

INTERESTING EXTRACTS.

FUTURE TIME.

The most important and vital calculations are frequently made on time in reversion. It is the language of too many "go thy way for this time, when I have a convenient season, I will call for thee." And this is calculating upon an uncertainty every way great and fearful. The man in business who would make his arrangements on a capital which he did not possess, and would relax his present exertions under an expectation of future opportunities, would not only forfeit his character for sagacity, but endanger his worldly prospects. Much greater is the folly of suspending the eternal interests of the soul on bare possibilities, on what may or may not occur. When the Scripture declares "we know not what a day may bring forth," it speaks of to-morrow it is in such language as this "boast not thyself of to-morrow." The scenes of life are ever changing, and of all tenures life is the most precarious. What is life? A period of time composed of rapidly passing moments; the expansion and collapsing of these frail lungs; the pulsations of this heart; the circulation of this fluid; the organization of a fearfully constructed system, which one breath of wind or one vagrant atom may derange to its dissolution. It is a vapour which appeareth for a little time and then vanisheth away! And shall we presume on its extension? shall we risk our eternal all upon the mere presumption that many years are yet laid up in store for us? Wiser will it be, under the solemn conviction that we know not what a day or even an hour may bring forth, to haste and not delay to keep the commandments of God.—*Presbyterian.*

LOVE TO GOD.

It is one of the peculiar and striking traits of a genuine Christian, that he loves God; and the Scriptures evidently ascribe to it a high rank as an evidence of a gracious state. So exclusively does it pertain to those who are of the household of faith, that it would be absurd to suppose that it could animate the carnal or unrenewed heart, which is said to be enmity to God. The unconverted may fear and hate God; they may tremble before him and reasonably entertain apprehensions of his anger, but they cannot love him, with whom they have entered into no covenant of peace, and whose standing declaration against them is, that he will by no means clear the guilty.—And it is equally impossible, on the other hand, that the saints should be destitute of a supreme affection for that Lord, whose excellencies have been revealed to their faith, and who has laid them under such infinite obligations by the acts of his redeeming grace.—This affection is pre-eminent, it must be superior to the love of the creature; if it should not surpass that which is directed to father or mother, or houses or lands, it is accounted as nothing. The requirement is "Son give me thy heart," thy whole heart, its purest affections, to the exclusion of all rivals; and still more explicitly is the measure of the affection determined in that broad command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

It is easy to perceive that where it assumes this elevation, it affords not only the most comforting assurance of a state of grace, but becomes a powerful motive to holy and persevering obedience; "this is the love of God, that we keep his commandments."—Thus, love is the promoter of obedience, and obedience becomes the evidence of love. To trespass habitually and wilfully against God's law, is not only a proof that we are strangers to this affection, but abis with a sense of pardoned sin, reconciliation with God, and expectation of eternal and happy union with him, is the source of true joy with which the world cannot intermeddle. Why therefore should it not be carefully cultivated? Why should the unreal and perishing things of this life have our preference? Why should not God, glorious in his holiness, infinite in his compassion, powerful in his friendship, reconciled in Christ, rich in merciful promises, fill all our heart, and be all our salvation, and all our desire?—*Presbyterian.*

HAPPINESS NOT TO BE ESTIMATED BY
OUTWARD APPEARANCE.

"As to this point, whether it be well or ill with a man, it is not by any means so considerable what his outward condition is, as what use he make of it now and how it will end hereafter.—Take him with all the worldly prosperities about him that the heart of man can wish, but do not presently pronounce him blessed, nor wish thyself as he is. There are other things of greater concern than those that appear, which ought to come under consideration. Does not his fulness lead him to forget God? Do not his pleasures carry him away into intemperance? Does not

his greatness lift him up with pride? Are not his affections captivated by this world? Are his fortunes made to administer to piety towards God, and charity to man, or to provide for the lusts of the flesh? And will he be the better or the worse for them in the end? These are the material questions. No man is to be envied that abuses good things to his own hurt, or undoes himself with prosperity. And certainly he is in the much happier condition who converts all adversities to a good use, and grows better within by being worse without; who turns himself to God more effectually by repentance and prayer, upon every pain or loss that he sustains; who cleaves faster to his God for being forsaken by the world; and when all things are unquiet without him, takes the more care to keep all quiet and calm within, and to make his true happiness fast and firm to himself. Such a man may seem unhappy to the eye of the world. But happiness is a thing that dwells within doors, and does not often show itself abroad; we can seldom tell where it lives by outward signs. Therefore do not seek for it any where but in God and in thy own mind, think not thou hast found it when thou seest a man encompassed with all kinds of outward prosperity. It does not pass from one man to another with silver and gold; it neither comes nor goes with houses and lands; it does not descend with titles and inheritances; it does not wait with a retinue of servants, nor mingle itself with flatterers; it is not served up at a plentiful table nor is it put on in fine clothes; no, nor kept and lost with the health of the body; nor does it always go along with a cheerful countenance. It is no visible estate but a secret treasure, and when thou hast found all the former things about a man, still thou must look into his mind to know infallibly whether he has gained this or not; and so much reason and no more thou hast to believe all is well with him, as thou hast to take him for a good man, one who loves God, and is beloved by him. So that we are not to judge of our whole estate here in this world, by outward things, because all the true happiness of men, which they have in present possession lies in the mind; and if they have it not there, they have it not at all. Much less are we to measure it by outward appearance, when we consider that the greatest part of it is in reversion. When it is once seen to what account the good or the evil of this life turns at last, how a man has improved himself in patience, in charity, in faith, and in dependence upon God, and in dependence upon the world; then we can more certainly pronounce whether it has been well or ill with him all along. And all will understand it clearly, when it is once seen who shall appear with Christ in glory. In the mean time they are in good circumstances who do not only in all conditions repose themselves upon God and a good conscience, but to whom all things that befall them are working for a good that is yet unseen, but will certainly be manifested in due time. Especially since it is a good that will shortly begin, and never end; for the things that are seen are temporal, but the things that are not seen are eternal."—*Bishop W. Clagget.*

UNWEARIED BENEVOLENCE.

The following anecdote of the late Dr. Walker, well known as the director of the London Jennerian and Vaccine Institutions, is extracted from the memoir of him, by his friend and successor, Dr. Epps.—"While our troops were using the weapons of destruction, Dr. Walker was busily employed in saving life. His work of vaccination being completed, he attended the sick of the British navy, and of the Turkish army. The sense of weariness while engaged in these works of mercy, he seems hardly to have known; being assisted by his friends, General Sir John Doyle, in prosecuting these labours of goodness. The following extract of a letter from that worthy officer speaks volumes. "The General can never forget the impression made upon him, by the extraordinary situation in which he first made an acquaintance with that amiable and benevolent individual, Dr. Walker. The day after the action near Alexandria, where the brave Abercrombie fell, the general was riding over the field of battle, attended by two orderly English, who had escaped notice the evening before; when on turning round a wall near the sea-side, he was struck with an appalling sight of more than a hundred French soldiers, with their officers huddled together, desperately wounded by grape and cannon shot from an English brig of war. From being collected in the recess of the wall, they had escaped notice on the previous day of search, and were exposed to the night air, and with undressed wounds. Here the General saw a man, evidently English, dressed in the garb of a quaker, actively employed in the heavenly task of giving his humane assistance to those poor brave sufferers; giving water to some, dressing the wounds of others! and affording consolation to all. Upon inquiry, he found the benevolent

individual to be Dr. John Walker, who was himself almost exhausted, having been thus nobly employed from day-break without any assistance."

BE SURE YOUR SIN WILL FIND YOU OUT.

Dr. Donne, afterwards the celebrated Dean of St. Paul's, when he took possession of the first living to which he was inducted, walked into the yard of the church where he was to officiate. It happened, that as he sauntered along, the sexton was digging a grave, and the Doctor stood for a moment to observe his operations. As the man was at work, he threw up a skull which in some way or other engaged the Doctor's attention. While he examined it, he perceived a headless nail, which perforated the temple, and which convinced him that some dreadful deed must have been perpetrated. Taking up the skull, he demanded of the grave-digger to whom it belonged. The man instantly said, that he knew very well—that it had belonged to a man who was accustomed to excess in the use of liquor; and who, one night, having been guilty of his usual intemperance, had been found dead in his bed in the morning. Dr. Donne then asked "Had he a wife?" The answer was in the affirmative. What character does she bear?" The sexton said, "A very good one, only she was reflected upon marrying immediately after the death of her husband." This was enough for the Doctor, who, upon pretence of visiting all his parishioners, soon called upon the woman in question; and in the course of conversation he enquired of what sickness her husband had died. She gave him precisely the same account as the sexton had given before her. But the Doctor produced the skull, and pointing to the place, said, "Woman, do you know this nail?" The unhappy criminal was struck with horror at the demand and the sight, and instantly owned that she had been the perpetrator of the deed, which had hurried her husband, in a state of intoxication, into the eternal world.

THEIR WORKS DO FOLLOW THEM.

What a sweet text is this to the Christian;—What encouragement does it afford to acts of usefulness.—The devoted christian lives to do good. This is his meat and his drink. His desires to benefit his fellow-creatures, and exalt God's name in the earth, are intense, and sometimes even agonizing; and nothing is more distressing to his heart than the thought of being useless in the cause of God. When he sees how much is to be done to establish the reign of righteousness in this wicked world, when he sees how many opposing influences there are in organized action, it is an unspeakable consolation to him to reflect, that when life is ended his influence is not needed. His pious example lives in the memories of all with whom he had intercourse, and sheds a sweet fragrance there. The souls that through his faithfulness were won to God, long after he is laid in the grave, are leading hundreds to the Saviour. They, in their turn, persuade thousands to love and serve God, these thousands, millions, and so on, to the end of time, so that the amount of good that every faithful christian has the means of doing, will never be known till that great day, when all things will be revealed, when all the happy effects of the prayers, cares, and labours of the righteous, will be made known to their own astonishment. Not till then will they be able to comprehend the length and breadth of the text, "Their works do follow them."

GREAT GAIN.

This to many will prove an attractive title. The attention is at once interested by the development of any scheme by which men may be enriched. If a merchant should be told, that by the immediate shipment of an article to a particular port he would realize large profits, his counting house and ship would at once display a scene of bustling preparation. Or if a farmer should be convinced, that a new method had been discovered of doubling the amount of his crops, he would be willing to pay for the secret. Is it not then surprising that so few are disposed to believe in Him who is truth itself, when he points out to them a method of realizing great gain? There is such a method; some have actually learned the secret, and they would not now be without the knowledge of it for worlds. Reader do you ask what it is? It is simply this; "godliness with contentment is great gain." It is not only gain, but great gain; it is not only prospective but present gain. One of the fruits of godliness is contentment, and the effect of contentment is cheerfulness and comfort under all circumstances of life. "Better is little with the fear of the Lord, than great treasures and trouble therewith." So thought Solomon, and every reflecting man will esteem "godliness, which has the promise of this life and that which is to come," as greater gain, than all the acquisitions of an earthly kind.

Preparation for Heaven. They that look for a heaven made ready, should live as if they were in heaven already.—*Dyer.*