

world of light and love to which he aspires, and wander upon the banks of the river of life, amid the shining multitude, hating the song of Moses and the Lamb with undimmed eye and unstained soul, still, he will find himself under the protective shadow of God, and will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust. He shall cover me with His feathers and under His wings shall I trust. His truth shall be my shield and buckler.

I have thus spoken of the two aspects which a calamity presents, destruction on the one hand and preservation on the other. There is another truth conveyed in the text—namely the necessity of repentance—which I must reserve for another occasion; but in conclusion let me observe that while protection is certain to the righteous—protection in their highest interests—there is none for him that refuseth instruction—that stands at a distance from God—unrenewed in the spirit of his mind. God indeed preserves all men for temporary and probationary purposes—even the wicked until the day of His power. Without his watchful eye and guiding hand the blasphemer would drop down while uttering his oath, and the right hand of the wicked would lose its cunning in its first act of violence; but the everlasting protection of which we have been speaking is that which God extends to His own dear children. And you, O sinner, are not His child. You are a lonely wanderer, cut off from heaven and holiness, and life and love, and God and the spirits of just men. You are a wandering star, broken loose from the sweet influences of heaven and to such is reserved the blackness of darkness forever. You are lonely, for it is the nature of sin to isolate and separate from all that is precious. Soon every tie that now binds you to earth will be broken,—every hope you

now cherish will be quenched—every relationship you now value will be blasted—every possession which you now hold will be taken from you, and you will indeed be poor and miserable and wretched and blind and naked. Take heed to the words of the Lord Jesus, “Except ye repent ye shall all likewise perish.”

THE ADVANTAGES OF HOME VISITING.

TO MINISTERS.

“An old soldier was fond of talking of the war, of battles and struggles of past days, the memory of which stirred our hearts. Whenever, in the introduction to one of my sermons, I alluded to those stirring events, those engagements, those hard conflicts, his sympathy was aroused, and he would accompany me a little further into a consideration of that other warfare and those other triumphs of the flesh and of the Spirit, which are contrary one to the other. Upon another occasion, I chanced to see a young man who was following a plough in a field alone, shedding tears. I did not like to notice it at the time lest he should feel embarrassed; but I soon contrived to find out that he had recently left his home and his beloved parents, and that the farmer in whose service he was, treated him roughly; it was a case evidently of home-sickness. Now this was a complaint I too well knew; I spoke a few friendly words to him, and when, on the following Sunday, I dwelt upon the sufferings of the home-sick, and then passed on to the spiritual longing for our heavenly Father’s house, I could see plainly that the young man understood me.

Indeed, I generally found that those whom I had visited in the course of the week, or with whom I had some conversation, were pretty sure to come to church on the Sunday; and, accordingly, I contrived that my sermon should have some particular reference to their case, and should be calculated to strike where I had found them vulnerable. This established, confidential relations between us. The individual believed that I spoke for him alone, and that he alone fully understood