

here, a gentle slope ; there, a rugged steep. Now it leads through pleasant groves where the air is redolent of fragrance and resonant with the singing of birds, and now, through dark ravines where the way is almost lost and one goes groping and stumbling. Here, it winds through well-trimmed orchards where the ripened fruits are inviting, there it becomes a hot and dusty roadway where the burden is heavy and the traveller faint.

As we study the life and read the words of those who have journeyed before us, we learn two lessons :

(1.) The first is, that nothing can take the place of hard study. It is still true, "*Labor omnia vincit.*" Knowledge yields her nuggets only to those who dig for them.

(2.) The second is, the value of prayer. Says A. S. Farrar, "The means used by those who have striven to find truth and become a blessing to the world have been—study and prayer." All Christ's great works—the choosing of the Twelve, the Temptation, the Transfiguration, the collision with the Jewish hierarchy, the final tragedy on the Cross—were preceded by prayer. And from these works, which we call great, may we not make an inference regarding the rest ? Henry Martyn mourned that he had devoted "too much time to public works and too little to private communion with God ;" and Robert Murray McCheyne wrote, "I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment." It was Luther who said, "*Bene orasse est bene studuisse.*" The study of modern science may tend to make us think only of the reflex value of prayer in stimulating our spirits and purifying our desires ; yet, nevertheless, it is true that prayer has a positive objective value, that it acts really though mysteriously on God. As Farrar continues, "It ascends far away from earth to the spot where He has His dwelling-place. The infinite God condescends to enter into communion with our spirits, as really as a man that talketh with a friend. The Saviour of pity will Himself look