

presses him to his bosom, and, covering his cheek with passionate kisses, lifts up his voice and weeps for joy.

And this is God! the God whom we preach, as he is drawn by the hand and seen in the face of Him whom he sent to seek and save us, to bring us back, to open a way to reconciliation—the God whose Spirit inspires us with our first feeble desires to return—the God who, unwilling that any should perish, invites and waits our coming. “Therefore,” like that father, often looking out for his son, “will the Lord wait, that he may be gracious unto you, and therefore,” as was fulfilled by Jesus on his cross, “will he be exalted, that he may have mercy upon you. Blessed are all they that wait for him: the people shall dwell in Zion; thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.”—*Good Words*.

SELECT SENTENCES.

HEARERS are of four sorts: the sponge, which swallows up every thing; the funnel which allows that to escape at one end which it receives at the other; the filter, which allows the liquor to escape and retains the dregs; the sieve, which rejects the chaff and retains nothing but the wheat.—*Jewish Proverbs*.

—“A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.”—*Howe*.

If the world can move us from our religion, it may be sure of this—we shall do the world but little good.—*Leifchild*.

Great crimes ruin comparatively few. It is the little meannesses, selfishnesses, and impurities, that do the work of death on most men; and these things march not to the sound of fife or drum. They steal with muffled tread, as the foe steals on the sleeping sentinel.

FRUGALITY is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestow-

ing them to the benefit of others having need. The first without the last begins covetousness; the last without the first begins prodigality. Both make an excellent temper. Happy the place where they are found!—*Penn*.

Philip Henry notes in his diary, the saying of a pious hearer of his own, which deeply affected him. “I find it easier,” said the good man, “to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home.”

As echo answers to voice; true prayer answers to promise.

AFFLICTIONS. — Afflictions serve to quicken our pace in the way to our rest. It were well if more love would prevail with us, and that we were rather drawn to heaven than driven. But seeing our hearts are so bad, that mercy will not do it, it is better to be put on with the sharpest scourge that loiter, like the foolish virgins, till the door is shut.

No end, however good, can justify means which indicate want of faith in the promises of God.

NO REPENTANCE—NO PEACE.

Have you ever heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear the great clock strike unless they live very near it? But when the work of the day is over, and the roar of business has passed away—when men have gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How the clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength, and goes on in the whirl of business, he will not hear his conscience. He drowns and silences its voice by plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it