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## Psalm CXXI.

There's a whisper of comfort, O, weak one, for thee,  
When thy sins rage within like the waves of the sea,  
The voice of the Master shall calm them at length;  
Look up mid the breakers; the Lord is thy strength.  
The night of thy sorrow is starless and cold;  
It is dark on the mountain and dark on the fold,  
Press onward, lone traveller: fear not the night!  
Thy God is thy glory—the Lord is thy light.  
Thou art old, weary pilgrim, and hastening on,  
The dark, silent land where thy fathers have gone;  
But the Spirit hath written in letters of flame,  
"Throughout all generations thy God is the same!"  
What ill can befall if the Lord is our own?  
There's a fullness in Him which can more than atone  
For the losses we feel—for the crosses we bear—  
If the Lord is our portion we need not despair.  
Still closer and closer I'll cling to thy side,  
Then boldly press onward whate'er may betide,  
And if forms of affection lie crumbled in dust,  
May I sing mid the ruins, "The Lord is my Trust!"  
When Death, the grim phantom, shall bid me depart,  
And exultingly wreath his cold arm round my heart,  
I shall conquer while conquered, in this my last strife;  
I shall smile on the tyrant—the Lord is my Life!  
—Parian Recorder.

## Saving a Soul from Death.

May we commend the following to all those who feel an interest in trying to do good:  
"He that converteth the sinner from the error of his way," says the apostle James, "shall save a soul from death."  
Would you save a soul from death?—God gives you the privilege, and rolls upon you the responsibility. If there is one sinner for whose salvation you feel sorrow, and if there is one minister who has a fervent desire over your hope of heaven—you may be blessed in leading that soul to Christ.  
How much God has said to encourage you!  
"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him;" "The minister who is faithful in his work, shall be rewarded;" "He that soweth to the flesh shall also reap to the flesh, but he that soweth to the Spirit shall also reap to the Spirit."  
How much God has said to encourage you! He employed a little maiden captive to convert the great African General; the trembling sister of Moses to introduce him to the Egyptian court. He made poor fishermen the pillars of his Church.  
Within a year a little child five years old has been instrumental in the conversion of an aged sinner of almost fourscore, who had not visited the sanctuary for twenty years, simply by asking, on a Sabbath morning, "Grandpa, don't you go to church?"  
Are you ignorant? "God hath chosen the foolish things of the world to confound the wise."  
Do you remember the aged infidel who had resisted all arguments from books and pulpit, but was finally subdued by hearing the prayer of his own poor slave?  
Are you young? I could tell you of a daughter of fifteen who embraced the Saviour in a family where father, mother, six brothers and sisters were all impenitent, and the father a bitter opposer. For weeks she wept and fasted, and the devotion of the whole family, but at length God heard her prayer, and that wicked father and every other member of the family were hopefully converted to God.  
You still doubt, and say with Moses, "I am not eloquent." All the "eloquence" you need is a heart of faith and love.—Look in to me upon the dying mother in your cottage. You hear her say, "Now, Lord, lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation. My work is done. I have not another thing to ask," she has a posterity of eighty-three souls, and every one of them over ten years of age is hopefully a Christian. I knew her when she was the only professor in the whole circuit, and her heart was rent by having an impenitent husband, and mainly through her influence. She could not speak for Christ; but she could live for him, and die for him, and here was eloquence. I know it well, for that mother was my mother. At her knee I learned my infant prayer, and at her feet in glory I would love to sit. Many a weary day she wept in tears, but she is reaping in joy. Dear friend, lay aside all fears and excuses. By the grace of God you need not be saved alone. You may bring sheaves with you.  
Do you ask, "How shall I save a soul from death?" I answer:  
1. Let your own soul be deeply imbued with its importance. Seek a baptism from heaven. Let the fire of divine love be kindled in your bosom. Boli up the curtain, and look in upon that stern eternity where you and these perishing souls will soon appear. Then make it your settled aim to guide these souls to Christ.  
2. Consider your work. Every one has an appropriate sphere. Who are about you over whom you can exert an influence? When the wall of Jerusalem was to be built, every one built over against his own house. So in the Spiritual Jerusalem, God has set men in families, and established the strong bond of social affection, that one may save another. "What knowest thou, O wife, whether thou shalt save thy husband?" Consider in what way your impenitent friend may be influenced; by argument, a silent tear, an appropriate tract, or persuasion to the house of God. Having surveyed the field, and fixed

upon the individuals for whom God in his providence calls you to labor.  
3. Fix your heart upon, and direct your efforts to their conversion. Do not aim merely to instruct, to correct an error, to produce an emotion or a tear, but, by divine aid, to convert. Count nothing done till your friend is born of the Spirit. Indeed, injury is oftentimes done to the soul by alarming, and then leaving it to sink into a state of indifference.  
4. Equip yourself for the work. Select and mark appropriate passages of scripture. Lay in a store of appropriate tracts. Gather up the history of the individuals for whom you would labor, and relate as many instances of awakening and conversion as you can.  
5. Enter calmly, but earnestly and perseveringly upon the work. Spread the case before God. Fervent, effectual prayer at every step is essential to your success.—Bring forth your stores of truth adapted to the several conditions.  
6. Be thoughtful, speak or write with great tenderness of their danger, ingratitude and guilt. Give them some such tract as Baxter's Call, Heaven Lost; The worth of the Soul; Forever; The Lost Soul; The Day of Trial.  
And be sure to obtain from them a promise to read and reflect upon them. If you cannot gain this point at the first interview, try again, and press with it an overflowing with anxiety and love, and you may expect to succeed.  
If your friend is already awakened, or when the spirit of God has rendered your efforts the means of awakening, endeavor to impress upon the conscience a deep sense of the wickedness of the heart, and the entire ruin in which the sinner is involved.  
7. Quench not the Spirit! The Great Alternative; Have me Excused; Eternal Life or Death.  
Having brought your friends to this point, "travel in which Christ is formed in them the hope of glory." Urge them to a full, unconditional surrender of themselves to Christ as a Prince and Saviour, to rule over them and save them, that they obey his precepts and trust in his grace.  
Encourage them to throw themselves at his feet, with a humble, contrite spirit, and to lay hold on the hope set before them in the gospel. Direct them to such scriptures as Psalm, Luke 15, (Prodigal Son); and such tracts as The Door was shut; What is it to Believe? Sinners directed to the Saviour; The way to be saved; What must I do? The act of Faith; Come and welcome to Jesus Christ; Self-dedication to God.  
In these latter stages, all desire for concealment is often overcome and you may safely and advantageously call in the assistance of your pastor, or some experienced friend; but in the earlier stages, the more noiseless and unobserved your efforts the greater the probability of success; and always, the more evident disinterested Christian love and tenderness, the easier will be to find access to the heart. Be ye therefore wise as serpents, and harmless as doves; but shun from no faithful effort through fear of offending.  
Dear Christian friend, will you make the effort? If so, delay not. Enter now upon it.  
**Ingenuity in Doing Good.**  
MR. BUDGETT'S TEA PARTY.  
It is related that Christian merchant, the late Mr. Samuel Budgett, of England, returning home one Sunday evening from a village where he had been about his Master's work, he saw a number of youths idling in a lane, with every appearance of being persons of the worst habits. He thought how they had been spending that lovely summer Sabbath, his benevolent heart grieved for their state of moral destitution. He went to them and in his own kind way, entered into conversation. He said he wished to see them happy. "You have minds, and I should like to see you improve your minds. You ought to have something to think about, and to employ you usefully."  
After chatting with them till he gained their attention, he said:  
"Now if I give you a good tea, would you like to come and take it?"  
"Oh, yes, oh, yes!" was the reply.  
"Then come up to the vestry of Kingswood Chapel to-morrow evening. We are going to have a little meeting, and you shall have a good tea."  
This invitation, which was to a tea-meeting and a statement in the will of Louis the Young, the number of these receptacles reached at one time to two thousand. On the domains of a feudal lord at Aisne, there were ten establishments of this nature, supported by the contributions of families, each of whom had some members imbrued within their walls. These calculations give us an affecting picture of the desolation which this dire malady must have inflicted on many a household.  
The superstition of the period added, by its gloomy ceremony, to the terror which the approach of the dreaded disorder inspired. When an individual was pronounced in a state of contagion, he was led to a neighboring church, where the service for the dead was performed over him. He was then conducted to the leper-house, to be consigned to a living tomb. Arrived at the gates of this gloomy mansion, he was stripped of the dress which he had hitherto worn, and arrayed in a funeral garb. He was warned to bid farewell to the world, and exhorted to look beyond the checkered scenes, to bliss which awaited the faithful in heaven, where no leprosy, no impurity, no tears, no pain, no separation could find access. The exhortation was to a staff being placed in his hands, with which he was to ward off any from coming in contact with his person. The gates then received their inmate, another victim was consigned to a living sepulcher.  
Sometimes it happened that natural affections gained the mastery over the fearful contagion and the sweets of social life.

Just as the repast ended, the preconcerted move began to be made; but Mr. Budgett ran up into the desk and said—  
"I asked you to come here for the purpose of doing something for you. Now, just as a start, I will give among you fifty pounds, and you must make up your minds what you will do with it."  
The "wild request," 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 who had got as far as the door turned back. One of Mr. Budgett's sons, 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 apiece."  
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 till 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 a vote, and Mr. Budgett appointed treasurer. A committee was formed, and, in accordance with the tact whereby the whole thing was managed, some of the wild youths, to their great delight and exultation, were placed upon it. Weekly meetings in the vestry were then arranged for Sunday evenings after service. This secured Mr. Budgett's object of withdrawing them from their demoralizing rambles on Sunday evenings, and getting them to the house where Christians meet to pray and hear the word of 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 way for secular instruction.—The original donation was laid out in a good library, and year after year a tea-meeting was given, at which very substantial books were given as rewards.  
A similar association for young women was afterwards instituted by Mr. Budgett, which was blessed with similar success.—These associations cost him annually about fifty pounds; but he had the reward in the improvement of many a young man, and the conversion of some.—Sunday at Home.

**The Leper in the Middle Ages.**  
There are but few of the passages in our Lord's ministry, which present in a more striking light, the compassionate spirit with which he labored for the alleviation of man's bodily and spiritual ailments, than his cure of the leper, as recorded in the eighth chapter of St. Matthew's Gospel. When he descended from the mount, on which he had been delivering the longest, and perhaps the strongest of all the discourses addressed to his followers, a multitude, we are informed, followed him. Amid the gathering throng, one form, of more than usual ghastliness, is seen approaching. His face is covered with scales, his body is wasted and decayed. As he advances, we may almost imagine that we see the crowding spectators retire, afraid of contagion. The Saviour, however, does not withdraw. Scarcely has the unhappy sufferer cast himself on the ground in supplication, and the words, "Lord, if thou wilt, thou canst make me clean," escaped his lips, when the gracious reply given forth, "I will, be thou clean," and immediately health blooms on the cheek and mantles in the veins of the leper.  
In England, and indeed throughout Europe, the associations connected with the above and other displays of Christ's power in cleansing leprosy, are of vague and general character, the disease being one of which we have no familiar acquaintance. In the pages of a French periodical, however, which lies before us, are reminded that this was not always the case. During the middle ages, and more particularly in the time of the Crusades, this fearful disorder was imported from the east, and proved in France a fertile source of terror to the inhabitants of the population, it spread neither in the pages of a French periodical, however, which lies before us, are reminded that this was not always the case. 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