

occasion he called down on himself the horrible curses—"God burn me," "God punish me." "God damn me," was heard in one of his prayers.

On the 19th of February, 1819, a fire broke out, at which J. G. was present as a fireman. In the basement of the house where the fire was burning, was a fat-shop,\* which, on the following day, was still uninjured by the fire. No one, however, would go into it to save something, till J. G., with a "God burn me" in his mouth, went in for that purpose. Four men followed him. They had scarcely set foot in the place when the loft fell down. The four men who followed J. G. escaped unhurt, but the unhappy swearer was buried up to the arm-pits among the hot stones and other materials of the fallen loft. All possible means were tried to rescue him from his painful situation, but in vain. For two hours he must have suffered the most awful agonies from the yet glowing stones in which he was buried, before he breathed his last with shrieks and groans.

(Reader! art thou a swearer? O! then let this anecdote sink deep into thy memory and heart. Take warning from the sad end of poor J. G. Darest thou say, "Let me die his death, and let my last end be like his?" Repent, else thou mayest likewise perish. "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy;" Prov. xxix. 1. O! let thy curses be immediately changed into prayers for mercy, for the sake of Him who has been made a curse for sinners.—*T'ranslator.*)

METIS, C.E.

T. F.

\* This is the literal meaning of the original word *Fetthandlung*, which is a term given to a place where such articles as lard, butter, and tallow, are bought and sold. There is no single word in English which gives the full meaning of the original.

## THE CHAIN; OR, THE DECEITFULNESS OF SIN.

"The wicked," saith the Scripture, "worketh a deceitful work;" Prov. xi. 18. Men refuse to obey the voice of conscience; they stifle its reproachful cries; conscience speaks not so loud next time; its utterances become less and less clear and distinct.—

This is the fearful process; and then it is silent altogether; and because it says nothing, the sinner fancies it has nothing to say here or hereafter—now, nor by and by.

Men turn away their eyes from the prospect set before impenitent sinners, and at last persuade themselves there is no such prospect before them. They reason falsely about God's attributes, about his truth, about their own state; and so they are deceived as to the final results of sin. "There is a way that seemeth right unto man, but the end thereof are the ways of death.— See how this is illustrated in the history of Ahab. His heart is set on the inheritance of Naboth. Religion, as well as love for the memory of his ancestors, prevented an Israelite from alienating his inheritance.— The king is repulsed and vexed. Jezebel reminds him that he is king of Israel. He allows her to do that which perhaps he would not have done directly himself. The coveted inheritance is obtained at the price of Naboth's blood. The king rises with alacrity to go and take possession. But the sentence of Divine retribution sounds in his ears: "Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood." How little did the result present itself to the mind of Jezebel when she planned, or to his when he approved, the deed of wickedness. Then his refusal to send for Micajah, because he knew he would tell him the truth, and even after that, his disguising himself as if the vengeance of God could not find him out; while in spite of all his attempts to delude his own mind, or to disguise his person, the arrow of the strong archer, "shot at a venture," falls by a destiny, and there falls where it may carry death to a hidden transgressor.

A minister, while preaching on the nature and deceptive influence of sin, made use of the following illustration. "Suppose a man should go to a blacksmith, and say to him, 'Sir, I wish you to make me a very long and heavy chain. Here are the dimensions; have it done at such a time, and I will pay you the cash for it.' The blacksmith is pressed with other and more important work, but for the sake of the money he begins the chain, and after toiling many days, finishes it.

The man calls. 'Have you made that chain?'