

could; playing over a scene of darkness with partial
sorrow, faintest illumination, to leave the soul
deeper and more dreary than before. Such are the
recollections of childhood and youth, with the
of hopes disappointed, promises broken, a variety of
perplexed, and knowledge spurned, and to be
taught by experience.

SCRIPTURE PARADOXES.

The Christian believes that fear has torment; and
that where torment is, a man is not blessed; and yet
he believes, that blessed is the man who feareth al-
ways.

He believes that scripture to be true and sweet,
"Your strength shall be to sit still;" and yet he
believes, that he who sits still will never be a strong
Christian.

He believes that Israel was commanded to stand
still, and to see the salvation of God; and yet he be-
lieves, that if they had stood still, they had not seen
the salvation of God.

He believes that it does not yet appear what saints,
who are now the sons of God, shall be when Christ
shall appear; and yet he believes that this does plain-
ly appear, that when Christ shall appear they shall
also appear with him in glory, and that they shall be
like him, for they shall see him as he is.

He believes that these words, "If any man sin, we
have an advocate with the Father, Jesus Christ the
righteous," are no encouragement to any man to sin; and
yet he believes that if any man hath sinned it is a great
encouragement that he hath with the Father an advo-
cate, even Jesus Christ the righteous.

He believes that he that is called a servant is a free
man; and yet he believes that he that is called a free
man is a servant.

He believes that he should never believe some
things if he did not see them; and yet he believes that
he should never see some other things if he did not
believe them.

He believes that God's permission of sin will not
excuse man's commission of sin.

He believes that Christ was the Son of man; and
yet he believes that he was no man's son.

He believes that some persons are alive and dead
at the same time; for they that live in sin, and in the
pleasures of sin, are dead while they live.

He believes that every earthly-minded man minds
earthly things; and yet he believes that every man
that minds earthly things may not be an earthly-mind-
ed man.

He believes that the saint and the sinner are not the
same kind of men; though yet he believes that they
are men of the same kind.

He believes that man lives by death; for his nat-
ural life is preserved by the death of creatures, and
his spiritual life by the death of Christ.

CHARITY.—Follow after Charity, for the posses-
sion and exercise of this grace is infinitely to be pre-
ferred to the most splendid gift. Admirable encomium
—exalted eulogium on charity! What more could
be said, or be said more properly, to raise it in our
esteem, and to impress it upon our heart? The age
of miracles is past; the signs and the tokens, and the
powers which accompanied it, and which, like bril-
liant lights from heaven, hung in bright effulgence
over the Church, are vanished. No longer can the
members or ministers of Christ confound the mighty,
perplex the wise, or guide the simple enquirer after
truth, by the demonstration of the Spirit, and of
power: the control of the laws of nature, and of the
spirits of darkness, is no longer entrusted to us; but
that which is more excellent, and more heavenly re-
mains: that which is more valuable in itself, and is
less liable to abuse, continues; and that is, **CHARITY.**
Miracles were but the credentials of Christianity, but
CHARITY is its essence; miracles but its witnesses,
which, having ushered it into the world, and borne

the testimony, retired for ever; but **CHARITY is its**
very soul, and its main pillar, and its end, and its
reward, and its crown, and its inheritance, and its
paradise, and the presence of the Father and of the
Son.

Drawn through the narrow channel of God's open
mercy, and the narrow channel of God's love, by all the
revelations of the word, and by the eye of God's
omnipotence to see them, and by the ear of his compo-
sition to hear them, and by the hand of his power, or
the darkest cell, not the darkest cavern, or most in-
ward projection of the most secret wickedness, nor
the closest address, but the eye of the Lord is hold-
ing it. "The eyes of the Lord are in every place, be-
holding the evil and the good." He hears the words,
sees the actions, knows the thoughts, registers the gra-
tious and the ungracious, the penitent tears, and
the unrepentant sighs, and the whisper of a oath,
and the tread of a foot, though but only passing upon
the heart, and though he be again in that mass of
corruption, and a deadly word but he knows and
marks it.

Hope.—What would the life of a man be with-
out hope? Remove it and you take away at once the
relief of prosperity, and the support and solace of
adversity.—Let the tide of prosperity rise ever so
high, and flow with unobscured fulness ever so long,
if the hope of its continuance be destroyed, it is instan-
taneously deprived of all its powers to sustain. Let the pros-
perous man be certainly assured, that his prosperity
is to last but one day longer, that at the close of so
short a time, its springs are to be dried up, and he is
to be left in all the dreariness of universal desolation
—would that day, think you, be enjoyed with him?
No: the extinction of hope would be the extinction of
joy. And oh! what would adversity be without hope?
This is the last lingering light of the human bosom,
that continues to shine when every other has been
extinguished. Quench it, and the gloom of affliction
becomes the very "blackness of darkness"—cheer-
less and impenetrable.—No kind of hope is so power-
ful in its operations, so comforting, so productive of
true greatness, as that which the Gospel imparts. It
looks beyond the period of affliction, and sees a mo-
ment when sighing and sorrow shall flee away,
and leaves the soul even in the operation of
affliction; it beholds a rest, the privilege of God,
when their kind Father will wipe away all tears from
the eyes of his saints, when they shall rest from their
labours, and when they shall see, he hath done all
things well—it was good for us that we have been af-
flicted.

THE YOUNG EXPATRIATE.—How to the Christian
—If you have to pour liquor into a bottle, or any
vessel with a narrow mouth, you must pour it
softly, and by degrees, or else the liquor will be spelt
ed on the ground than fill up the vessel. So
it is with weaker Christians, whose are narrow-
mouthed capacities, shall they be filled with a dull con-
ceptions; the word of God must be taught into them
by degrees; now a line, and then a line, now a pre-
cept, and anon a precept, they must not be sud-
denly changed. It was well considered by Joseph, when
he and his brother Esau were to travel together, that
the children were tender, and that not only the
flock, but "the herds with young," were with him
also, and that if they should be overladen but one
day, they would perish. He desired his brother,
therefore, that he would pass before him, and that
himself would come shortly after, as the cattle and
the younglings were able to endure. This must
every minister do; he must not set out before the
weakest of his flock, but stay, and take them along
with him; he must so drive on with them, that they
may hold on with him; so instruct them, that they
may profit by him; so principle, so catechise, so
feed them with milk, as tender babes, that they may,
by degrees, take in meat like stronger men.