner quite changed. She was at the door in tears, and on seeing Samuel asked him to forgive her. He replied, "Oh yes, that I will; and if you will let me in, and pray with you, the Lord will forgive you too." She readily assented; and the consequence of that little prayer meeting was her conversion to God.

As Micklefield was in a hunting district, and Samuel became known for shoeing horses properly, he frequently came in contact with the gentry of the neighbourhood; when he always tried to put in a word about religion. An esquire, in the heat of the chase, came to Sammy to have his horse's shoe fixed, and swore at the man who had done it wrong on the previous day. Samuel said that he paid the rent of the shop, and would suffer no man to take God's holy name in vain in it; and, therefore, if the gentleman would not cease swearing, he would not set the shoe on. This led to further conversation. When the gentleman went away, he pleasantly offered Samuel some silver; but the latter said, "I only charge a poor man twopence, and I shall charge you, sir, no more." He was afraid that taking more on that occasion might be wrongly interpreted.

### DON'T TEAR THAT LEAF.



An irreligious man, who had taken a leaf out of his Bible to wrap something in, and was going to tear it in pieces, was stopped by a friend who said, "Do not tear that, it is part of the Book which contains the words of eternal life."

The unbeliever, though displeased at the reproof, put back the leaf again. Some time after he thought to himself, Let me see what the eternal life is, of which this book should tell me. He took out the leaf of his Bible again, and the last verse of the prophecy of Daniel met his eye: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." He then asked himself what would be his lot at the end of his days if he remained unconverted; and this serious personal inquiry concerning the words of the prophet led him to the feet of the Redeemer.

A single text of the Bible applied to the conscience has often effected remarkable conversions. One who is well known by his sacred poetry had gone through long years of doubt and anguish.

"At last," he says, "came the happy day which was to break my chains, and convince me of the free mercy of God in Christ. I had thrown myself on a seat in a state of despondency difficult to describe; and perceiving a Bible near me, I thought I

would try once more whether it could do me any good. The first verse I read was this: "Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God."

As I read these words my heart was opened, and my mind seemed to be enlightened by a beam from on high. I felt that Jesus Christ had given full satisfaction for all my sins, that my pardon was sealed in His blood, and that the justification which comes from Him is complete. All that I had formerly heard came back to my mind, and I accepted the Gospel fully.

Constant prayer, persevering meditation, a simple mind, a humble, candid conscience, a personal application of the Scriptures to our own state and conduct—these, then, in short, are the conditions of a good and pious study of the Word of God.

Let us come to the Bible poor and naked, and it will cover us with the robe of Christ's righteousness. Let us ask from it all that is necessary for us, and it will give it us. If our soul is empty and famished, it will satisfy it with the good things of the house of the Lord. If our mind is wavering, it will fix it on the Rock of Ages.

The Bible will do all this for us by the power of the Holy Spirit, and still more, if that is possible; but only on the condition that we will renounce our own presumptuous ideas, and accept the plan which God has formed to make us holy in this life, and happy in the life to come.

### AN OLD TEETOTALLER.



In the year 1839, Mr. Jay was solicited to attend a festival of the Teetotal Society in Bath, but as this was not convenient, he conveyed his sentiments to the meeting in the following letter, which was afterwards published extensively both in this country and in America:—

"MY DEAR SIR, — Circumstances will prevent my accepting your invitation to attend the Teetotal Christmas Festival on Friday evening. I am thankful

that all through life I have been a very temperate man, and for more than twenty-five years, generally, a teetotalter, but for the last six years I have been one constantly and entirely. To this (now I am past seventy) I ascribe, under God, the glow of health, evenness of spirits, freshness of feeling, ease of application, and comparative inexhaustion by public labours, I now enjoy.

"The subject of teetotalism I have examined physically, morally, and christianly, and after all my reading, reflection, observation, and experience, I have reached a very firm and powerful conviction. I believe that next to the glorious Gospel, God could not bless the