

## MISCELLANEOUS.

## A CHEAP SOUL.

Mr. LEHMANOVSKY, a Frenchman, who was twenty-three years an officer in the army of Bonaparte, now a minister of the gospel in one of the western States, at one of the late meetings in Boston, illustrated and applied a point, by the following anecdote.

"There was once a gentleman of high standing, who wanted to come to America to see the country. He came on board a ship, with a gold chain round his neck, and dressed in the richest style, and every one on board respected him, because of his outward appearance; for they thought he must be some nobleman. Well, one day he was leaning over the banister, and as he happened to lean too hard, the banister was rotten, he fell overboard. Nobody saw it but a poor tar. He called to the helmsman to lay by, for there was a man overboard, jumped in after him, and soon brought him on board.

The gentleman had got his mouth filled with salt water, and it was with much effort that he was recovered. But after a great deal of rubbing and clapping, he opened his eyes, and the first thing he said was, 'who saved me? I must reward him.' They told him it was a poor sailor. 'O,' said he, 'I must see that man—I must reward him.' So he was brought on deck, and the poor sailor was brought before him, and all the sailors crowded round to see what a great reward their poor brother tar was to get. 'My friend,' said the gentleman, 'I owe you my life—I must reward you.' So he put his hand in his pocket, and picked and picked and picked, and at last he brought out a *fourpence*! The poor tar rejected it with scorn, and the rest of the crew were so indignant that they wanted to throw him overboard again; but the poor fellow who saved him said, 'No, he has paid just the value of his soul—his soul is just worth *fourpence*.' And now, my friend, what is your soul worth? What your soul is worth to you, every other person's soul is worth to him. In France there are thirty-two millions of souls, most of whom are without God. When this cause is presented to you, if your soul isn't worth but just one *fourpence*, then don't you give but *fourpence*; but if you value your soul according to the price that was paid for it, then give accordingly."

LEARNING.—I am no enemy to learning—no enemy to colleges. On the contrary, I am the steadfast friend of both. But I am opposed to have them both overrated, as they are; and the advantages of both so abundantly exaggerated by the great mass of people—as if no other learning were valuable—no other knowledge worth having.

I would remind them of the basket-maker—the only man of a large crew, cast ashore among savages, who was able to turn his past acquisition to account; while the remainder sat twirling their thumbs, liable every moment to be knocked in the head for their ignorance, the basket-maker was made chief upon the spot, and almost worshipped for his ingenuity.

Or I might remind them of that other crew taken by a Barbary corsair. When they were carried before the Day, he inquired their several occupations. The riggers, and blacksmiths, and carpenters, were all sent off to the dock-yard. The sailors had a comfortable berth provided for them, and even the officers were turned to account one way or another. At last his highness came to a literary man, a passenger, and a poet; but what to do with him for a long while, his highness could not, for the life of him, say, till at last, on learning that the prisoner was a man of a sedentary occupation, and having the term explained by the interpreter, he ordered the poet a pair of feather breeches, and set him to hatching chickens.

And now which of these two was the educated man, the poet or the basket-maker.—*John Neal*.

HEALTH OF THE MIND.—His value all can testify who have known it by experience. Heaven is full of witnesses. All in hell can testify the woes of losing the health of the mind. Every saint on earth can proclaim the value of mental health; and every sinner joins also in that proclamation, by the emptiness and sadness he finds in the diseased state of his own soul.

What a striking testimony we have of the value of the mind's health in the fact, that while *anguish of body* has driven none to suicide, *anguish of mind* has driven thousands! Yet while symptoms of bodily ill health rouse to anxiety and exertion, what sad symptoms there may be of the soul diseased, while no care or effort is awakened for its recovery.—*Boston Recorder*.

THE NEW ZEALANDER AND THE ROMISH BISHOP.—The word of God is giving new illustrations of its power in vanquishing the heathenism of Rome, even in the hands of the converted heathen. The simple New Zealander, with the Bible in his hand, proves more than a match for the subtlety of Romish priests and bishops. One of the speakers at the last Anniversary of the British and Foreign Bible Society, gave the following fact: A chief of New Zealand met with a Romish bishop, who was vindicating the worship of the Virgin Mary and the crucifix. The bishop argued, that God commanded his people of old to make a cherubim; and that the angels over the ark were images; and the people bowed down before them. To this the chief replied: That is very true, but with this difference; God commanded them to make images, and commanded you *not* to make them;—and God himself was between the cherubim, talking with the people. But I never yet heard, that he ever yet spoke through your Virgin Mary. Thus the simple-hearted Christian, made wise unto salvation by the simple Word of God, was able to flight the subtleties of Rome.

Multitudes of similar instances have been furnished by the missionaries at the Sandwich Islands. One of the greatest wonders of God's wonderful providence, touching that people, is, that they have been so little affected by the powerful onsets of the Papists; that a people in their infancy can so withstand the trained legions of Jesuits. Perhaps a few years more of experience of this kind will show us what wise designs Providence has had in suffering these fair fields of missionary enterprise to be so invaded. Perhaps God intends, by this means, to illustrate the power of his word; and to put to shame its enemies, by the very feebleness of the instruments by which he puts them to flight.—*N. E. Puritan*.

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