

# The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME IV.—No. 52.]

QUEBEC, THURSDAY, MARCH 23, 1848.

[WHOLE NUMBER 208

## THE BOOK OF PRAYER.

O! for a spark of heavenly fire  
To warm our hearts, so cold,  
Such as did holy men inspire,  
Who lived in days of old!

O! for a zeal to worship God,  
To read his ho'y word and pray!  
Then might we tread the steps they trod,  
And faithful prove, as they.

Blest souls! O, may we ever feel  
How deep the debt we owe,  
To them, who for their country's weal  
Endured such grief and woe.

Who, living, made it all their care  
To bring the truth to light;  
And, dying, left the "Book of Prayer,"  
That we might worship right.

## MEDITATION FOR LENT.

From Bishop Hall's Contemplations.

Concluded.

To turn stones into bread, had been no more faulty in itself, than to turn water into wine; but to do this in a distrust of his Father's providence, to abuse his power and liberty in doing it, to work a miracle of Satan's choice, had been disagreeable to the Son of God.

There is nothing more ordinary with our spiritual enemy, than, by occasion of want, to move us to unwarrantable courses: "Thou art poor; steal; thou canst not rise by honest means; use indirect."

How easy had it been for our Saviour, to have confounded Satan by the power of his Godhead! But he rather chooses to vanquish him by the sword of the Spirit, that he might teach us how to resist and overcome the powers of darkness. If he had subdued Satan by the almighty power of the Deity, we might have had what to wonder at, not what to imitate: now he useth that weapon, which may be familiar unto us, that he may teach our weakness how to be victorious.

Nothing in heaven or earth can beat the forces of hell, but the word of God. How carefully should we furnish ourselves with this powerful munition! How all our hearts and mouths be full of it! "Teach me, O Lord, the way of thy statutes: O take not from me the words of truth. Let them be my songs in the house of my pilgrimage: so shall I make answer to my blasphemers."

What needed Christ to have answered Satan at all, if it had not been to teach us that temptations must not have their way; but must be answered by resistance, and resisted by the word?

I do not hear our Saviour aver himself to be a God, against the blasphemous insinuation of Satan; neither do I see him working this miraculous conversion, to prove himself the Son of God: but most wisely, he takes away the ground of the temptation. Satan had taken it for granted, that man cannot be sustained without bread, and therefore infers the necessity of making bread of stones. Our Saviour shows him, from an infallible word, that he had mislaid his suggestion; that man lives not by usual food only, but by every word that proceedeth from the mouth of God. He can either sustain without bread, as he did Moses and Elias; or with a miraculous bread, as the Israelites with manna; or send ordinary means miraculously, as food to his prophet by the ravens; or miraculously multiply ordinary means, as the meal and oil to the Sareptan widow. All things are sustained by his Almighty word.

Indeed we live by food, but not by any virtue that is without God; without the concurrence of whose providence, bread would rather choke than nourish us. Let him withdraw his hand from his creatures in their greatest abundance, we perish. Why do we therefore bend our eyes on the means, and not look up to the hand, that gives the blessing? What so necessary dependence hath the blessing on the creature, if our prayers hold them not together? As we may not neglect the means, so we may not neglect the procurement of a blessing on the means, nor be unthankful to the hand that hath given the blessing.

In the first assault, Satan moves Christ to doubt of his Father's providence, and to use unlawful means to help himself; in the next, he moves him to presume on his Father's protection, and the service of his blessed angels. He grounds the first on a conceit of want; the next, of abundance. If he be in extremes, it is all to one end, to mislead unto evil. If we cannot be driven down to despair, he labours to lift up to presumption. It is not one foil that can put this bold spirit out of countenance. Temptations, like waves, break one in the neck of another. While we are in this warfare, we must make account, that the repulse of one temptation doth but invite to another.

That blessed Saviour of ours, that was content to be led from Jordan into the wilderness, for the advantage of the first temptation, yields to be led from the wilderness to Jerusalem, for the advantage of the second. The place doth not a little avail to the act. The wilderness was fit for a temptation arising from want; it was not fit for a temptation moving to vain-glory: the populous city was the fittest for such a motion. Jerusalem was the glory of the world; the temple was the glory of Jerusalem; the pinnacles, the highest piece of the temple: there is Christ content to be set, for the opportunity of temptation.

O Saviour of men, how can we wonder enough at this humility of thine, that thou wouldst so far abase thyself, as to suffer thy pure and sacred body to be transported by the presumptuous and malicious hand of that unclean spirit! It was not his power, it was thy patience, that deserves our admiration.

Neither can this seem over-strange to us, when we consider, that if Satan be the head of wicked men, wicked men are the members of Satan. What was Pilate, or the Jews, that persecuted thine innocence, but limbs of the devil? and why are we then amazed, to see thee touched and locally transported by the head, when we see thee yielding thyself over to be crucified by the members? If Satan did the worse and greater mediately by his hands, no marvel if he do the less and easier immediately by his own; yet neither of them without thy voluntary dispensation. He could not have looked at thee, without thee.

And if the Son of God did thus suffer his own holy and precious body to be carried by Satan, what wonder is it, if that enemy have sometimes

power given him over the sinful bodies of the adopted sons of God? It is not the strength of faith, that can secure us from the outward violence of that evil one. This difference I find betwixt his spiritual and bodily assaults: those are beaten back by the shield of faith; these admit not of such repulse. As the best man may be lame, blind, diseased; so, through the permission of God, he may be bodily vexed by an old man-slayer. Grace was never given us for a target against external afflictions.

Methinks I see Christ hoisted on the highest battlements of the temple, whose very roof was a hundred and thirty cubits high; and Satan standing by him, with this speech: "Well, then, since, in the matter of nourishment, thou wilt needs depend on thy Father's providence, that he can without means sustain thee, take now farther trial of that providence in thy miraculous preservation. Cast thyself down from this height: Behold, thou art here in Jerusalem, the famous and holy city of the world. Here thou art, on the top of the pinnacle of that temple, which is dedicated to thy Father; and, if thou be God, to thyself. The eyes of all men are now fixed on thee. There cannot be devised a more ready way to spread thy glory and to proclaim thy Deity, than by casting thyself headlong to the earth. All the world will say, there is more in thee than a man. And for danger, there can be none. What can hurt him, that is the Son of God? And wherefore serves that glorious guard of angels, which have, by divine commission, taken on them the charge of thy humanity? Since, therefore, in one act, thou mayest be both safe and celebrated, trust thy Father, and those thy servicable spirits, with thine assured preservation; cast thyself down."

And why didst thou not, O thou malignant spirit, endeavour to cast down my Saviour, by those same presumptuous hands, that brought him up; since the descent is more easy than the raising up? Was it, for that it had not been so great an advantage to thee, that he should fall by thy means, as by his own? Falling into sin was more than to fall from the pinnacle. Still, thy care, and thy suit, is, to make us authors to ourselves of evil. Thou gainest nothing by our bodily hurt, if the soul be safe. Or was it rather, for that thou couldst not? I doubt not, but thy malice could as well have served to have offered this measure to himself, as to his holy apostle soon after: but he, that bounded thy power, tethers thee shorter. Thou couldst not, thou canst not do, what thou wouldst. He, that would permit thee to carry him up, binds thy hands from casting him down. And wo were it for us, if thou wert not ever stinted!

Why did Satan carry up Christ so high, but on purpose that his fall might be the more deadly? So deals he still with us; he exalts us, that we may be dangerously abased; he puffs men up with swelling thoughts of their own worthiness, that they may be vile in the eyes of God, and fall into condemnation. It is the manner of God, to cast down, that he may raise; to abase, that he may exalt; contrarily, Satan raises up, that he may throw down; and intends nothing but our dejection in our advancement.

Height of place gives opportunity of temptation. Thus busy is that wicked one in working against the members of Christ. If any of them be in eminence above others, those he labours most to ruin. They had need to stand fast that stand high: there is both more danger of their falling, and more hurt in their fall.

He, that had presumed thus far, to tempt the Lord of life, would fain now dare him also to presume on his Deity: "If thou be the Son of God, cast thyself down."

There is not a more tried shaft in all his quiver than this; a persuasion to men, to bear themselves too bold on the favour of God. "Thou art the elect and redeemed of God: sin, because grace hath abounded; sin, that it may abound. Thou art safe enough, though thou offend: be not too much an adversary to thine own liberty." False spirit! It is no liberty to sin, but servitude rather: there is liberty, but in the freedom from sin. Every one of us, that hath the hope of sons, must purgify himself, even as he is pure, that hath redeemed us. "We are bought with a price, therefore must we glorify God in our body and spirits; for they are God's. Our sonship teaches us awe and obedience; and therefore, because we are sons, we will not cast ourselves down into sin.

How idly do Satan and wicked men measure God by the crooked line of their own misconceit! I wis, Christ cannot be the Son of God, unless he cast himself down from the pinnacle; unless he come down from the cross. God is not merciful, unless he honour them in all their desires; not just, unless he take speedily vengeance where they require it. But when they have spent their folly on these vain imaginations, Christ is the Son of God, though he stay on the top of the temple: God will be merciful, though we miscarry; and just, though sinners seem lawless: neither will he be any other than he is, or measured by any rule, but himself.

But what is this I see? Satan himself, with a Bible under his arm, with a text in his mouth; "It is written, He shall give his angels charge over thee!" How, still, in that wicked one, doth subtly strive with presumption! Who could not but over-wonder at this, if he did not consider, that, since the devil dared touch the sacred body of Christ with his hand, he may well touch the Scriptures of God with his tongue? Let no man henceforth marvel, to hear heretics or hypocrites quote Scriptures, when Satan himself hath not spared to cite them. What are they the worse for this; more than that holy body, which is transported? Some have been poisoned by their meats and drinks; yet, either these nourish us, or nothing.

It is not the letter of the Scripture that can carry it, but the sense: if we divide these two, we profane and abuse that word we allege.

And wherefore doth this foul spirit urge a text, but for imitation, for prevention, and for success? Christ hath alleged a Scripture unto him: he re-alleys Scripture unto Christ: at leastwise he will counterfeit an imitation of the Son of God. Neither is it in this alone: what one act ever passed the hand of God, which Satan did not apishly attempt to second? If we follow Christ in the outward action, with contrary intentions; we follow Satan in following Christ. Or, perhaps, Satan meant to make Christ hereby weary of his weapon; as we

see fashions, when they are taken up of the unworthy, are cast off by the great. It was, doubtless, one cause why Christ afterward forbade the devil even to confess the truth, because his mouth was a slander. But chiefly doth he this, for a better colour of his temptation: he gilds over this false metal with Scripture, that it may pass current. Even now is Satan transformed into an angel of light, and will seem godly for a mischief. If hypocrites make a fair show, to deceive with a glorious lustre of holiness, we see whence they borrowed it.

How many thousand souls are betrayed by the abuse of that word, whose use is sovereign and saving! No devil is so dangerous as the religious devil. If good meat turn to the nourishment, not of nature, but of the disease, we may not forbear to feed; but endeavour to purge the body of these evil humours, which cause the stomach to work against itself. O God, thou that hast given us light, give us clear and sound eyes, that we may take comfort of that light thou hast given us. Thy word is holy, make our hearts so; and then shall they find that word not more true than cordial. Let not this divine table of thine be made a snare to our souls.

What can be a better text than to speak Scripture? It were a wonder, if Satan should do a good thing well. He cites Scripture then, but with mutilation and distortion: It comes not out of his mouth, but maimed and perverted: one piece is left, all misapplied. Those that wrest or mangle Scripture for their own turn, it is easy to see from what school they come. Let us take the word from the author, not from the usurper. David would not doubt to eat that sheep which he pulled out of the mouth of the bear or lion.

He shall give his angels charge over thee? O comfortable assurance of our protection! God's children never go unattended. Like unto great princes, we walk ever in the midst of our guard; though invisible, yet true, careful, powerful. What creatures are so glorious as the angels of heaven? yet their Maker hath set them to serve us. Our adoption makes us at once great and safe. We may be contemptible and ignominious in the eyes of the world; but the angels of God observe us the while, and scorn not to wait on us in our homeliest occasions. The sun or the light may we keep out of our houses, the air we cannot; much less these spirits, that are more simple and immaterial. No walls, no bolts, can sever them from our sides: they accompany us in dungeons; they go with us into our exile. How can we either fear danger or complain of solitariness, while we have so inseparable, so glorious companions?

Is our Saviour distasteful with Scripture, because Satan inslays it in his dish? Doth he not rather snatch this word out of that impure hand, and beat Satan with the weapon which he abuseth? "It is written, Thou shalt not tempt the Lord thy God."

The Scripture is one, as that God whose it is. Where it carries an appearance of difficulty, or inconvenience, it needs no light to clear it, but that which it hath in itself. All doubts, that may arise from it, are fully answered by collation.

It is true, that God hath taken this care, and given this charge, of his own: he will have them kept, not in their sins; they may trust him; they may not tempt him: he meant to encourage their faith, not their presumption. To cast ourselves on any immediate providence when means fail not, is to disobey, instead of believing God. We may challenge God on his word; we may not strain him beyond it: we may make account of what he promised; we may not subject his promises to unjust examinations; and where no need is, make trial of his power, justice, mercy, by devices of our own.

All the devils in hell could not elude the force of this divine answer: and now Satan sees how vainly he tempteth Christ to tempt God.

Yet again, for all this, do I see him setting on the Son of God. Satan is not foiled when he is resisted. Neither diffidence nor presumption can fasten on Christ. He shall be tried with honour. As some expert fencer, that challenges at all weapons, so doth his great enemy. In vain shall we plead our skill in some, if we fail in any. It must be our wisdom to be prepared for all kind of assaults; as those, that hold towns and forts, do not only defend themselves from incursions, but from the cannon and the pioneer.

Still doth that subtle serpent traverse his ground for an advantage. The temple is not high enough for his next temptation; he therefore carries up Christ to the top of an exceeding high mountain. All enemies in pitched fields strive for the benefit of the hill, or river, or wind, or sun. That, which his servant Balak did by his instigation, himself doth now immediately; change places, in hope of prevailing. If the obscure country will not move us, he tries what the court can do; if not our home, the tavern; if not the field, our closet. As no place is left free by his malice, so no place must be made prejudicial by our carelessness; and as we should always watch over ourselves, so then most, when the opportunity carries cause of suspicion.

Wherefore is Christ carried up so high, but for prospect? If the kingdoms of the earth and their glory were only to be presented to his imagination, the valley would have served; if to the outward sense, no hill could suffice. Circular bodies, though small, cannot be seen at once. This show was made to both; diverse kingdoms, lying round about Judea, were represented to the eye; the glory of them, to the imagination. Satan meant the eye could tempt the fancy, no less than the fancy could tempt the will. How many thousand souls have died of the wound of the eye! If we do not let in sin at the window of the eye or the door of the ear, it cannot enter into our hearts.

If there be any pomp, majesty, pleasure, bravery, in the world, where should it be but in the courts of princes, whom God hath made his images, his deputies, on earth? There are soft raiment, sumptuous feasts, rich jewels, honorable attendance, glorious triumphs, royal state; these, Satan lays out to the fairest show. But O the craft of that old serpent! Many a care attends greatness; no crown is, without thorns; high seats are never but uneasy. All those infinite discontents, which are the shadow of earthly sovereignty, he hides out of the way: nothing may be seen, but what may both please and allure. Satan is still and ever like himself. If temptations might be but turned about and shown on both sides, the kingdom of darkness would

not be so populous. Now, whensoever the tempter sets on any poor soul, all sting of conscience, wrath, judgment, torment, is concealed, as if they were not: nothing may appear to the eye but pleasure, profit, and a seeming happiness in the enjoying our desires. Those other woful objects are reserved for the farewell of sin; that our misery may be seen and felt at once. When we are once sure, Satan is a tyrant; till then, he is a parasite. There can be no safety, if we do not view as well the back as the face of temptations.

But O presumption and impudence, that hell itself may be ashamed of! The devil dares say to Christ, "All these will I give thee, if thou wilt fall down and worship me." That beggarly spirit, that hath not an inch of earth, can offer the whole world to the Maker, the Owner of it: the slave of God would be adored of his Creator. How can we hope he should be sparing of false boasts and of unreasonable promises unto us, when he dares offer kingdoms to Him, by whom kings reign?

Temptations on the right hand are most dangerous. How many, that have been hardened with fear, have melted with honour! There is no doubt of that soul, that will not bite at the golden hook.

False liars and vainglorious boasters see the top of their pedigree; if I may not rather say, that Satan doth borrow the use of their tongues for a time: whereas, faithful is he that hath promised, who will also do it. Fidelity and truth is the issue of heaven.

If idolatry were not a dear sin to Satan, he would not be so importunate to compass it. It is miserable to see how he draws the world insensibly into this sin, which they profess to detest. Those, that would rather hazard the furnace than worship gold in a statue, yet do adore it in the stamp, and find no fault with themselves. If our hearts be drawn to stoop unto an over-high respect of any creature, we are idolaters. O God, it is no marvel, if thy jealousy be kindled at the admission of any of thine own works, into a competition of honour with thine Creator.

Never did our Saviour say, "Avoid, Satan," till now. It is a just indignation, that is conceived at the motion of a rivalry with God. Neither yet did Christ exercise his divine power in this command, but, by the necessary force of Scripture, drives away that impure tempter; "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The rest of our Saviour's answers were more full and direct, than that they could admit of a reply; but this was so flat and absolute, that it utterly daunted the courage of Satan, and put him to a shameful flight, and made him for the time weary of his trade.

The way to be rid of the troublesome solicitations of that wicked one, is continued resistance. He that forcibly drove the tempter from himself, takes him off from us, and will not abide his assaults perpetual. It is our exercise and trial that he intends; not our confusion.

## FORMS OF PRAYER, NOT NECESSARILY FORMAL PRAYER.

Concluded.

Objection is sometimes raised against the use of the Lord's Prayer as a form at all, and more frequently against its repeated use at our public worship. Now it seems very hard that those should be found fault with who understand our Saviour's words, "When ye pray, say, Our Father," &c., as we find them in the 11th chapter of St Luke's Gospel, in their obvious and literal sense, and therefore love to use these words at every time of public worship, being so comprehensive and appropriate that they are sure to suit the occasion and to include every petition, even such as may by possibility have been omitted in the prayers of man's conception. An instructive incident is related in the early journals of Joseph Wolf, the well known Jewish missionary, which affords a striking testimony to the beauty of the Lord's Prayer. Wolf was on a visit to a Jewish family, decidedly opposed to the claims of our Saviour to be the Messiah. They were kind and attentive, however, to the missionary, and, having invited him to join them at their meal, they looked to him to ask a blessing upon it. Wolf with great solemnity repeated the Lord's Prayer, at which they expressed their high gratification by a united exclamation of "Beautiful, beautiful!" He then told them, to their surprise, that he had pronounced words which Jesus, whom they rejected as an impostor, had taught to his disciples.

The objection against repetitions of the Lord's Prayer will at all events lose much of its force, upon the consideration that they have partly arisen from the blending of two distinct services into one: the morning prayer, and the communion service; which were originally designed to form separate acts of worship. There is no power at present in operation, in the Church of England, that can authoritatively dispense with the repetition which has thus arisen; and even though that has to be regretted, yet when we consider that the words are those of our Lord himself, and of such vast comprehensiveness as to take in all the wants of man, we should not think it impracticable to repeat them more than once during our seasons of public worship, without sinking into formality. An aged and excellent Minister once said, that when he had ended his own petitions, and felt how much he had left unsaid that he desired to ask, then it comforted him to repeat the prayer our Lord gave us, because he was persuaded every thing was included in that.

Archbishop Leighton, in his Exposition of the Lord's Prayer, has the following passage which bears the more weight, as of the spirituality of his mind there can be no question: "The soul that is in earnest on the thing itself, panting after the grace of God and the pardon of sin, regards not in what terms it be uttered, whether new or old; yet, though it be those words which it hath uttered a hundred times, yet still it is new to a spiritual mind; when confessions of sin and requests of pardon, though in never so low and accustomed terms, carry his heart along with them heavenwards, it is then more sure that the Spirit of God dwelling in him, and the sense of the things themselves, the esteem of the blood of Christ, and the favour of God do move the heart, when there is no novelty of words to help it. So then, though the Lord bestows rich gifts upon some of His servants for His own glory and the

good of His Church, yet we should beware, that in fancying continual variety in prayer, there be not more of the flesh than of the spirit, and the head working rather than the heart."

The sum of the matter is, that we want an heart suited to the prayers of the Church, and where that is wanting, the absence of a prescribed form will not supply the deficiency. It may rightly be said of us, "They have well said all that they have spoken: On that there were such an heart in them?" (Deut. V. 23, 29.) Let us only suppose that on any occasion there were, in all of us, such a state of mind as those prayers are suited to express: what glorious worship would ours be! How certainly would God hear and bless us! And if we are conscious that it is not, we ought not to wish for a less elevating and spiritual form of worship, but rather seek and long and entreat that our minds may be brought up to its high standard, and so the use of it express the real state of our affections.

In the requirements of the Church, which has prescribed the form of our public worship, there is nothing to discourage the utmost freedom in the Church-member's secret approaches to the throne of grace, or in domestic or social opportunities of any kind for edification. On the contrary, it has not unfrequently been remarked that the devout use of our Church prayers has begotten in her consistent worshippers a habit of close intercourse with God which has rendered the unpremeditated pouring out of their supplications, their thanksgiving and their intercessions, peculiarly fervent, and profitable to their fellow-worshippers at private seasons for religious improvement. Surely the true praying spirit will not suffer injury in those who, with the full consent of their understandings and with ardent longing of their hearts, entreat deliverance from "all blindness of heart, from pride, vain glory and hypocrisy; from envy, hatred, and malice, and all uncharitableness, and from all the deceits of the world, the flesh, and the devil: and who look to God in supplication for "an heart to love and dread him, for grace to hear meekly his word, to receive it with pure affection, and to bring forth the fruits of the Spirit?" May we be made conscious of our past remissness; attribute all the formality in which we shall detect ourselves to the evil root within ourselves, apply the remedy there; and verily, God, even our own God shall give us his blessing!

## THE HUSBANDMAN, PRUNING THE VINE.

Every fruitful branch is pruned. "The husbandman purgeth it, that it may bring forth more fruit." It is the propensity of even fruitful branches to wanton into excessive foliage. But besides spoiling the appearance of the vine, the sap spent on the leaves is stolen from the grapes, and the excessive shade keeps out the sun. The husbandman prunes these shoots and suckers away, and while he makes the branch more slightly, he lets the noon-beams freely in, and makes the clusters richer. So is it with the sincerest Christians. In prosperous weather, when all goes well with them, they are apt to flaunt out in worldliness, and luxury, and pride. They grow selfish: They study their own ease. They seek great things for themselves. And the Husbandman, watchful and considerate, consulting his own glory and the fruitfulness of the vine, comes, and with the pruning-shears of some afflictive providence, lops the deforming shoots away.

"Man's chief end is to glorify God, and enjoy him for ever." This was the thought which conveyed reproof and new quickening to a most amiable Christian, after her great bereavement.

"I felt that for the last twelve years I had misunderstood the great object for which I was made; that, if not my chief, a very high end with me had been to be happy in my husband and make him happy in me. But now I felt that the highest happiness of a rational mind ought to arise, from answering the purpose for which God made it; and therefore that I ought to be happy in glorifying God, and not in enjoying myself. And it is to this result, that every trial with which God visits his people is tending. It is to shut them up to His service as their chief end, and to Himself as their chief joy. It is not to hurt but to heal the tree that the Husbandman handles the pruning-book. In deep dejection of spirit, Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. "Sir, this tree used to shoot so strong, that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful for every sorrow which weakens a lust or strengthens a grace. Though it should be a cut to the heart, be thankful for every sin and idol shorn away. Be thankful for whatever makes your conscience more tender, your thoughts more spiritual, and your character more consistent. Be thankful that it was the pruning-knife and not the wedding-hook which you felt: for if you suffer in Christ, you suffer with him; and if with him you suffer, with him you shall also reign. (2 Tim. ii. 12.) From "The Vine," by the Rev. J. Hamilton.

## BREAD CAST UPON THE WATER, FOUND AFTER MANY DAYS.

Seven years since I was desired, on a Saturday afternoon, to visit a young man who was very ill, and among whose family religion had been almost entirely neglected. I informed them that it was not too late to seek salvation by a sincere repentance and faith in the atoning blood of Christ. In repeating my visit next morning, I found that the young man was dead. The house at which the family lodged was occupied by a green-grocer, and I found many persons coming out of the house with vegetables. I addressed the green-grocer, who was a robust, fine-looking man, on the sinfulness of his breaking the sabbath-day. His reply was, that people wished such as he was to starve, for they could scarcely live by working seven days, and could not do so at all if they worked only six. I brought many appropriate passages of Scripture before him, and pressed the circumstance of the young man's death upon his serious consideration.

• Mrs. Sarah Huntington.