

night;—night came on when he was five miles away. He saw a light, and went to a log hut, and asked if he could find shelter for the night. A woman came, and said she guessed he could, that her old man was away, but that if he would put his horse up on the lee-side of the cabin he might come in. He came in, looked about him, was very suspicious—thought of his money—“What a place to rob me in!—what a place to murder me, and nobody to be the wiser of it.” And he sat there very uneasy, till the man came in, a rough-looking woodsman, a pioneer, or trapper. He gave him a sort of rough welcome; but looking, as these men will, furtively out of the corner of his eye, he seemed to take the measure of the young chap, and then talked with him, and gave him something to eat. He ate in fear and trembling, kept his hand on his treasure, very nervous, very anxious, very tremulous. The man said to him, “I will show you where you can sleep, sir.” He rose, all timid and trembling; he did not like the looks of it. “What a place that would be to murder a man! Oh dear!—my money and my life are in danger.” So he came and sat by the fire, and made up his mind that he would not go to bed that night.—The man urged him to retire. “It’s time to go to bed.” “Ah!” he thought, “time for you, but not for me.” He was going to sit up all night. “Very well,” said he, “young man, if you choose to sit here all night I shall not, and you certainly will have no objection to my doing that which I have been accustomed to do for many years, reading a psalm out of the best of all books, and asking God’s blessing upon us.” That very moment, infidel as he was, his fears were gone; he went to bed, and never thought of his money. And he was so impressed with it, that he wrote a letter to the newspapers renouncing his infidelity, because of the power of Christian example upon him on that occasion.

No amount of eloquence, talent, or profession will compensate for the want of a good example. Now I find a great many persons who engage in reforms, and consider that they are engaging in them heartily—but if you watch them, you will find that they go into these reforms just so far as it does not touch them personally. Now, we will take, if you please, the Sabbath

question. There are those who are in favor of upholding the sanctity of the Sabbath day. But some of these men—Christian men, too—seem to me sometimes to be preparing—or you will allow me, if you please, to illustrate what I mean, by an anecdote of a negro—and we get some of our best illustrations from homely life. A negro was hired by a Christian man as an assistant on his farm. This man was one of those who are always in favor of keeping the Sabbath, except when works of necessity demanded that there should be something done, and then he always quoted Scripture. But it was noticed that he was always preparing for Sunday work; and in haying time, he would always cut down a lot of grass on Saturday night, so that he could have an excuse for tossing the hay about in the morning, and shaking the dew off it. So he called this negro one Sunday morning, “Come, Cato, get up!” “Don’t want to get up, Sunday morning, massa; always lay a-bed Sunday morning.” “But get up, and get your breakfast.” “Don’t want no breakfast on Sunday morning, massa; rather lay a-bed than breakfast.” “But you must get up and help us to shake the dew off the grass.” “Don’t do no work on Sundays, massa; I didn’t hire out to work Sundays.” “Oh, but this is a work of necessity.” “Don’t see that, massa, at all; don’t see that it’s no work of no necessity.” “Well, but would you not pull your ox out of the pit on the Sabbath day?” “Oh, yes, massa; but not if I shoved him in on Saturday night.” You know I am very much afraid there is a good deal of this shoving in on the Saturday night. And let me tell you, young men of the Christian Association, the world looks at this, and the world makes its comments upon it. Are there none of you who would speak out bravely against that man’s using an excursion train to go into the fields on the Sabbath day, while you use the same agency to go from your own place of worship to hear a popular preacher? Now, is that consistent? You will oppose the general use of cabs on the Sabbath day; and yet you will take a cabman from one end of the city to the other, to hear a favorite preacher. Is this consistent?

You are opposed to Sunday trading.—So am I. I have just signed a petition to