

"Then again, in the present life the outward creation draws the evil man from himself; but it seems to me probable that in the future, the creature will be so constituted as to become a source of suffering, and will perpetually thrust back the evil mind on its own transgression. It is rational to believe that the corrupt and deformed mind which wants goodness (a spirit of sympathy with God and the universe), will create such a body as will continually excite, a deformed body, which will also want harmony with all things around it, and the whole creation shall become an instrument of suffering, fixing the soul with a more harrowing consciousness on itself. The beautiful light giving power of the sun, which once delighted us becoming shrill and distressing, and we are forced to go with us to stomp itself on our future frame, to darken our future being, to separate us like an impassible gulf from our Creator and from pure and happy beings, to be as a consuming fire upon every living worm." I have not time to quote further from his writings, and he has said some such thoughts) from the terrible repression of one who drew his views of these things, he tells us, not only from Scripture but also from reason.

"And when I see what trouble sin can fill men in this world, when I see how it can make the heart darkened, and especially gloom with inexpressible distress, and how often it leads their spirit with the most embittered conflicts ; that too when surrounded by all the instruments and appliances of enjoyment—oh what may it do! That the world where sin has full sweep, and there is no restraint, may call off the mind from its sorrow, no busy avocations, no delights, no proud ambition, and the soul hath nothing to do but converse with its own guilt."

Heeds working more and giving more we might especially to pray more for all our bene-
factors, our considerate friends, and those who
may attend, and the Christian families that
we may visit, without ever hearing a prayer
for any of these enterprises, is a sad comment
on our consideration of the work of God. We
know that God controls the hearts of men as he turns
the rivers of water, and then if we feel the anxiety
for our missionary and educational work
we can consider that God will do so much
about it before his throne? In a very real
sense, the money that we so much need is
the Lord's. Let us therefore plead with him for
the money that we need for the work of his
men. And then there are the spiritual results
that we ought to be very desirous should attend
these enterprises, as well as the anxiety that we
feel under the appearing of the workers
under the burdens that we feel they are
sufficiently lay these things before God! Let
us pray more for the success of all our missionary
and educational work, for the money which
we so much need to carry it forward, and for
the workers themselves.

"...nalgaba, I picked one up that fell over the hedge and ate anything so good as this. I wish I had any more of your fruit." "O," said the owner of the garden, "I thought it must be you. You are around the outside of the garden for the special benefit of the birds. I walk five miles to secure the sweetest sorts to plant all round the orchard, so the boys might give me up as not worth stealing; but if you will come to the garden, I will give you a different quality there, sweet as honey." Now, you will find that on the outskirts of religion there are a number of "Thou shalt nots," and that the more vicious the law, the more these are only the bitter fruits with which this wondrous Eden is guarded from stealing hypocrites. "Thou shalt not kill," "Thou shalt not covet," "Thou shalt not lie," "Thou shalt not desire," "Thou shalt not be like unto him; and you shall find that the fruits of "this apple-tree among the trees of the woods" are the same delicate morsels that can be enjoyed by this side of our eternal house.

ably, without waiting to see if some one else is ready, but this should not be the frequent custom of any man. No matter how spiritually minded, or how eloquent, or how intelligent, or how popular a speaker, a man may be, he ought not to take more than his share of the part in a prayer-meeting. He ought not to speak more than his share, and to suffer for it. Others. He ought to avoid in bringing the pressure of a "pause" on some quiet brother who would come forward if he were allowed time to get on his feet. He ought not to take advantage of the opportunity in the world ought to shrink from the responsibility of shutting out others from a part in the prayer-meeting, by his effort to fill every "gap" in the service. He ought to step forward than himself can enter it.—*S. S. Times.*