

and the girls go to service; nor are there, throughout Germany, any better servant-girls or apprentices to be found than those who were brought up in this quiet family home

Besides the school-rooms, workshops, and sleeping-rooms of this youthful household, there is a room for the sick, a kitchen for cookery, and a neat little chapel; and then a printing-press has been set up there, where the tracts and little books needed in the schools are printed. The different articles which are made and not used in the household, together with many little books printed there, and sold, and help to pay the expenses of the home.

Since this Home among the Flowers was first opened, many other places of the same kind have been formed in Germany.

You now know something of this German refuge for the destitute, which is a shelter to many a poor homeless boy and girl. Would that the poor children of every land were cared for and guided the way to heaven! that all the ragged were clothed, the hungry fed, the ignorant instructed, and the houseless provided with a clean and happy abode! Oh for a hundred kind-hearted Wicherns to befriend the friendless! Oh for a thousand happy Homes among the Flowers!—*The Child's Companion.*

GOD SPEAKING.

Man's enmity to God is wonderful.—God, and everything godlike, man hateth. That God, the infinitely wise, just, and gracious, should have his way and carry out his purposes, is considered a grievance. Fallen man continually testifies in a variety of ways that he considers that he ought to be God, and that God should act in subordination to him. Never was this more clearly manifested than in the birth, life, and death of Jesus; and afterwards in the history of his Church. Therefore the Lord asks, "Why do the heathen rage, and the people imagine a vain thing?" Do they think to frustrate the Lord's purpose, or to hinder the accomplishment of his deep decrees? It can never be. He may allow them to go on for a time, but soon, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. *Then shall he speak unto them in his wrath, and*

vex them in his sore displeasure." Ps. ii-5. This will be terrible, and on these latter words I want to fix attention for a few minutes. Observe,

God speaks to men in love now. The gospel is the dispensation of love. It breathes mercy. It publishes salvation. It represents God standing in a suppliant posture, and by his servants beseeching sinners to be reconciled unto him. O wonderful words, "We pray you in Christ's stead, be ye reconciled to God!" Does God speak to us of duty? It is to convince us of sin. Does he speak to us of sin? It is to show us our danger. Does he speak to us of our danger? It is to urge us to flee for safety to the refuge he has provided. Does he speak to us of the value of the soul? It is to rouse us to seek salvation. If he speaks to us of hell, it is to warn us that we may never go to that place of torment. If he speaks to us of mercy, it is to encourage us to seek it. If he speaks to us of heaven, it is to attract us to it. He speaks to us of his Son, just to draw us to him. He speaks to us of salvation, that we may seek and find it. He speaks to us of his love, to surprise us, and bring us to his feet. He speaks in simple words, in terms the easiest to be understood. He speaks in the gentlest tones, that he may not terrify or alarm. He speaks to us by human lips, pleading with us as a man pleadeth with his friend. He speaks to us with the most gracious design, even to save us from the wrath to come. But will he always speak so? Will he ever treat us thus? No, if we continue to manifest our opposition to him, if we refuse to be reconciled, the time is coming when all will be changed. The door of mercy shall be closed, the way of escape will be closed, and death and destruction will ride in triumph.

God will speak in wrath ere long. Then he will speak of your sins, but it will be to condemn you for them. He will speak of you treating his salvation with neglect, but it will be to silence you, as he sentences you to your dreadful doom. He will speak of your obstinacy and determination to live in sin, to exhibit you as inexcusable before all worlds. He will speak then in alarming tones. By the terrific blast of the archangel's trumpet—by the opening graves—by an awakened conscience—and