

sible; at least, you will not inflict another pang in addition to the many they have already experienced in their arduous round. The truth is, that a person who for Christ's sake, undertakes a collecting tour, approaches as near a moral martyr as is attainable in the present state of the Church. He, or rather she (for men are not generally courageous enough for this,) deserves encouragement, not only for the worthy object in view, but for cheerfully undergoing that laceration of feelings which every collector must experience.

That there are so many calls, should be a cause of thankfulness to every true friend of Christ. It shows that His kingdom is extending, and that the seed of past liberality is bearing, after many days, its fruit. But, further, the many calls are so many opportunities of securing God's blessing upon our *temporal* affairs. For, Holy Scripture declares, that, as we sow we shall reap; and when the poor widow was about consuming her last provision, the gift from that morsel to the prophet was so productive, that, "the barrel of meal did not waste, neither did the cruse of oil fail, until the Lord sent rain upon the land." An eminent saint once said, that "he was too poor *not* to give. He could not afford to be sparing in seed wheat;" and Baxter said, that "his affairs most succeeded, when he was *most* liberal; and since he had been more sparing in his charities, he had not so prospered." Says another, "I am as now able to increase my contributions to five hundred dollars per annum, for the support of Christ's cause among my fellow men, and to pay it as promptly, as I was seventeen years ago to give twelve dollars per annum, when I first commenced my contributions."

Should there be, therefore, "so many calls," if thou hast much, give plenteously; if thou hast little, do thy diligence gladly, to give of that little: for so gatherest thou thyself a reward in the day of necessity.

Restore to God his due, in tithe and time:

A tithe purloined cankers the whole estate.

Sundays observe. Think, when the bells do chime,

'Tis angel's music; therefore come not late—

God then deals blessings if a king did so,

Who would not haste, nay give, to see the show.

—*Legion, or Feigned Excuses.*

"IT IS SO HARD TO REPENT"

With this view of repentance, God is regarded, as a hard master, and his service a toilsome drudgery, but it can be shown that He requires of us nothing but for our good, and for this end ordains labor as necessary to our moral health, for both morally and physically we "must earn our bread by the sweat of the brow." If the difficulties of religion were *beyond* human capacity, there would be reason in the excuse; but God puts no more upon us than we are able to bear, and no more than is necessary to exercise our good, and mortify our evil dispositions; and without such spiritual labor goodness must die. The difficulties of religion show its value, for could it be obtained without exertion, we should esteem it as the dust of the ground. Gold is sought for, diligently, and is valued because thus sought; and it is this seeking diligently for God's favor which makes us appreciate it when found, for

"As her holy labors rise,

So her rewards increase."

It is indeed hard to repent without continued exertion, and it is also hard when we rely on our own strength; but repentance is practicable when God's aid is sought by earnest prayer united to our own efforts. In such case the imaginary difficulties