

MEANER FOR GOD THAN THE DEVIL.

A gentleman of wealth who had been much addicted to frolic and sports, was converted and became a member of one of our congregations. This congregation had adopted the *ad valorem* principle, as a means of defraying its expenses. In a few months, after this gentleman's conversion, the deacons waited on him in order to make their assessments; and knowing that he was rich, and that his proportion of the expenses would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and their demands might give him serious offence, and prove an injury to him. Hence, they approached their business with some trepidation and great caution. At first he was at a loss to ascertain the reasons of their apparent diffidence. The deacons, perceiving this, became, of course, more explicit. The gentleman was surprised. "What on earth," said he "do you mean? Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in a scheme of pleasure, I would have deemed myself a *mean* man had I not paid my full proportion of the expense. Go to the assessor's book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a *meaner* man now, since I have become a servant of God, than I was when a servant of the Devil?"

TWO KINDS OF POOR.

In the earlier years of my residence in this city, I devoted my whole time to ministering to the poor. In that time I naturally found out a good deal about the poor, and generally through a close and sometimes very painful experience. I understand through this experience, something that I think is not generally understood, that the class I marked as the devil's poor, those that are too lazy to work, but not too mean to lie, are continually hanging like a dead weight upon every public charity that can be gotten up, and I believe that they get every year more meat and money from those charities than all the worthy poor in any city that I know anything about. They assume exactly the disguise that they think will do for the persons they apply to. If a man is very anxious to get souls converted, and we all bid God speed to every man who has such an anxiety in his heart, and that anxiety is known, he will get, in the course of a year, no end of men and women of this class who have a concern about their souls, and they will come talk about that concern, and will grow a little better and a little better until they grab his potatoes, and then they backslide right down.

Brother Tuttle, who is now a chaplain in the army, told me some time ago that he knew a woman who had one child christened twelve times, and every time she had it christened she begged a suit of clothes to have it christened in. This is the sort I call the devil's poor.

Then there are God's poor. Those that some disorder that has come to, they not how, by which they find themselves unable to cope with the world; their strength is not sufficient to their day; widows with little children, soldiers with lost health and no pension, and all the great army of worthy poor, for which we can give no reason but that they are poor by the providence of God. We have got to band together to help these men and women; to say to the devil's poor, go to the poormaster, he best knows how to deal with your case; and to say to the worthy poor, we will help you all we can, and help you to help yourself; and to give the Lord's worthy poor our deepest and kindest and sweetest sympathies.—*Rev. Robt. Collyer.*