

THE BIBLE IN MY TRUNK.

CONVERSATION at the tea-table turned upon the propriety of praying before other persons; and some contended it was pharisaical to kneel down and say your prayers while others were in the room. A minister who was present, related the following:

When I was a young man, said he, I was a clerk at Boston. Two of my room-mates at my boarding house were also clerks, about my own age, which was eighteen. The first Sunday morning during the three or four hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible which my mother had given me out of my trunk, and read in it; but I was afraid to do so before my messmates, who were reading miscellaneous books. At last my conscience got the mastery, and I rose up and went to my trunk. I had half raised it when the thought occurred to me that it might look like over-sanctity and pharisaical, so I shut my trunk and returned to the window. For twenty minutes I was miserably ill at ease. I felt I was doing wrong. I started a second time for my trunk, and had my hand on my Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room-mates, who observed my irresolute movements said laughingly:

"I say, what's the matter? You seem as restless as a weathercock!"

I replied by laughing in my turn; and then conceiving the truth to be the best, frankly told him what was the matter. To my surprise and delight, they both spoke up, and averred that they had Bibles in their trunks, and had been secretly wishing wishing to read in them, but were afraid to take them out lest I should laugh at them. "Then," said I, "let us agree to read them every Sunday, and we shall have the laugh on our side."

To this there was a hearty response and the next moment the three Bibles were out; and I assure you we felt happier all that day, for reading in them in the morning.

The following Sunday, about ten o'clock while we were reading our chapters, two of our fellow boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed:

"What is all this? A conventicle?"

In reply, I stated exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three having found we had all been afraid of each other without cause had now agreed to read every Sunday. "Not a bad idea," answered one of them. "You have more courage than I have. I have a Bible, too but have not looked into it since I have been in Boston. But I will read it after this, since you've broken the ice."

The other then asked one of us to read aloud, and both sat and listened quietly till the bell rang out for church.

That evening, we three in the same room agreed to have a chapter read every night by one or the other of us, at nine o'clock; and we religiously adhered to our purpose.

A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the

house) happened to be in our room talking when the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"We'll all stay and listen," they said, almost unanimously.

The result was, that without an exception, every one of the sixteen clerks spent his Sunday morning in reading the Bible; and the moral effect upon our household was of the highest character. I relate this incident, continued the minister, to show what one person, even a youth, may exert, for good or evil. No man should be afraid to do his duty. A hundred hearts may throb to act right, that only await a leader. I forgot to add, that we were all called the "Bible clerks." All these youths are now useful Christian men, and more than one is laboring in the ministry.—*Church and State.*

The little girl for whom the Florence Night Mission is a memorial, and whose picture adorns the walls of the Chapel, was the daughter of C. N. Crittenton. She was familiarly known by all acquaintances as "Papa's Baby," a name which she gave to herself and always insisted upon being called during her life. She so thoroughly entwined herself around the heart of her father that when some four hours previous to her death (when laboring hard to breathe) she requested him to sing "Sweet By-and-By," these being the last words she spoke to him, he was so deeply impressed that he there resolved with the help of God to live a devoted and zealous life for the Master, resigning "Papa's Baby," to the bosom of Him who said: "suffer little children to come unto Me, and forbid them not for of such is the kingdom of Heaven." The thought suggested itself that a picture representing the innocence and purity of childhood might carry lost ones back to the time when they pure and white as snow, at home and under the influence of mother's prayers. Hence the adoption of the name "Florence," hoping and praying that it may be the means in God's hands of raising up many of the fallen, without regard to nationality, sect, etc.

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MAY 9 1883

DEATHS.

DAVIS.—At Londonderry Mines, May 12th, Sarah Ann, aged 59 years, wife of James Davis.
ANDERSON.—At Londonderry Mines, May 15th, John Anderson, a native of Norway.
COURZNER.—At Londonderry Mines, May 19th, Annie Louise, aged 10 weeks, child of Arthur and Mary Ann Courzner.

BAPTISMS.

SUTHERLAND.—At Londonderry Mines, on Whit-Sunday, Edna Sarah Amelia Sutherland, daughter of Neil and Elsie Sutherland.

MARRIAGES.

WHEPLEY.—WHEPLEY.—On Thursday, May 24th, by the Rev. A. V. Wiggins, B. A., Rector of Westfield, Thomas Whelpley to Emma Rachel Whelpley, all of Westfield, King's Co., N. B.



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