

forever retain their sainted dead? Creation as well as Providence in thundering notes exclaims no, never! Will the sea always hold the dead buried beneath those angry billows? The word of Him whose voice shall ere long arise the sleeping dead, proclaims in louder, sweeter, nobler strains than that of Grecian or Roman eloquence that man shall not sleep forever! Glory then be to the Lord there is a home above; a home where all is joy and gladness; and the sweet hope of enjoying a blissful home throughout the unending cycles of eternity, has cheered and consoled millions even in the hour of death. For when the weary pilgrim is dying, this hope lifts her finger to the portals of the sky, breathing unspeakable words of the glory and grandeur of that better world, where the saints dwell in blissful communion, and their glories undimmed by the flight of time shall shine with redoubled splendour. This hope enables the christian to arise triumphant over the fleeting things of time, "amid the wreck of matter and the crash of worlds," and with that innnumerable multitude of all kindreds, tribes and tongues, that have washed their robes and made them white in the blood of the Lamb, shall enter those pearly gates and walk the paved streets of the New Jerusalem, singing praises to the Lamb that was slain forever, evermore.

"Let *Hope* then buoy our spirits up,
While on the arm of *Faith* we rest;
Though bitter sorrow fill life's cup,
We'll reach the shores of endless rest."

WESLEY K. BURR. .

LOVE.

How precious the name! How great a treasure is Love. Blessed are they who walk in love, they only can know true joy. Unhappy they who are strangers to love, dismal indeed is their lot. God is love. He that dwelleth in love dwelleth in God and God in him, John i. 4. Love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God. vii. 8. All our religion is but vain without Love. All is empty sound and vain-jangling. For love is both the cause and the effect of true religion,—the Alpha and Omega, the beginning and the end. It is the fulfilling of the law, the end of the commandment. Were this earth to be under the dominion of Love, how beautiful a place would it be for us all to dwell in. And the absence of Love makes it what it is, the abode of

the evil one, the kingdom of the Prince of the air, the spirit that now ruleth in the children of disobedience. The want of Love causeth this whole creation to groan and to travail in pain together. Yea His own redeemed people also do groan within themselves, waiting for the redemption of the body. Rom. viii. 2—23.

The great exhibition of God's power is to be seen not so much in the Creative energy, as in the manifestation of his love. There we may find, when the eyes of our understanding are enlightened, the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies, far above all principality and power, and might and dominion, and every name that is famed, not only in this world, but also in that which is to come. Eph. i. 18-21. Think of the transforming power of God's love, as it is seen in his people. We were once enemies to him in our wicked hearts, and if now we love him,—how was that love produced in us? We love him because he first loved us. 1st John iv. 19. How is our love for him to be sustained? The love of Christ constraineth us. 2 Cor. v. 14. How is our love to be perfected? By knowing and believing the love that God hath to us. i. John iv. 16-17.

Let us dwell then a little upon this and consider the great change wrought by the power of Love.

Take the natural man as he is represented in the word. See him alienated from God, having a carnal mind which is always enmity against God. Romans viii. 7. All his thoughts about God are only evil continually. If he feels that he is a sinner, his troubled conscience, like that of Adam, makes him afraid of God. Gen. iii. 10. An avenging God seems to him only awaiting to smite, and watching to destroy. Jehovah's judgments appear ready to fall on him and to crush him for ever. His thoughts are identified with those of the Lord's presence. His only hope of relief, his only thought of relief is this; to be hidden from God. Isa. ii. 10. Therefore he flees to vain refuges, but as he discovers their inability to screen him from the eye of God, he is in despair. Terror takes hold of him, he knows not whither to flee, for they pursue. All the pleasures of life, its cares or its engagements are alike unable to shield