

sober, which was rarely the case. The violence of the storm was inconceivable, and for shelter I went into a church. I had not, with the exception of attendance at one funeral, been within the walls of a place of worship for five years. The prayers were nearly at an end; the psalm was faintly sung, for the flashings of the lightning; and the peals of the thunder, were beyond all description. A grey-headed minister entered the pulpit, and after prayer gave out his text from a Bible before him. It was obvious he preached on the occasion of the storm; and that he wished, from the scene in which we were placed to interest the congregation. The text was Psalm xi. 6: 'Upon the wicked he shall rain snares, fire, brimstone, and an horrible tempest: this shall be the portion of their cup.' O, what a searching, powerful sermon was that! I see the preacher now. Had my body been struck by the elements, the shock could not have equalled that of my soul by the preaching of that aged man of God. "I am the man!" was my humiliating confession. I cannot, I will not say more, than that, from the hour I left that church, it was my determined and fixed resolution, as far as human weakness would allow to live unto God. I desire to bless God that, from that period, my heart's desire has been to follow on to know the Lord. I married three years afterwards a truly Christian woman—we had three children, but God took them young. Their mother died two years ago. I worked at my trade; but an abscess breaking out in my right arm ten years since, rendered me unable to work as a shoemaker; and my subsistence has been gained by distributing bills, and carrying about placards, until I was seized with this sickness."

Now here was, in a wretched neighbourhood, in one of the most depraved spots in the environs of the metropolis, surrounded by squalid wretchedness and unblushing vice, one who had been brought to a saving knowledge of divine truth—who, amidst the almost heathen darkness which surrounded him was walking as a child of light. He was happy. Could he be otherwise?—for the Comforter was with him. He was content; and he experienced that contentment with godliness is great gain. His heart was the seat of light; for the day-spring from on high had visited it; and the murky atmosphere with which he was surrounded could not affect the joyousness of his spirits.

There were only two funerals at the parish burying-ground (an extraordinary event) on the day on which the remains of the cobbler were consigned to the narrow house—that, at a somewhat early hour, of a leading man in the parish, but opposed to religion in all its vitality and saving power, and who, in a moment, by an apoplectic fit, had been summoned as he was dressing for a feast. The plumed hearse carried the remains; the pomp and pageantry of pretended woe was there. The chief mourner was the heir—mourner could he be called?—and the domestics, the lawyer, and the medical attendant. At the usual time, the shoemaker's remains were consigned to the grave,—the old nurse, and one or two poor neighbours the sole attendants. The curate, as he registered the one buried after the other, said nothing; but he has told me the text occurred to him, on which he preached the following Sunday—"Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"

SOMETHING PROFITABLE.

What that something is, amidst the wreck of the usual means of wealth, is an enquiry worth making. Men whose sagacity has deceived them, and whose speculations and plans of business have been so sadly disappointed, will with difficulty admit, that there is any thing which may safely be trusted. Their minds become morbid, and move from one extreme to its opposite, from credulity to distrust, from presumption to despair. There are multitudes who amidst the wreck of their fortunes conclude, that they have nothing to do, but to sit down and mourn over the ruin of all their hopes. This is not a wise conclusion. It does not help the matter, it affords no strength to bear a reverse, nay it greatly aggravates the reflections, which active employment might direct and controul. Disappointments and losses should never discourage, although they might very probably lead us to inquire, whether we have not been working in a wrong channel; spending our money for that which is not bread, and our labour for that which profited not.

We would whisper a hope into the ear of every one, who has met with vexatious losses and cruel disappointments to his worldly expectations—all is not yet lost; all things are not equally deceitful, there is one source of profit which you have not yet tried! Before we mention it we merely request that the infidel heart will not turn away at the sound of the word; if it does, the loss will be its own. Godliness is this fruitful source of profit! it is profitable for all things and at all times, it has the promise of the

life that now is, and of that which is to come. Its value is much more extensive than Balaam imagined, when he supposed that it was only desirable as a support in death, nay, it has great efficacy in promoting the best interests of men even in this world. Wonderful indeed is its efficacy! The possessor of it finds that just in proportion as he resorts to this, his wealth increases, a wealth that rust never corrodes; it cheers him wonderfully as he pursues his pilgrimage; sorrow loses its gloomy aspect and half its weight, when regarded through this medium; nay, it absolutely can make the grave a subject of pleasant contemplation. No man can become bankrupt who has this wealth, and no one who desires to possess it need fear failure in attaining it. Amidst all the miserable and unprofitable pursuits of life, it is the Lord of all who kindly directs us to a pure source of happiness, and who says, If you would enjoy a pleasant journey through the world and a happy rest in heaven, seek and obtain *Godliness*—for this is profitable for all things.—*Presbyterian*.

VIRTUE AND ITS REWARDS.

There is the same certainty in the rewards of virtue as in the punishment of vice; but it is far from being a certain rule, that the retributions of each shall be in time; vice may be punished and virtue rewarded signally in this life, but it is not always so; nay the very contrary may occur, that vice may triumph and virtue be depressed. There is danger in always connecting virtue with some tangible reward in this life; it fosters selfish feelings, and lowers the character of virtue itself as if it were a commodity, the value of which, could be measured by silver or gold. In the best constructed novels, we generally see the virtuous hero struggling against a thousand adverse circumstances, and maintaining his integrity until, in the development of the plot, he is amply rewarded by an eligible marriage, enlarged influence, and increased wealth. The virtue which can be satisfied by such rewards must be of an earthly character, and it must be at once apparent, that if children are taught to look only at the temporal rewards of virtue they will soon become discouraged in finding that the reality of life is a very different thing from a well told story. It is true that there is in this life a reward of virtue, but it is not often a golden one; it is the pleasing, and delightful approbation of an enlightened conscience, or in other words the approving smiles of God's face. The great reward however, is that which is treasured up in heaven, and to that the mind should always be directed. The reward which is not of debt, but of grace, is the one best suited to stimulate to the highest exercises of virtue; it is higher than any earthly possession, it is eternal, it is worth every struggle made to reach it; and hence the heart should never rest on any object on this side of the eternal rest. It is a poor service which does not at last terminate in the possession of God and his eternal blessedness.—*Ibid*.

LOYALTY.

Whatever be the form of government under which his lot is cast, the servant of Christ will be subject to the higher powers. The mere moralist indeed may compute to a nicety the claims of the social compact, and mete out the extent of his allegiance according to the measure of protection afforded, and the security obtained for persons and property. The Christian, however, will not be content thus to limit the contract of obedience, expressed or implied, into which he has entered; far less will he resort to the miserable dogmas of a shifting expediency, and estimate the guilt of disloyalty by its probable chances of success. Other men may doubt, and speculate, and dispute; his path is broad and clearly defined; and unlearned though he be, if only he be imbued with the spirit of Christ, he shall not, cannot err therein. As one subject not only for wrath but also for conscience' sake, he will not sit down, ever and anon, to count the cost of rebellion and to weigh the consequences of personal risk, whenever anything may occur in the march of affairs to offend his prejudices, to shock his prepossessions, or even to militate against his reason and judgment; but he will cherish a tender regard to the ordinance of God in the institution of government, and to the providence of God in the choice of those agents whom He has called to the administration of it. The Lord's own appointment of civil power for the welfare of his creatures,—this is the sure ground-work of his obedience. He knows that the Divine Institution has this object in view,—and is wisely adapted to promote it; and what if the perverse ingenuity of man shall sometimes divert it from its end,—yet the ordinance itself is wise and just and good. The abuse of authority does not prove that the existence of authority is not a public good. As well might we say that the healing art is therefore baneful to society because it may sometimes impede instead of forwarding the efforts of

nature; or assert that the diffusion of knowledge is a general curse, because in some particular instances it may have chanced to prove hurtful to its possessor,—as affirm of civil government, that its value is to be tested by its possible abuses. Tyranny may be, and is hateful; but no state of society can be contemplated so appalling, as that referred to in the Book of Judges, when every one did what was right in his own eyes.

The Christian then, having respect unto the will of God, "renders unto all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.—He "submits himself to every ordinance of man for the Lord's sake, whether it be the king as supreme, or unto Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well; for so is the will of God that with well doing he may put to silence the ignorance of foolish men. As free and not using his liberty for a cloak of maliciousness, but as the servant of God." And in this same dutious loyalty—this fealty for conscience's sake, there is a something how grand, how refined, how ennobling! This loyalty—it is no reluctant deference of a slavish fear—it is no prudential regard to the consequences of disobedience; but an obedience lovely, and to be desired in itself, and because the Lord would have it so. Thus an act of submission to a fellow man is homage rendered to the King of Kings,—the payment of appointed tribute a free-well offering given to the Lord by whom princes reign, and sanctified to His glory! Loyalty, in the popular acceptance of the term, may certainly exist separate from any principle of allegiance to God, and a thoughtless multitude once shouted, "Hosanna to the son of David," and hurried him away to Calvary; but a principle of godliness cannot exist separate from a principle of loyalty to constituted authorities. A Christian, and not a loyal man,—the paradox is too palpable and glaring! "Fear God: Honour the King:" the kindred injunctions are bound up together in an indissoluble connection; and it is because "the kindness and love of God our Saviour towards man hath appeared," that the Apostle charges it upon Titus to put men in mind that they "be subject to principalities and powers."—*The Church*.

COVETOUSNESS.

But the last triumph of covetousness remained yet to be achieved. To have sold the temple for money would have been an act of daring impiety: to make it the place of merchandise was perhaps still worse—it was adding sacrilege to impiety. Only one deed more remained to be perpetrated, and covetousness might then rest satisfied. There was one greater than the temple. God so loved the world that he had sent his only begotten Son to redeem it: might not he be sold? Covetousness, in the person of Judas, looked on him, eyed him askance, and went to the traffickers in blood, and, for the charms of thirty pieces of silver, betrayed him—a type of the manner in which the cause of mercy would be betrayed in every succeeding age. Yes, in the conduct of Judas the incarnation of cupidity, towards Jesus Christ, the incarnation of benevolence, we may behold an intimation of the quarter from which, in all succeeding times, the greatest danger would arise to the cause of Christ. The scene of the Saviour's betrayal for money was an affecting rehearsal, a prophetic warning, of the treatment which his gospel might expect to the end of the world. And have events falsified the prediction? Let the history of the corruptions of Christianity testify. The spirit of gain deserted the Jewish Temple, only to take up its abode in the Christian Church. Having sold the Saviour for the Cross, it proceeded in a sense to sell the cross itself. We allude not to the venality of selling "the wood of the true cross"—that was only a diminutive of that accursed lust of gain which "thought that the gift of God might be purchased with money," and which literally placed the great blessings of the cross at sale. Gradually every thing became a source of gain. Not a single innovation or rite was introduced, which had not a relation to gain. Nations were laid under tribute. Every shrine had its gifts—every confession its costs—every prayer its charge—every benediction its price. Dispensation from duty, and indulgence in sin, were both attainable at the sum set down. Liberty from hell, and admission into heaven were both subject to money. And, not content with following its victims into the eternal state, covetousness even there created a third world, for the purpose of assessing its tortured inhabitants. Thus the religion, whose blessings were intended to be without money or without price, became the tax and burden of the world; a proverb for extortion and rapine; till the wealth which the Church has drained from a thousand states "turned to poison in its bosom" and mankind arose to cast it from them as a bloated corruption and a curse. The truth is, covetousness