

GOD NOT IN HASTE.

Though God has not the power of accomplishing his work with the rapidity or lightning, he is often too slow in his movements for the impatience of men. We forget, that his being is not in time, and that he is never pressed for want of time, to do any work which he has on hand. His eternity enables him to determine at what point in time to locate every event, and to take the best time. It gives us the satisfying assurance, that all events are set in their times by one, whose eye ranges over all duration, and chooses the best time for each event. Is it asked—Why did he not create the worlds before? Why did he dwell in the unpeopled solitudes of infinite space so long before a creature breathed? Why did he not erect these heavens and this earth, and pour over them their population of angels and men long before? The answer is—He had time enough before him, and nothing was to be gained by haste. He had time enough before him for all the events that were to transpire upon the theatre which he was about to build. Nor did he sooner need the creation, as a source of happiness to him. The sacred three needed no aid of creatures to relieve their solitude. And happiness, experienced by God in the forth-putting of his energies and goodness on his creatures, was just as present to him before a world was made, as since. For all his acts are ever present to him as the agent, though they be future in the results. His delights were with the sons of men before the mountains were brought forth. He enjoyed the sight of worlds whose plans he had sketched far back in the bosom of eternity. And to him their existence was as real, as when he came to a review of them at the end of creation-week. Yes, all the issues of the work of redemption were actually in hand before the solitudes of space heard the chiming of the morning stars. So he could take his own time for every work, and have time enough before him for its completion.

Do we say that such events ought to have come before? And why? Should not God have waited, till every event that was needful to prepare the way for this had come? Those four hundred and thirty years which intervened between the giving and the redemption of the promise made to Abram, as to the possession of Canaan, were long years to an afflicted people. But God had time enough to allow so long a period to make everything ready—to wait for the iniquity of the Amorites to be full—for his people themselves to be humbled and purified, and prepared for their work—to wait for the whole train of antecedent events, to draw its length along—the events which issued in humbling Egypt, in showing God's power upon Pharaoh—showing the wonders at the Red Sea—proving, chastising and sifting the people in the wilderness. Four hundred and thirty years could be spared for all these works, for a whole eternity still lay out in the future. So when Israel went into the Babylonish captivity under the frown of God, but with the promise of being recalled, seventy long years must pass over them. And God could well afford the time, for chastisement to do its whole work, and for curing that people of their idolatries, by giving them enough of idols and idolaters. He could spare so much time for chastisement, and still have time enough afterwards, for all his work of grace. And now, since the last rejection of the Jews for their rejection of his Son, century after century has slowly wound off, nor has the voice yet gone forth for their return. And why? Because he is an eternal God, and has time enough before him for all his intermediate designs—to destroy the Man of Sin—to publish the Gospel, and then to gather the outcasts of Israel, and cause the fullness of his love to flow over the hill of Zion.

Long ago was the promise made, that Antichrist should be destroyed—whom the Lord will consume with the breath of his mouth and the brightness of his coming. And yet ment of that promise lingers for more than twelve hundred years. The souls of the slain under the altar have been crying—"O Lord how long, holy, just and true, dost thou not avenge our blood on them that dwell on the earth?" And they have been told to wait till the number of their fellow-martyrs be filled out, and all intermediate ends are gained.

It is often asked—Why does God defer to execute judgment on communities and individuals, who are working wholesale mischief in this world? Why does he bear so long with such high-handed sinners, before he cuts them down? The truth is, he has time

enough to give his long-suffering full scope, and he need not be in haste to take them in hand. He can let them act out what they will, and have room enough afterwards to render the recompense and rectify the disorders. So it is asked, Why does not the millenium come with speedier wing? And the question might as well have been put a thousand years ago. But in those thousand years of delay, great events have transpired, full of illustrations of the perfections of God, and showing so many great reasons for the delay. And doubtless as great or greater events still lie in the womb of the future, between us and the millenium. And as God has yet an unbroken eternity—as no setting sun admonishes him to haste in his work, he has no need to crowd events upon each other. He can wait till sin has exposed more of its hatefulness, and Satan has been defeated in still mightier enterprises, and till the choicest forces opposed to truth and salvation have been brought into the field and overthrown; and then there will be time enough to gather around the Redeemer all the glories of the conquest of the world, and all the glories of his millennial reign.

"I AM WITH YOU ALWAYS"

The Christian often in the course of the performance of duty, feels the desire for company, for some one to share and encourage him in the difficulties and opposition which he meets, and which he feels that he must overcome. As each day brings its own peculiar duties, so each day he is reminded of this renewed and increasing desire. In that Guide which the Author of his being and his hopes of eternal life has revealed, he reads of Him whom he delights to call his Master and his Lord. He reads and feels that the discourses which he addressed to his hearers are binding rules for him. Duty is here made clear; and as his Master here urges him to perform it, he sighs as he regards his weakness and inability alone to obey the will which his Master has expressed. Oh! if his Master would only go with him; if he, in bodily form and almighty power, would only look on while he was engaged, and by some kind word, some friendly assistance, some approving smile, would cheer him on, he then would be much better able, he would be much better prepared to meet the difficulties and to overcome the obstacles in the way.

Sighing Christian! you may have your desire gratified. Jesus says, "I am with you always." 'Tis true, you cannot see him, but he is always with you. You cannot see him, but you can feel him by his Spirit influencing your heart, and causing those sweet moments of pleasure which have so often consoled, cheered, and helped you in your course of duty. Do you wish him to manifest himself to you oftener and more constantly? Do you wish to feel him encouraging you to perform and smiling his approval of your performance of duty? Then, dear Christian let your heart often engage in prayer. Prayer! Oh, how delightful the thought, that while you pray, while we ask him to assist us, his Spirit influences our hearts, and begets those holy, sweet emotions, which makes us so very, very happy. How much, how very much do they deny themselves, how much happiness do they lose, who never pray! Christian, in this you may feel safe, you cannot indulge too much in prayer. Let the words of your Saviour, then, encourage you to persevere, and think that, though you see him not, yet he sees you; and seek, I pray you, to meet his approval in every act of your life. Read much, therefore, read often the sentiments contained in his holy Word. Let them be familiar, ever present in your thoughts; so doing, you will find the blessedness of living in constant intercourse with him while you live upon the earth, and be prepared to live always with him in heaven.—*New York Recorder.*

THE LOVELIER WORLD.

Conceive a man to be standing on the margin of this green world, and that, when he looked toward it, he saw abundance swelling every field, and all the blessings which earth can afford scattered about in profusion through every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society. Conceive this to be the general character of the scene upon one side of his contemplation, and that on the other, beyond the verge of the goodly planet on which he was situated, he could discern nothing but a dark and fathomless unknown. Think you, that he would bid a

voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling places and become a solitary wanderer through the fields of nonentity? If space offered him but a wilderness, would he for it abandon the homebred scenes of life and of cheerfulness that lay so near, and exercised such a power of urgency to detain him? Would he not cleave to the regions of sense, and of life, and of society? and shrinking from the desolation that was beyond it, would he not be glad to keep his firm footing on the territory of this world, and take shelter under the silver canopy that was stretched over it. But if, during the time of his contemplation, some happy island of the blessed had floated by, and there had burst upon his senses the light of its surpassing glories and its sounds of sweet melody, and he saw clearly that there a purer beauty rested upon every field, and a more heart-felt glow spread itself among all the families, and he could discern there peace, and piety, and benevolence which put a moral gladness into every bosom, and united the whole society with one rejoicing sympathy with each other and with the beneficent Father of them all—could he further see that pain and mortality were unknown, and, above all, that signals of welcome were hung out, and an avenue of communication was made for him—perceive you not that what was before the wilderness would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beautiful scenes and beautiful society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if another stood revealed to the prospect of man, either through the channel of faith or through the channel of his senses, then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it.—*Chalmers.*

KEEP THE HEART ALIVE.

These words of Bernard Barton are good. Often good and wise men in other things have rendered their old age cheerless and unlovely, from a want of attention to them:

"The longer I live, the more expedient I find it to endeavour more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circles of intimates; these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of; it may not supply the place of what I have known, felt, and tasted; but it is better than nothing; it seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and till we shall all be spiritual, this is alike our duty and our interest.

BEAUTIFUL THOUGHTS.

God has sent some angels into the world whose office is to refresh the sorrow of the poor, and to lighten the eyes of the disconsolate. And what greater pleasure can we have, than that we should bring joy to our brother; that the tongue should be tuned with heavenly accents, and make the weary soul listen for light and ease; and when he perceives there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of sighs and tears; and by little and little begin to melt into showers and refreshment; this is glory to thy voice and employment fit for the brightest angel.

So I have seen the sun kiss the frozen earth which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures and melt with joy, and run in useful channels, and the flies do rise again from their little graves in the walls, and dance awhile in the air to tell that joy is within, and that the great mother of creatures will open the stock of her new-creation, become useful to mankind, and sing praises to her Redeemer; so is the heart of sorrowful man under the discourse of wise comfort; he breaks from despair of the grave, and the fetters and chains of sorrow—he blesses God and He blesses thee, and he feels his

life returning; for to be miserable is death, but nothing is life but the comforter. God is pleased with no music below, so much as the thanksgiving songs of relieved widows, and supported orphans, of rejoicing, comforted and thankful persons.—*Bishop Taylor.*

"TIS BUTS."

An English friend, settled here in the far West, yesterday related to me the following incident:

A lady, who had known little about the heathen, or missionaries carrying the gospel to them, attended the anniversary of a missionary society, and became interested in the good cause by what she there heard. The next year she attended again, and presented to the treasurer a beautiful little box, on which were inscribed the words, "TIS BUT." On opening it, it was found to contain about thirty pounds sterling, about \$135. She had formerly been accustomed, like many other persons, when she saw any thing she desired, and could get for a small sum, to buy it, even if she did not much need it. She would say "Tis but a sovereign," or "tis but ten shillings;" and purchase it. But during the last year, when tempted to make such purchases, she had saved her "Tis buts," and found they amounted to thirty pounds for the missionary cause. Reader, is there not some one, not very far from you, who may do well to imitate her example?—*New York Observer.*

SOCIAL INTERCOURSE.

We should make it a principal to extend the hand of fellowship to every man who discharges faithfully his duties, and maintains good order; who manifests a deep interest in the welfare of general society; whose deportment is upright, and whose mind is intelligent, without stopping to ascertain whether he swings a hammer or draws a thread. There is nothing so distant from all natural claim as the reluctant, the backward sympathy, the forced smile, the checked conversation, the hesitating compliance, the well-off are too apt to manifest to those a little down, with whom, in comparison of intellect and principles of virtue, they frequently sink into insignificance.—*Webster.*

THE BITTER WITH THE SWEET.

The famous oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible for you to eat so nauseous a fruit?" said his master. Lokman replied, "I have received so many favors from you that it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer struck the master so forcibly that he immediately gave him his liberty. With such sentiments should man receive his portion of sufferings at the hand of God.—*Bishop Horne.*

CHRISTIAN CHARACTER.

The work of the church evidently will not be accomplished until christians shall feel that their distinctive character is to be maintained in all that they do; that as neighbors, as citizens, as business men, as public officers, they are to be governed by the principles of the gospel just as truly as in their capacity as members of the church. A clearer apprehension of this duty is plainly needed in the church of Christ. There is too much of a disposition among christians to regard the spirit of religion as appropriate only to the Sabbath and the sanctuary.

FRUITS OF GOOD COMPANY.

It is an authentic anecdote of the late Dr. Nathaniel Bowditch, that when, at the age of twenty-one years, he sailed on an East Indian voyage, he took pains to instruct the crew of the ship in the art of navigation. Every sailor on board during that voyage became afterwards a captain of a ship. Such are the natural consequences of associating with a man whose mind is intent upon useful knowledge, and whose actions are born of benevolence.

A TURKISH PROVERB.—That which the pen of destiny has written, all the arts of men cannot efface. God alone is above all.

The paths of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace.

Rise early, live soberly, and apply thyself with industry.

Rash oaths, whether kept or broken, frequently produce guilt.