

## THE FAULTLESS CONGREGATION.

"Whence do they come? They come from every part of the inhabitable globe. The African from his burning sands,—the Laplander from his everlasting snow shall be there,—the Arab from his wilds,—the Druse from his mountain fastnesses,—the Antediluvian,—the Patriarch of ancient days,—the children of Shem, Ham, and Japheth, that met first in the Ark, careering upon the waves of the deluge that laid waste the world, till they rested upon the summit of Ararat,—the children of these, the grey fathers of the human race, shall meet again; first in Christ, the true Ark, by faith, and lastly in heaven, the great antitype, of Ararat, no more to look forth upon a world depopulated and dismantled by the flood, but to bask amid the splendours of the beatific vision, and 'to be for ever without fault before the throne of God.' They come not only from various countries, but from various scenes of suffering—some from hunger, and cold, and nakedness, and peril—some from sick beds, and hospitals, and prisons, and inquisitions; some shall come from battle fields, from Marengo, from Austerlitz, and Waterloo, and some from the silent depths of the ocean—the slain of Camperdown, and Trafalgar, and the Nile,—and some from the strong Pyramids: and many whose winding sheets have been the sands of the desert, and whose requiem has been chaunted by the waves of the desert sea. No circumstance can conceal them whom God bids to rise. No distance can keep away those whom God summons. And they shall come, too, from various sections of the Church Universal. No sect has a monopoly of Christians, because no sect has a monopoly of the Gospel. The distinctions that are made between sect and sect are paper walls, that will be consumed by the flames of the last fire; these points and practices about which true Christians quarrel, will pass away like straw and stubble before the overwhelming flood of universal light, and universal love; and it will be found at that day, that those things about which Churchmen and Dissenters quarrel, were but microscopic points, and those things about which Churchmen and Dissenters agree, were majestic as the attributes, and enduring as the Throne of

Deity. I have often thought that the following incident, recorded of a good man, was a very beautiful one. A sceptic addressed him, and said, 'What will become of all the sects into which you Christians split at the day of judgment of Christ? The ingenious, yet scriptural, answer was, 'God will say to one, 'What are you?' I am an Independent.' 'Sit you there.' To another, 'What are you?' 'I am a Presbyterian.' 'Sit you there.' Another will be asked, 'What are you?' 'I am a Churchman.' 'Sit you there.' And a fourth will be asked, 'What are you? The answer will be, 'A Christian.' And the commission will be given him from God, 'Walk about heaven in any place you like.' For as it is true that one star differeth from another star in glory, so it is true that he that hath the most bigotry will have the least of heaven, and he that feels all things subordinate to Christ, and Him Crucified, will have the largest space to walk in. I believe, too, that those will be before the throne of every form of government. The stern republican will be there also; no nation under heaven which will not contribute its quota; subjects of uncivilized government, and victims of cruel ones will be there. They will be a great multitude, greater than the Antinomian will allow, though fewer than the Universalist believes, singing, 'Salvation to our God, which sitteth upon the throne, and to the Lamb.'

## A POSSIBLE COMBINATION.

I had come into the house after preaching one Lord's day; and, as we were engaged in conversation, I remarked that I thought the right way to preach the gospel was to depend upon the Holy Ghost, and "pray without ceasing" as one went on.

To this a clergyman who was present took exception. He said a preacher should pray before going to the pulpit, and after leaving it; but he could not understand how a man could at the same time both pray and preach.

I felt confounded at this remark, for I had always taken him for a converted man; and I thought, can it be possible that any truly converted servant of Jesus could be ignorant of how to mix praying with