

is not very pleasant, it would perhaps, be better to remain at the Hotel until morning. Bro. James Prince, who lives in Bridgewater, will be at the station to show you where to go. We are doing our best to make the journey agreeable, to induce as many to come as possible. The prospect seems now auspicious for a grand Meeting. We are all ready with our heart and doors wide open to give you a hearty welcome. What money and time it may cost you to help us give new life to the best cause on earth will pay you well, and a hundred years from now you will say it was the most profitable investment you ever made. Don't fail to come! H. M.

QUALIFICATIONS FOR HEAVEN.

Where is scarcely an individual who admits the doctrine of the immortality of man who does not indulge a certain degree of hope that he shall be admitted into a happier world, when his spirit wings its way from this earthly scene. Even the man of the world, the profligate and the debauchee, notwithstanding their consciousness of guilt, and of the opposition of their affections to the Divine Law and the duties of the Christian life, are frequently found buoying themselves up in the midst of their unhallowed courses with the vain expectations that an all-merciful Creator will not suffer them ultimately to sink into perdition, but will pity their weakness and follies, and receive them when they die into the joys of Heaven. Such hopes arise from ignorance of the divine character, and of that in which true happiness consists, and from fallacious views of the exercises of a future state and the nature of its enjoyments. For, in order to enjoy happiness in any state, or in any region of the universe, the mind must be imbued with a relish for the society, the contemplations, and the employments peculiar to that state or region, and feel an ardent desire to participate in its enjoyments.

What pleasure would a miser whose mind is wholly absorbed in the acquisition of riches, feel in a world where neither gold or silver, nor any other object of avarice is to be found? What entertainment would a man whose chief enjoyment consists in hounding, horse-racing, routes, and masquerades, derive in a scene where such entertainments are forever abolished? Could it be supposed that those who now find their highest intellectual pleasures in novels and romances, and in listening to tales of scandal, would experience any high degree of enjoyment in a world where there is nothing but substantial realities, and where the inhabitants are united in bonds of the purest affection. Although they were admitted into the mansions of bliss, they would be miserably disappointed; and would feel themselves in a situation similar to that of a rude savage, were he to be introduced into an assembly of princes and nobles. For, it is the decree of Heaven—a decree founded on the moral laws which govern the intelligent universe, and which, like the law of the Medes and Persians, cannot be changed—that “Without holiness, no man can see the Lord,” and that “an impure person that worketh abomination, or maketh a lie, can enter within the gates of the heavenly Jerusalem.”

The foundation of felicity in the future state is substantially the same as that which forms the basis of happiness in the present world. However elevated the station in which an individual may be placed, however much wealth he may possess, and however splendid his rank, he can enjoy no substantial felicity while he remains the slave of grovelling appetites and affections, and while pride and envy, ambition and revenge exercise a sovereign control over his mind. While destitute of supreme love to God, and benevolent affections towards man, and of the Christian virtues, which flow from these fundamental principles,

of moral action, the mind must remain a stranger to true happiness, and delightful feelings, which raise the soul above the pleasures of sense—supreme love to God, the original source of happiness. This is the first duty of every rational being, and the most sublime affection that can pervade the human mind. It unites all holy intelligences to their Creator, and to one another. Love to mankind is another affection which is indispensably requisite to qualify us for participating in the joys of Heaven. Humility is another essential qualification for enjoying the felicity of the future world. There is nothing that appears more prominent in the character of the bulk of mankind, than pride, which displays itself in a thousand different modes in the intercourse of society. It is uniformly accompanied with haughtiness of demeanor, self-conceit, obstinacy, arrogance, and a whole train of malignant passions and affections.

It is the pest of general society, the source of domestic broils and contentions, and the greatest curse that can fall on a Christian Church, when it insinuates itself into the minds of those who “love to have the preeminence.”

It is a source of torment to its possessor, and to all around him; and of all the malignant passions which rankle in the human breast, it is the most inconsistent with the present character and condition of man. It is peculiar to fallen and depraved intelligences, for it is certain, from the very constitution of the moral system that no emotions of pride are ever felt in the breasts of angels, because such affections are not consistent with the principle of love to God and to our fellow-creatures.

Lois.

FULNESS OF JOY.

And these things write we unto you that your joy might be full.—1 John i. iv.

God proposes to make man happy—to give him fulness of joy. There is a certain amount of joy that arises from satisfying our natural fleshly appetites. Food is necessary to give this happiness, and the amount of happiness depends upon the kind and quantity of food supplied. All the animal creation have the happiness thus derived. Many persons have not any enjoyment, or but little, of a higher nature than this, because they are not fitted for it. But God has given to man a mind as well as a body, and it is through this that men derive the higher joys, or fulness of joy.

The mind needs food in order to happy man. It needs to be cultivated and supplied with themes for contemplation. Now the joy derived in this way will be of a higher or lower order, according to the food supplied. As good food to the natural appetite gives greater satisfaction than food of an inferior quality, so as the themes presented to the mind excel in grandeur and other qualities of excellence the joy will be of a higher and higher nature until it is full or complete. The themes therefore that are best calculated to give joy are such as lead us to contemplate God and our relations to Him, and especially our prospects of being like Him. These are the things of which John wrote: He did not tell them what they were to eat and drink, not of any subject upon which to think that was not calculated to purify the mind and lead to the higher thought. Paul as well as John has given us some beautiful themes to think upon (Phil. iv, 8.) Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise think on these things.

What did John present in order that their joy might be full? That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. What a theme

for contemplation. By studying, meditating and being moved upon by this theme we are brought into fellowship with the Father and the Son. And John was in position to give reliable testimony on this theme, for he says the life was manifested, and we have seen it and hear witness and shew unto you that eternal life which was with the Father and was manifested unto us. He testifies that God is light. What would this world be without light? When God created this world, darkness was on the face of the deep. The first work of Him who doeth all things well was to say, “let there be light.” What would all God's works be to us without light? We could have no conception of the beauty and fitness of His work. And so in our higher nature, light is essential to our enjoyments, and this truth is set before us that God is light. Not a reflection of light like the moon, or a source of light like the sun, but the very thing—light itself. Rev. xxi. 23.

God is love. Love is not simply an attribute of God, but He is all that is known or imagined of love, and more. Whatever we ask of Him we receive. God has given unto us eternal life. He has given us an assurance of this. We know that we have passed from death unto life because we love the brethren. And we know this because we keep the commandments of God. (1 John v. 2.) We know that we dwell in Him and He in us because He has given us of His spirit. (1 John iv. 3.)

Fulness of joy comes from fellowship or union with Christ; for John says, That which we have seen and heard declare we unto you, that you may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ. Fellowship or partnership is a joint participation in a work or business, in which each partner partakes of the benefits, or blessings according to his share of the stock in trade. His stock is the money and labor he gives to the business.

The great work of Christ is to save the world. God so loved the world that he gave his only begotten son, that whosoever believeth on Him might not perish but have everlasting life. Jesus says, I came not to judge the world, but to save the world. The apostles shared in this work (1 Cor. iii. 9.) We are laborers together with God. You are God's husbandry; you are God's building and representing God's people as a building. Paul says, As a wise master builder, I have laid the foundation and another buildeth thereon; but let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. In this figure of a building representing this fellowship we find Christ as the principal stockholder. He is the foundation, the chief corner stone. He is the little stone cut out of the mountain without hands that was to fill the whole earth. Paul as a partner, laid the foundation in Corinth by preaching Christ first there, (Acts xviii. 1-8) and Apollos and others were partners by preaching the gospel and thus filling the hearts of others with love to God, and there again became partners and entered into the fellowship, as they entered into the work by telling the story of the cross.

This work gives joy from beginning to the end. Christ being able to see this joy left the exalted position He held in heaven and came to this earth in a body of flesh—became a man of sorrows and acquainted with grief. He was mocked and spit upon, crowned with thorns and crucified. Paul says that for or on account of the joy set before him He endured the cross and despised the shame. When men hear and obey the gospel of the blessed God this joy begins with them. Luke tells us that when the Ethiopian officer heard Philip preach Christ and by obedience to him was immersed into Christ, he went on his way rejoicing. Likewise the jailor when he was immersed, brought them into his house and sat meat before them and he rejoiced believing in Jesus with all his house. His joy