

Vol. VI, No. 32,-Whole No. 301.

Poetry.

The Gospel Echo.

Found in a Pew in the Church of Kirkbaen, Kirk cudbright, written in a female hand. TRUE faith, producing love to God man, Say, Echo, is not this the Gospel plan ? Echo-The Gospel plan !

Must I my faith in Jesus constant show, By doing good to all, both friend and foe?

Echo-Both friend and foe! When men conspire to hate and treat me ill,

Must I return them good, and love them still? Echo-Love them still!

If they my failings causelessly reveal, Must I their faults as carefully conceal? Echo-As carefully conceal !

But if my name and character they tear And cruel malice too, too plain appear; And when I sorrow and affliction know, They smile and add unto my woe, Say, Echo, say, in such peculiar case, Must I continue still to love and bless?

Echo-Still to love and bless !

Why, Echo, how is this? thou'rt sure a dove. Thy voice will leave me nothing else but love ! Echo—Nothing else but love !

Amen ! with all my heart, then be it so; And now to practice I'll directly go ! Echo-Directly go !

This path be mine, and let who will reject, My gracious God me surely will protect l Echo—Sarely will protect !

Henceforth on Him I'll cast my every care

THE OPPOSITES.

selves together, as the manner of some is, more, as ye see the day approaching."-Paul.

"Pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus concerning you."-[Paul.

SUGGESTIONS OF WAR. NO. 2.

MEN acting together in large bodies are apt to display virtues of which the individual commonly is incapable. Thus, in some of the customs of war, we see the exercise of qualities that seem above what might be expected from the present condition of human nature. It is strange that transactions, in which men inflict the greatest evils upon each other, in the authorized and systematic destruction of life and property, should be the theatre on which are displayed the most shining examples of magnanimity and virtue. It is owing, perhaps, to the circumstance that war, touching, as it does, the weightiest of all questions, immediate life and death, strips the mind of lightness and hypocrisy, invests the actions of men with an inusual degree of seriousness, and leaves no place for the lower forms of selfishness and the studied practices of malice; or it is because, whereever men are excited to a full exertion of themselves, and effect the strongest combination of their power, there also many spark-ling elements of good must necessarily show themselves, even when the object aimed at is unquestionably a bad one. But whatever the cause may be, it is certain that military operations have been, especially in heathen ages and nations, the stage upon which the morality and all the better impulses of mankind have chiefly played their part, and at the present time there is no department of life in which mere human nature appears in a more attractive light than in some of the usages of war.

We montion an example. It is seen in what so often occurs in all civilized warfare, when an army having suffered defeat, the survivors, though reduced to bitter extremity themselves, are yet mindful of their more And friends and foes, embrace them all in prayer Echo-Embrace them all in prayer l unhappy countrymen left upon the field, and intent upon obtaining, perhaps from an inso-lent conqueror, the dear but melancholy privilege of laying them in the grave. As we read the story of their discomfiture, and "Not forsaking the assembling of yourbut exhorting one another, and so much the see them overwhelmed with shame and grief, their strength broken, their country's trust in them and their own fond hopes of victory I believe I'll stay at home to day, as it is disappointed, we expect nothing from them rainy, and I don't like to go and spend my but that, become lost to every nobler feeling, time listening to Brother W., for he can't preach much anyhow.— Fair Weather Laziness. from the conqueror; and we are surprised to find men in the gloomy hour when all is lost, as if forgetful of themselves and the claims of wounded pride, sueing for liberty to reso many things to attend to, and my mind is turn to the scene of their disaster, from which Have you the courage to bear with patiso many things to attend to, and my mind is so taken up with the business of the day, that I am not prepared to pray.—[Worldly-mindedness. ence the trials, the privations, and hardships of the camp? Are you cheerful when matters looked discouraging, prompt when others nions. are dispirited and indolent, calm under pro- the prisoner. The ministers of Chicago, vocation, quiet when others are chafing over unavoidable events, firm when others are wayering? Are you trusted by your officers. Douglas, resolved to hild daily service in the and your comrades as a man who will mever. Camp church for their benefit; and, after The lesson is plain and affecting. In the any man, but ever follow that which is good, moment of our deepest fall, when we sink under accumulated misfortunes, we must still open our ears to the call of humanity, and confess ourselves debtors to mankind. Howdo wrong, a man who will always be found some difficulty in securing the use of the ever low we may be cast down, and however doing his very best at all times? Are you church, which in the first confusion of the it any longer; I'll make him know that I keen our disappointment and grief may be, living so that a comrade would trust you arrival of such a crowd of prisoners, had been have rights as other men, and I'll make him there are offices of kindness to others which with his own life? Then you are acting a brave part. The camp needs such courage as much as the battle-field. Oh that you from one to two hundred. The men listen it is still our duty, and still in our power, to "Strive to enter in at the strait gate."- discharge. Thus, from the field of slaughter might be a valiant soldier of Jesus, and en- | with deep attention. To-day Dr. Pratt conand the honest example of the soldier, we learn this lesson,—better learned, indeed, from the word of God,—that no man liveth All will be made holy and happy, and ist all your comrades under his flag. But you cannot be a truly brave man with- of faith in a familiar and very impressive out Christ. He was himself the very person- | manner. Rev. Mr. Cummings, of Ohio, exunto himself; that we owe more to the hap-"Contend earnestly for the faith once deout Ourist. He was misself the very person-ification of courage. He knows your wants. If your hearts fails you, go to him for reso-lution. If your conscience condemns you as a cowardly deserter of his cause, go to him at once and make your peace with him. Live piness of our neighbor, even to the decencies that belong to his lifeless clay, than to our Don't preach doctrinal sermons, or you own pride, and that the last drop in the cup of our existence is sacred by a rite of nature "Withdraw from every brother that walks to the repose and honor of a fellow man. his life from day to day, patient in duty, un-shaken in fidelity, unwavering in danger, and the had never heard that daily preaching And this, too, we learn, in connection with unfruitful works of darkness, but rather re- the subject of these remarks, that whatever you shall in no wise lose your reward. Your had been going on for their benefit for a fortis an enemy to sloth, and presents objects name may not shine on the pages of history, but it will make resplendent a page of the book of life. "Watch ye, stand fast in the If we withdraw from Brother B., he will adequate to command the attention and wake do us all the injury he can, and I think we into activity the powers of man, is friendly to the display of the better qualities of the heart. This has been the only redeeming faith, quit you like men, be strong."-Pre- they could not attend to preaching, nor infeature of warfare from the beginning, which, mium Tracts. notwithstanding the evils essential to so de-As soon as you get settled in life it will be easy for you to serve God, but you cannot well do it before . [Sates **SPECIMENS OF BUNYAN'S PREACHING** tue; for when, in the more imperfect condi-"They that preach the gospel should live tions of society; motives were wanting to of the gospel."--[Paul. I think that they should preach for noth- give healthy action to mind and body, this stupendous form of activity interposed, afpation, drew, no doubt, public attention to employment." his preaching. But it is a mistake to sup-pose that these were the principal attrac-heard a group of men cursing very boistering, or at least should follow some other bu- | fording grand and salutary play to the energies of our race. And now we may rejoice that virtue no " Oh come, let us worship and bow down; longer needs this dangerous ally. It is no longer necessary for that heavenly vine to I am so glad it has become fashionable to cling for support to so bad a tree. We, as sit during prayer. It is such a saving of silk and broadoloth:—[Fashionable Christian.] For support to so bad a tree. We, as christians, have "a good fight" to maintain, one that merits and demands the enlistment of all our strength and all our mind, and thus combines all the advantages, that be-A TRAIT OF CHARACTER, ESTIMABLE | long to a healthy and sublime activity, whilst biographer, "who have read Bunyan's ser-mons, know well how he could particularize. There is a personality, as well as point, in his improvements, which makes individuals stand out even to the eye of the reader. We almost expect the strain of the appeal to take a new turn from some Pentecostal outcry." And here permit me to introduce a single BUT TOO RARE. there is nothing in the associations to coun-The late Mrs. Mullens, wife of the well everything to sanction and enhance them; known missionary Rev. Joseph Mullens wrote and whilst they are not, as in the other case, as follows respecting her father, Rev. A. F. accidental advantages, but part of a system Lacroix, also a missionary in Calcutta. "My dear father's respect for women was motives, and infinitely worthy and adequate too strikingly developed to be passed by without notice. It was a feeling of chivalry which would have made him, had he lived in heaven. S. P. H. the Middle Ages, a veritable knight, a true — Banner of the Covenant. champion of the weak and the oppressed. ing salvation freely to those who, in Bunyan's own strong language, "had their hands up to the elbows in his (Jesus') heart's blood." TRUE COURAGE. soul abhorred, but because of that feminine ALL men admire true courage. The weak element in his character I have already men- and irresolute admire it from a sense of their tioned, that gentle kindness which agreed own deficiencies, and the strong and brave well with his finely moulded form, his ele-gant manner, and his almost French polite- of true manhood, and wins respect for its ness. It was with these courtesies, too, as possessor, even if he has nothing else to rewith the pleasures derivable from his conver- commend him. It makes him a protector of sation-none shared in them so largely as his the weak and defenceless, a support to the wife and daughters. I can recall instances feeble and wavering, a leader and guide to of his thoughtfulness for the latter as they the timid and disponding. It is commended grew into woman's estate, that might appear in the word of God, and nowhere more noludicrous to natures cast in a different mould. | bly illustrated than in the examples of holy He would often go across a whole room full writ. of neglectful gentlemen to give his own daughter a footstool. On one occasion when it a multitude of other deficiencies can be a letter had been anxiously expected from overlooked. Without it no other excellences an absent member of the family, and when | can make a good soldier. Your enlisting in at length it arrived from Gairo addressed to the army proves that you have courage. It my youngest sister, who was then away on a is worth while to inquire whether you have fered grace over and over. What a pitch of as soon as a young man replied to an inquiry seem utterly unmanageable. visit, my father sent it up to her at Chinsurah, the right kind. No good thing is without its with the seal unbroken, thus keeping us all counterfeit.

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PHILADELPHIA, THURSDAY APRIL 10, 1862.

great a coward that he dare not face ridicule. Because the biggest inners, when converted, Your risking your life does not prove that are usually the best heips in the Church. 6th.

You have true courage. Not only the act, but the motive must be considered. You have enlisted in the army of your country. You have by so doing put your life in danger. You prefer the chance of life and death, to the certainty of disgrace unless rebellion is crushed. But your worst. They make a slave are usually the best bulks in the Church. Oth. Because such, when converted, are apt to love Christ most. 7th. Because by that means the impenitent will be left without ex-cuse at the day of judgment." Such is an outline of a great sermon, whose bold and burning words rang like God's trumpet through the assembly and

Sin is the enemy of the world. Christ has an army in the field against it. You are called upon to enlist. You know that you must perish unless you have courage to desert the inhome with grin looks, and hell follow in him to the badside iBoth stare this fruit is the countor. Dare you attempt to consist in the fuely yea, begin to lay that on the badside iBoth stare this fruit is professor. If you dare not incent is professor in the fuely yea, begin to lay that on the look is professor in the fuely yea, begin to lay that is one the service is professor in the fuely yea, begin to lay that is one the service is professor in the fuely yea, begin to lay that is one the service is professor in the fuely yea, begin to lay the service is professor in the fuely yea, begin to lay that is one intervent were in the isoner is provided in the service is the converting intoxicating drinks or the poissoned weed? Now he begins to cryl. Lock, sparse me into iso provide its which you must go through, to be a slaw?
Dare you fight out to the bitter end the conver? Have you the patience to conting the battle, months and years, us the totake sinker, sparse me in those in the sinker is and in all occuragements, against it fuention, but and the service is very this one times and in all of the service is very? Have you the patience to conting the battle, months and years, us this one times and in all other is spirit, which man honors and the Lord approves.
Dare you fight out to the bitter with you care you food in the is spirite with you except your God? I the service is very the battle, months and years, us of right in all circumstances and on all occes risons? Are you never the rule spirit, which man honors and the Lord approves.
Dare you fight out to the bitter with you care you food right in all circumstances and on all occes sions? Are you never the first spirit and the service ying the area of the service ying the allow the the service is very the allow the the service ying as a solow the pointed laughed at? Can you break away from him, with axe in hand, for the last time. to allow his young friend to indulge on to his

THE LATE PRINCIPAL CUNNINGHAM. with all this there is a new humanity, as real

A REMINISCENCE.

ABOUT eight or nine years ago, on a summsr Sabbath afternoon, between services, a young man rambled through the inviting pathways of the Glasgow Necropolis. This ine and death, to the verse of severe death, the verse death of the verse d panorama of tombstones forms an instructive stop even with your life. They will pursue were required were required were required with torment throughout eternity. You salvation. cannot getrid of them without a terrible battle. One more extract, it is "The fruitless interest in that tomb; but he had never met professor." "Come Death, smite me, this with such an inquiry, nor had he even noticed an army in the field against it. You are cal-barren fig tree ! At this, Death comes into anything peculiar in the demeanor of those the chamber with grin looks, and hell follow-whom he had seen come upon the monument the self-comwicked companions, and endure to be the butt of their ridicule? Could you submit to be despised by all your comrades, if you knew that you were right and they wrong? Can bereth it the ground "" to be the full bent. Sectarianism was disclaimed ea-ter into his rest. Can be the full bent. The one gave preference to bereth it the ground "" that you were right and they wrong? Can you own Christ among ungodly companions? Dare you "stand up for Jesus" among scof-fers and infidels? Dare you be true to the teachings of your pious father or your saint-ed mother amid all the temptations and evil influences of the camp? If so, thank God for it. You have the genuine courage, stub-born as steel. But if not, you are cowardly at heart. God knows and man knows it. God's kingdom will come, but you will have no honorable part in it. Fcr present ease you forfeit eternal renown. By cowardly

to my own experience, and I-tell you to per-

PAUL "A MAN IN OHRIST."

"YE seek a proof of Christ speaking in

GENESEE EVANGELIST .--- Whole No. 829

TAKE PAINS IN RELIGION.

and as vital as the first. After his conversion he is no longer Saul of Tarsus, but "a The friends of a man sick with the palsy man in Christ." "I know a man in Christ," he says—so it should be rendered, and not I knew—"I know a man in Christ who was caught up to the third heaven:" "Of such an one will I glory, but of myself (my old self) I will not glory." How for not the down the them is the main stok with the parage desired to bring him to Jesus that he might be cured. At first they were unable to do it, because of the crowd by which our Lord was surrounded. What, then, did they do? "They went upon the house top, and let him man in Christ." "I know a man in Christ," that loved name so constantly identified with | mighty blessing of a complete cure.

so oft in its occurrence beyond what is to be found in any other parts of the Bible! Place the Pauline epistles where we may, they might be detected, without other proof, by here, but by hard working. Fortunes are not Galilee, or talked with his disciples in the that there are "no gains without pains." flesh; as really and truly as he personally

We study Christ in Paul, may we venture to say it? The writer would speak with caution here, and yet the opinion may be advanced, that we learn more of Christ, of the mind and heart of Christ, as he is manisay it :---as he is risen in the church. As God the Father comes to us in Christ, so--may we not venture reverently to say ?---Christ comes nigh to us in his holy people, in the souls of true Christians, and, above all, as he is so brightly manifested in the words and acts of him who labored more than all, and

self) I will not glory." How few are the verses we can read continuously in the writings of this fervid christian without find-ject was gained. Our Lord's attention was ing something to remind us of this idea? drawn to their sick friend, and he was healed. Whatever may be the matter or doctrine By pains, and labor, and perseverance, his treated of, how soon does it come round to friends succeeded in obtaining for him the his new personal being, Christ Jesus, or in The importance of pains and diligence is a his own soft Syriac vernacular, Yesu Meshiho, | truth that meets our eyes on every side. In

he very sight of this word striking the eye made without trouble and attention, by bankthe very sight of this word striking the eye made without trouble and attention, by balk-in every page, and in almost every verse. ers and merchants. Practice is not secured if we are authorized to judge by the force and frequency, and tenderness with which he employs it, Christ was in Paul as really the children of this world are perfectly faand truly as he ever walked by the sea of miliar. It is one of their favorite maxims,

Let us thoroughly understand that pains and diligence are just as essential to the died on the cross, and rose again from the well-being and prosperity of our souls as of our bodies. In all our endeavors to draw near to God, in all our approaches to Christ, there ought to be the same determined earnestness which was shown by this sick man's fested in this noble Apostle, than in the re- check us, and no obstacle to keep us back cords of the evangelists themselves. He comes from anything which is really for our spiritnearer to us, we see him more distinctly, we converse with him more intimately, he is more tender, more human, as thus seen in the "Christ-bearing" disciple, than in his the second and acts as recorded in the the "Christ-bearing" disciple, than in his outward words and acts as recorded in the Gospel narrations. By such language we do not underrate those precious portions of the Scripture. Christ is near to us, very in his life on earth : near to us, as he appears in his life on earth ; must in another. But we must settle in our he is still nearer to us may we venture to say it ?---as he is risen in the church. As God health of our soul is at stake. Let the crowd

acts of him who labored more than all, and who, whilst rejoicing in the new life, was ever willing to give his earthly life for the Lord Jesus.—Divine Human in the Scrip-taures. of their continual string of excuses for negcting means of grace? How is it that the very same men who are full of zeal about money, business, pleasure, or politics, will It is the rich mercy of God. This is the take no trouble about their souls? The anorigin of the Gospel method. God acts in swer to these questions is short and simple. nercy, in rich mercy, when he saves sinners These men are not in earnest about salvalike us. It is not in justice, though not con- tion. They have no sense of spiritual dislike us. It is not in justice, though not con-trary to it. It is not goodness merely. It is goodness of a new and peculiar kind. Mer-is goodness of a new and peculiar kind. Mer-cy is the exercise of good-will toward those who have not merited good-will. And the mercy, the rich mercy which saves us, is the exercise of God's good-will toward those who have marited anger and nunishment. This is and slive and die. Happy, indeed, are they have marited anger and nunishment. This have merited anger and punishment. This who have found out their peril, and count all s peculiar to the Gospel system and opera-things loss if they may only win Christ, and tions. There is nothing like it anywhere be found in him !- Ryle.

mindedness.

"See that none render evil for evil unto both among yourselves and toward all men." -- [Paules -- and -- and -- and --My neighbor has done me so much evil. and has acted so badly that I will not stand

respect them.--[Revenge.

Christ.

there is no danger .--- [Presumption.

livered to the saints."-[Jude.

will offend some people. [Faint-heartedness.

disorderly, and have no fellowship with the prove them."-[Paul.

had better let him alone.-[Trimmer. "Seek first the kingdom of God and His righteousness."-[Christ. As soon as you get settled in life it will be

siness for their living.-[Covetousness.

let us kneel before the Lord our Maker."-[Psalmist.]

Consequently he was a great, favourite with ladies; not that he was in the habit of paying them empty compliments, for those his

tod, whom justice not only, but all God's peculiar mercy of his choicest darlings; he That was an evil, but not so great an evil, in None but an idiot knows no fear. God should other goodness would properly have left to hands out other things to wicked men, but his opinion, as would have been to breach of politeness involved in opening a letter ad-these, nothing else. the eternal wages of sin-rich mercy inter- he deals out this only to his children. venes, and originates the salvation of God. It is impossible a gracious heart can read dressed to another." -Dr. Spencer. a pardon with dry eyes; it is the least it thinks it can do, as it were like Mary Mag-Fancy is like fire, a good servant but a bad dalene, to wash Christ's feet with its tears, master: no second data is a when it hath washed itself with his blood. to guide others into a safe harbor.

THE GOSPEL IN PRISON.

severe. Whatever peculiar study engages THE word of God is not bound, says Paul you, be constant in your efforts to excel in it. It does not so much depend on abilities. this battle of life; it is gained by perseverance. I am now beginning to consider myself an old man, yet were I to see that in any branch of study I might yet benefit my fellow men, I would master it." They had conversed of the acquisition of language. He added :--- " Now, as to language, you are young. No language should be too hard for you. You might master many. Cultivate courage in looking at them. They are at your feet. For my part—and I speak from my heart, and without egotism—I speak ducted the services, and explained the nature from my labors and experience—there is only one known language I would not take in hand—Chinese. I am too old now to think of that. But if you will promise to persevere with Hebrew, Greek, or Latin, count upon my assistance. If you continue the study of continental languages, I can serve you by devoting time to your assistance, should you come to Edinburgh." In a way that-even though the youth did not know his position, not even his name-convinced him, as his enthusiasm kindled. that his companion's words were well weighed, and worth treasuring, he then offered to furdeed sit still through segrmon. All eagerly accepted tracts and papers. The Irish regi-ment received me in their barracks with the ther the ends the young man might aim at, by any means in his power. These friends of a day parted as if they

cordial hospitality and native politeness of had been school-fellows. "Good bye. Rethe Emerald isle, and all accepted tracts save member! Cunningham. God bless you! Bunyan's remarkable conversion, taken in one, who apologized, "An' shure its me ayes William Cunningham, Reverend William Cunconnection with his humble origin and occu- that's sore with raydin' for want of betther ningham, I charge you to come and see me." With a cordial shake of the hand they parted.

Their footsteps have since been in different parts of God's earth. The pupil was not ions. The power to interest all classes- ously, and drawing near, I saw a disorderly for the high, as well as the low, flocked to pile of coffins with their ends to the door, worthy of his master. But the lesson was not altogether thrown away. They never met again, though many a time, amid the perplexities and troubles of life, has the stuhear him—lay in his strong common sense, and the wagon coming up, which soon after his vivid fancy, and his unquestioned sincer- conveyed them to the silent tomb. I endea-His piety, planted in the very depths vored to obtain a moment's decent attention dent recalled the great Principal's simple, kindly, manly words of wisdom, and recalled them ever to find comfort and heartening in of his soul, welled up like an overflowing to a word of warning, but was interrupted them, and still the very badily presence of the man seems near, like a guardian friend, and in times of darkness the noble form rises up like a sheltering power.- Edinburgh Wit-

And here permit me to introduce a single and conscious of their danger. I was directspecimen illustrative of the point and lively ed to several who had cornestly wished to me," says the Apostle, 2 Corinth. xiii, 3: vigor of his preaching. It is from his servigor of his preaching. It is from his ser- | see a minister. One poor man could scarcely mon to "Jerusalem sinners." Peter, is offer-allow me. to leave, and sent for me again to Jesus Christ is in you, unless ye be unproved explain to him the way of salvation. "But if I should die to-night," said he, "what would become of me, for I have been a very Repent, every one of you, for the remis- rowdy character?" A man had died beside fluence of no Jewish schools or sects. Neither sion of sins." Unable to credit at once the him the night before and in the corner an- among Pharisees nor Sadducees, nor Essenes, sincerity of this offer, the first cries out, other was then dying, and making the ward is there to be found anything like it. It is "But I was one of those that plotted to take resound with his prayers for mercy. As he as utterly unknown to any Rabbinical as to "But I was one of those that ported to take away his life. May I be saved?" Peter-"Every one of you." "But I," says another, "was one of those that bore false witness a-gainst him. Is there grace for me?" Peter "For every one of you." "But I says a -"For every one of you." "But," says a third, "I was one of them that cried out, 'Crucify him, crucify him.' What will be-would find it in the 51st Psalm. On inquir-third, "I was a made universal so strange a come of me, think you?" Peter-" I am to ing, however, there was not a Bible in that manded and made universal so strange a preach remission of sins to every one of you." "But I was one of them;" exclaims a fourth, "that did spit in his face—that mocked him of the Testament with Psalms have since been this matter of interpretation is settled, our when, in anguish, he hung bleeding on the supplied by the Chigago Bible Society to the other polemics are comparatively of little tree. Is there room for me?" Peter For hospitals. The American Reform Tract Soevery one of you." But this is not all. These dispitals. The American Deform Lract Bo-ciety, of Cincinnati, sent me a large package real and not merely rhetorical accordance Jerusalem sinners must have this offer again and again. Every one of them must be of-*The Sinner's Friend* for the hospitals, and logical discords might be resolved that now

God's wonderful achievements. For memercy grace is this! Christ was minded to amaze as to the character of the books, "These are It was certainly something more than a with the seal unbroken, thus keeping us and in suspense for twenty-four hours longer. That was an evil, but not so great an evil, in his opinion, as would have been to breach of politeness involved in opening a letter ad-terssed to another." Eveny great conversion is as a sea-mark, to guide others into a safe harbor. operates: for me-a sinner, a wanderer from PARDON is God's family blessing, and the

drawn out. "Young man," he said, "I can THE ORIGIN OF SALVATION. give you counsel that will serve you. I look

else. When I go out among the works of God, and witness a thousand operations which diffuse happiness over his fair and bright creation, 1 see testimonies enough that God

s good. I find no contrivance or operation designed wholly, and working wholly to produce unhappiness. True, I find hearts bleeding, and know the sensibilities which make them bleed were planted in them by God. But I know, too, that the same sensibilities are needful as qualifications for felicity; and that a heart which, in such a world as this, could not be sad, could not be happy. Moreover, I find proofs enough within me and vithout me, that there is such a thing as the t happy. I find direct proofs of this. All the utilities of the vegetable world, for example, could have been compassed by God if sweet coloring, the blossoms of the spring-time. Those hues of beauty which do so much to please the eye are not needful for fruits or timber. God could have caused thousand tasteful adornings of his universe; in the felicities of the wild-bird that carols on the wing; in the felicities of the beast upon his sunny hills; of the inhabitants of he sea who sport from its azure surface down o the depths of the ocean's bed ; we find inlisputable testimonies of the goodness of the Deity. These testimonies (I am not going to are silent. In all the universe there is not

the least item of proof that the goodness of God will ever save the guilty. This goodness—and it is rich mercy—is revealed solely in the Gospel. Salvation on this account becomes a very different thing to me. I see in it the *rich mercy* of God. I see God, its author, operating in a new field and on new principles, in such a way as he operates nowhere else; for I see the atonement of the Divine Redeemer, and the special operations of the Holy Ghost. This attaches me to salvation by a new tie, an unequaled demonstration of God's love for me. It gives me a new lesson about the Deity. It demonstrates to me, what, all God's goodness to creatures on earth and to angels in heaven

ould not demonstrate. For it shows me that the Divine goodness operates to reach those deserving of punishment and anger. Mercy, rich mercy is the origin of my salvation. Nothing else could originate it. God never did anything else like it. God acts here as he acts nowhere else; and I feel myself bound to him by a loftier principle than any which binds an archangel in heaven. If sin is the greatest evil, salvation is the greatest of all

TEARLESS EYES.

"GOD shall wipe away all tears from their eyes." The expression is one of exquisite enderness and beauty. The poet Burns said that he could never read this without being affected to weeping. Of all the negative descriptions of heaven, there is no one perhaps that would be better adapted to produce consolation than this. This is a world of weeping-a vale of tears. Who is there of the human family that has not shed a tear? Who that has not wept over the grave of a joy of grief-something like many recollec-tions of the past, as sweet as they are mourn-his disappointmonts, over the treatment he his disappointmonts, over the treatment he ful to the soul. And especially I find in the has received from others, over his sins, over clustering, though qualified felicities of the the follies, vices, and woes of his fellow-men? world, that its Maker has done much to make And what a change it would make in our world, if it could be said that henceforward not another tear would be shed, not a head would ever be bowed again in grief! Yet no Divine pencil had touched, with rich and this is to be the condition of heaven. In that world there is to be no pain, no disappointment, no bereavement. No friend is to lie in dreadful agony on a sick-bed; no grave is to be opened to receive a parent, a wife, a child: both without them. In such things; in the no gloomy prospect of death is to draw tears of sorrow from the eyes. To that blessed world, when our eyes run down with tears, we are permitted to look forward ; and the prospect of such a world should contribute to wipe away our tears here,-for all our sorrows will soon be over. Amidst the trials of the present life, when friends leave us, when sickness comes, when our hopes are blasted, when undervalue them) may be tokens of mercy. I calumnies and reproaches come upon us, mean they may be *hints* flung out to man to make the *inquiry*, whether in God their author there may not be goodness which shall reach eyes pour forth floods of tears, it is a blessed to the sinfully unworthy. But nothing an privilege to be permitted to look forward to swers this inquiry. The earth, the heavens, that brighter scene in heaven, where not a pang shall ever be felt, and not a tear shall ever be shed.

"Jerusalem ! my happy home! When shall I come to thee? When shall my sorrows have an end? Thy joys when shall I see?

O happy harbour of the saints ! O sweet and pleasant soil ! In thee no sorrow may be found, No grief, no care, no toil !

We that are here in banishment Continually do moan ; We sigh and sob, we weep and wail, Perpetually we groan.

Our sweet is mix'd with bitter gall, Our pleasure is but pain : Our joys scarce last the looking on. Our sorrows still remain.

Jerusalem, my happy home! Would God I were in thee! Would God my woes were at an end, Thy joys that I might see."

-(Barnes's Notes on the Revelation.)