

ongs," a generic term including both. The word rendered "playing" is the verb of which "psalms" is the noun. This injunction the apostle repeats in Colossians iii. 16, in almost identical terms. When we turn to the church of the future, as delineated by John in the Book of Revelation, we find that the four and twenty elders, representing the whole church, had "every one of them harps." The "new song" shall be sung before the throne by "harpers harping on their harps, and by the hundred and forty and four thousand that are redeemed from the earth." In heaven, they that have gotten the victory over the beast are represented as "standing on the sea of glass, having the harps of God, and singing the song of Moses, the servant of God, and the song of the Lamb." The song of Moses, celebrating a great deliverance, shall be outdone by this, not only in its matter and circumstances, but its musical accompaniments. While these are the symbols and evidences of a glorified church, it will be an evidence of the execution of God's judgments on Babylon that "the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee."

Having been compelled to condense our illustrations very much towards the close of this article, we shall consider the subject farther in next number, and treat of some objections that might be offered to the preceding exposition.

A. P.

(To be continued.)

"Who shall roll away the Stone?"

"AND they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away."—MARK XVI., 3, 4.

WHAT poor weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe;
Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing,
Who shall roll away the stone?

Thus, with care our spirits crushing,
When they might from care be free,
And, in joyous song outgushing,
Rise in rapture, Lord, to Thee.
For, before the way was ended,
Oft we've had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to cause us pain.
Ofttimes, in the feared "to-morrow,"
Sunshine comes—the cloud has flown,
Ask not, then, in foolish sorrow,
"Who shall roll away the stone."

Burden not thy soul with sadness,
Make a wiser, better choice,

Drink the wine of life with gladness,
God doth bid thee, man, "Rejoice."
In to-day's bright sunlight basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—Christian Treasury.

A PAGE FOR SABBATH SCHOLARS.

The Two Apprentices.

Two boys were apprentices in a carpenter's shop. One determined to make himself a thorough workman, the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home reading. The other liked fun best. He often went with other boys to have a good time, "Come," he often said to his shopmate, "leave your old book; go with us. What's the use of all this reading?"

"If I waste these golden moments," was the boy's answer, "I shall lose what I can never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspapers for the best plan for a State-house, to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew out his plans and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought, "there is nothing like trying."

In about a week afterwards a gentleman arrived at the carpenter's shop, and inquired if an architect by the name of Washington Wilberforce lived there.

"No," said the carpenter, "no architect, but I've got an apprentice by that name."

"Let's see him," said the gentleman.

The young man was summoned, and informed that his plan had been accepted, and that the two thousand dollars were his! The gentleman then said that the boy must put up the building; and his employer was so proud of his success, that he willingly gave him his time and let him go.

This studious young carpenter became one of the first architects in our country. He made a fortune, and stands high in the esteem of everybody, while his fellow-apprentice can hardly earn food for himself and family by his daily labor.—Exchange.

The Schemes of the Church.

THE "MONTHLY RECORD" AND THE LAY ASSOCIATION.

It may be difficult to determine which is the most important of the Schemes of our Church. Indeed, upon such a question as this, men must always have their own opinions.