

by the laws of mind, all sorts of unpleasant associations are called up when a subscription list is presented, or the claims of any object of benevolence are pleaded. Men will boast of their prosperity, speak freely of their plans for an increase of expenditure, and show their luxurious purchases with ostentatious delight, till the claims of God are laid before them; then the scene changes, the times are bad, and visions of bad debts, and losses, bad crops and prospective ruin are made to pass before the mind by the God of this world! He who appeared a few moments before so happy in the enjoyment of his worldly prosperity, now lets his countenance fall, and becomes moody and thoughtful. "So many calls for money," he sighs out, and casts about for some pretext for a minimum subscription, or no subscription at all. Ten times the sum expected from him could be expended without a thought on a luxury, or donated to compass some worldly object. Why? O WHY this difference? They who squandered freely dollars and pounds on their sins, give grudgingly their cents and sixpences after they profess Christ.

Now it is enjoined in the New Testament that men give "not grudgingly or of necessity, for God loveth a cheerful giver;" and it is wisely so enjoined, for whatever is performed cheerfully seems lighter and easier. A very light burden, when a man groans under it, gets heavy. The same work, performed by an unwilling hand, seems to be much more than it is when it is done cheerfully. This is the reason why some men, who give very little, fancy they are always called upon, and always giving. The truth is, they habitually grumble when they are applied to, every application for money for religious objects grieves them, and goes to their heart, even though it does not reach their purse. Some persons seldom give to any Christian object, because, as they constantly allege, they cannot give to everything. Others plume themselves on giving to every good object, but in sums so small that the aggregate of their contributions would make them ashamed if placed side by side with the sums they expend to please the eye or gratify pride. Somehow it has got to be fashionable to grumble in giving to God's cause. There are honourable exceptions, to whom such burdens are light; they carry them cheerfully; what they give is not extracted, but flows freely from a hand trained to dispense, and a heart warm toward God. Well, if there is any secret in giving cheerfully, let me tell what it is, that all may know it. LOVE makes every burden light. "God is love." He is always giving. He gave his Son. "Thanks be unto his name for his unspeakable gift." True religion consists in being like God. If there be more love, more gratitude, larger gifts will flow into the Lord's treasury, and cheerfulness characterize their bestowment. Giving will then be esteemed a privilege, and be practiced for the pleasure it affords.

W. H. A.

BEFORE THE LOYALISTS.

CHAPTER VI.—THE PROTESTANT INQUISITION, THE STAR CHAMBER, AND THE "DIVINE RIGHT."

BY JAMES WOODROW, ST. JOHN, N. B.

While that pious and noble-minded (but bigoted) boy-king Edward VI. sat on the English throne, the harsh treatment that his sister Mary received, forbidden as she was to exercise her own religion, stirred up within her the distempered blood of the Tudors which she had inherited, and when she