

reason of this double attendance.' When the time to retire came, the lady was surprised to see both the husband and wife attending her to her chamber, and on looking, with some seriousness, toward the husband, the wife, noticing her embarrassment, said to her, 'No offense is intended, madam; my husband is stone blind.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed—'It is useless for you, madam, to speak to my wife, for she is entirely deaf, and hears not a word you say. Says the lady boarder—'Here was an exemplification of the divine law of compensation. Could a pair be better matched? They were indeed 'one flesh.' He saw through her eyes, and she heard through his ears. Ever after it was most interesting to me to watch the aged man and his aged partner in their complete inseparableness. Their sympathy with each other was as swift as electicity, and this made their deprivation as nothing.' This beautiful domestic incident would only suffer from any words of comment.—*Friend. Visitor.*

"REJOICE WITH ME."

(LUKE XV.)

These deep words unfold to us the deep joy of the Lord himself in the matter of our salvation. This is not sufficiently seen or thought of. We are apt to forget that God has His own especial joy in receiving back, to his bosom of love, the poor wanderer—a joy so peculiar, that He can say, "Rejoice with Me"—"Let us eat and be merry"—"It was meet that we should make merry and be glad." He does not say, "Let him eat and be merry." This would never do. God has His own joy in redemption. This is the sweet lesson taught in Luke xv. The shepherd was glad to find his sheep. The woman was glad to find her piece of silver. The father was glad to embrace his son. God is glad to get back the lost one. The tide of joy that rolls through the hosts above when a sinner returns, finds its deep, exhaustless source in the eternal bosom of God. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv, 10). There is no one has such deep joy in the salvation of a soul as God himself.

The thought of this is most soul-subduing and heart-melting. Nothing can exceed it. It gives a full, clear, and convincing answer to Satan's lie in the garden, and to all the dark suspicion of our hearts. Who could listen, for a moment, to those accents, "Let us be merry," issuing from the Father's lips—the Father's heart—and continue to doubt his perfect love? How could the prodigal have had a doubt in his heart when he saw that there was not one in all the house so glad to get him back as the Father himself? Surely the words "Let us be merry" must have fallen upon his heart with peculiar power. He could never have presumed to hope for such a reception. To be let in at all—to be made an hired servant—to get any place in the house—would have fully equalled his highest expectation. But oh, to hear the Father say, "Let us be merry!" This, truly, was beyond all human thought. Yet these were the Father's veritable words. It was really true that he was glad to get back the poor, undeserving spendthrift. He could not tell why; but so it was. The Father had embraced and kissed him even in his rags. Without a single upraising word, He had received him to His bosom. At the very moment