

being, which, if no change be wrought on you, must abide in that nature for ever. Happily this law of your moral nature operates with equal force on the side of virtue and happiness. The truth which is sealed among your enlightened convictions abides there; the pious affections, daily nurtured by grace from Heaven, grow into the very essence of the soul itself, and partake of its immortality; the benevolent sentiment, and the benevolent deed, leave upon the soul itself an impression that cannot be effaced. Whatever may be the excellences or the defects in which you manifest these qualities, they are entered just as they are, not only into the Book of Omniscience, but into the Book of your own moral nature, out of which you will be judged according to your works. Is it not, therefore, a dictate of the highest prudence to search daily—hourly—the entries that are made in it; to ponder over them with the utmost seriousness, that you may not proceed unthinkingly to the tribunal where the sentence shall be past that shall fix your fate for ever. "Be not deceived; God is not mocked; for, whatsoever a man soweth, that shall he also reap; for he, that soweth to the flesh, shall of the flesh reap corruption; but he, that soweth to the Spirit, shall of the Spirit reap life everlasting."

SELECTIONS.

THE EXACT WORDS.

DIVINE truths, methinks, sound best in divine language; and the things which God has revealed to us by His Spirit cannot be conveyed in a more safe and proper vehicle than by the words which the Holy Ghost teacheth (1 Cor. ii. 10, 13), which though I would be far from superstitiously tying myself or others to, yet I confess I cannot but think they should be chosen rather. I have sometimes observed how the Evangelist rectifies a mistake, which rose upon a saying of Christ, only by repeating the very words spoken. John xvi. 23—"He said not, He shall not die; but, if I will that he tarry till I come, what is that to thee?" He said so, and no more; add thou not to His words. We are directed not only to think, but to "speak according to the Word."—(Isa. viii. 20.)

It is especially profitable to acquaint children betimes with their Bibles, and to show them their religion there. Timothy's catechism was the Scriptures, which he knew from his very infancy.—(2 Tim. ii. 15.) They that are ready and mighty in the Scriptures will be thoroughly furnished for every good work, and thoroughly fortified against every evil work.—*M. Henry in Preface to Catechism.*

FAITH.

You find it difficult to believe because you are a sinner; but did not Christ come purposely, to save sinners? But you are a great sinner. Indeed, if He saves only those who are small sinners, both you and I must cry out, Who is me? But we are not to give way to the unbelief and pride of our hearts. It is not humility to contradict the Lord. He says, Him that cometh unto Me I will in no wise cast out. Go, take Him at His word without reasonings; with the simplicity of a child receive Him as Christ Jesus the Lord in all His offices to save you from guilt and sin, to rule over

you, to guide and guard you, to dispose of you and manage you, and He will fully answer your desires. But, as He gave Himself wholly for us, He expects that we should give ourselves wholly to Him; and, if we are willing and in earnest, He will enable us to do so. There is more burden than comfort in religion till we are brought to a point to make it the chief, the one thing. As a worldly man, whose whole conduct is governed by his prevailing desire to be rich, so we must give all diligence in the use of every appointed means, in attention to every precept, in submitting to every dispensation, in mortifying every wrong disposition, if we desire to be happy and comfortable. It is possible, perhaps, that a traveller may make a long journey with a thorn in his foot, but then he must take every step slowly and in pain. Whereas, if the thorn is extracted, he may walk and run with pleasure. The Lord is merciful to our infirmities and mistakes, which have not the consent of our will; He pities and heals the broken heart, but He will not be pleased with a divided heart. Stive and pray for a single eye, a simple intention to please Him, a simple dependence upon His grace and promises, and you will do well: though your beginning may be small, your latter end will greatly increase.

—*Rev. J. Newton.*

INSANITY.

REV. MR GREGG, author of the beautiful hymn, written on 1 Tim. iii. 16, "Seen of angels," commencing "Beyond," &c., had an insane brother who lived with him, and spent his time wandering about the yard, garden, and sometimes finding his way into his brother's study, but never seeming to take much interest in the things about him. Mr. Gregg, therefore, used no precautions in reference to his manuscripts, generally allowing them to remain exposed on his desk, especially while in course of completion. On this occasion he had written the hymn with the exception of the last two lines, and, being unable to get a suitable climax, walked out to refresh himself with pure air, and contemplate his subject. After he left the room, the lunatic brother walked to the desk, read the manuscript, took a pen and wrote:—

"Clapped their triumphant wings and cried,
"The glorious work is done."

The following is the Hymn:—

Beyond the glittering starry skies,
Far as the eternal hills,
Yon heaven of heavens with living light
Our great Redeemer fills.

Legions of angels, strong and fair,
In countless armies shine.
And swell His praise with golden harps,
Attuned to songs divine.

"Hail, Prince!" they cry, "for ever hail"
Whose unexampled love
Moved Thee to quit those glorious realms
And royalties above."

While He did condescend on earth
To suffer grief and pain,
They cast their honours at His feet,
And waited in His train.

Through all His travels here below,
They did His steps attend;
Oft wondering how and where at last
The mystic scene would end.

They saw His heart, transfixed with wounds,
With love and grief run o'er;
They saw Him break the bars of death,
Which none e'er broke before.

They brought His chariot from above,
To bear Him to His throne;
Clapped their triumphant wings, and cried,
"The glorious work is done!"

"TOO LATE."

BY G. D. CHEEVER, D.D.

It is a striking thought that the whole discipline of our mortal life, as well as all the warnings of the Word of God, by educating us practically to the experimental knowledge of the miseries resulting from a habit of delay, and the necessity of a habit of promptness and punctuality for our prosperity, nay, for our possible comfort, for any possibility of getting along comfortably even in this world, teaches us powerfully the importance of a preparation for another world, and educates us for such preparation. So that men, whose habits in the daily occasions of life, and the business of this world, are those of promptitude and punctuality, have to go against, not only the warning voice of conscience, and their inmost being, and of God's Word and providence, but against the bent of their own nature habituated to such punctuality, when they are continually putting off from day to day and from week to week to more convenient seasons the work for eternity which ought to be done to-day. In every thing for this world they are prompt, punctual, energetic; in every thing for the next, heedless and procrastinating.

And yet for the next as well as for this world they well know that an eternal destiny may depend upon one moment's delay. The dependence, indeed, is always thus condensed, thus crowded, just in proportion to the number of opportunities that have been run through, till at length the whole is thrown upon the last opportunity. If there were sixty minutes given to any man for the choice and performance of a great decisive duty, which was to control the whole of his after existence according to the manner of his decision for good or evil, as minute after minute passed away, and found him still procrastinating or engaged in other things, the determination of the destiny of life would be narrowed down minute by minute till, in the last case, it would depend upon one moment, and one moment would do the business of a whole life, as to its direction. And this is not unfrequently the case. And just so in regard to eternity in the case of millions one hour or one minute is continually deciding the character of an endless existence. Habit, indeed, in its gradual formation has all along, through many hours and minutes, been preparing for the last decision, been determining what the character of the last decision in all probability will be; but after all it is the last hour, or the last minute left, in which choice is possible, that decides finally and for ever; so that it is true that in multitudes of cases, continually occurring, the whole eternal destiny is depending upon one moment's delay. Besides you never know beforehand when the last opportunity has come. If you did know, you might perhaps think that you could with more safety put off the whole decision until that last opportunity, resolved then to exert your whole energy in the right direction.

But there is another view. You have been all the while bringing with you a set of growing causes that may determine your waste of that last opportunity also in spite of yourself, in spite of all previous resolutions. And, suppose you did know, then what tremendous madness, I will not say merely to put off to only one remaining possibility the chance of your eternal happiness or misery, but to advance to the application of that chance, the disposal of that opportunity, under the irresistible force of dispositions of character indulged and habits fostered all through life, that make it almost absolutely certain beforehand that, when you come to that last opportunity, you will throw away that likewise, as you have done all the others! What madness it would be in any man travelling towards a gulf, which, when he arrives at it, he will have to spring over by muscular energy and force, or else fall and be dashed to pieces, if every day of the interim he habituated himself to the swallowing of a poison, which daily and inevitably so reduced his muscular energy as to make it absolutely certain that, when at last brought to the trial, he would not have strength to accomplish the leap! This is just