Our Moung Lolks.

"Wanted, a Boy to Attend Bar."

The paper dropped from my hand as I the salvertisement. It seemed as though I had read, "Wanted, a boy to go down to perdition."

I fancied I saw a bright, carnest boy go-

ing to a bar-room, seeking a living by that fearful trade of selling wine and rum. I could imagine how, one by one, all the good impulses and desires he had had in the beginning fell before the ovil influences of the dram shop; how he learned to drink, to swear, and steal; how bad companions same around him, and helped him on to

Ah! my lad, or whoever you are, who may be tempted by such a call, let me tell you that you had better work in the field or at the forge or digging ditches—any-thing honest—than to degrade yourself by selling death to others. No matter how hard you work, no matter if it soils your hands or clothes, so long as it leaves your heart pure. Beware of such "good places" as will lead you into the snares of the evil one; there are many doors, besides those of bar-rooms, which are almost the same as gateways down to the world below.

Best in the Shade.

"Only a wild flower," said a primrose. "I suppose I am nothing better, and the shade is quite good enough for me. Yet I think I am as pretty as many of those in the flower-beds, that have so much atten-tion. If I only had the chance they have

"I should be worth looking at."

"I think, gardener," said little Nell, "I should like my primrose in a better place; it is not seen much there, and it is so very pretty, and has such fine blossoms."
"They would not be fine long, miss, if

they were taken out of the shado.
"Do try them, please."

And so the primrose plant was carefully removed to a more conspicuous place in the garden. It was very pleased, and put forth as many blossom eyes as possible, to gaze at the sun the better; but they were very weak ones, that soon grew tired of the

very weak ones, that soon grew tired of the light.

"I wish I were back again," said the primrose. "It is grand here; but I often feel thirsty and faint as I never did before. The sun does not look so kindly as it did, with a gentle soft light through the bushes Sometimes I think he is quite oruel."
"I think you are right, gardener," said

Nellie; "though you were so careful not to disturb the root, my primrose has altered strangely."
So the primrose plant was taken back

The next spring found it stronger and wiser. "Whoever placed me in the shade wiser. "Whoever knew best," it said.

How the Indians Climb Trees.

Appleton's Journal says: "In South America even the weakest woman may be not uncommonly seen plucking the fruit at the tree tops. If the bark is so smooth and slippery that they cannot go by climbing, they use other means. They make a hoop of wild vines, and putting their feet inside they use it as a support in climbing. inside they use it as a support in climbing. The negro of the west coast of Africa makes a larger koop around the tree, and gets inside it, and jerks it up the tree with his hands, a little at a time, drawing his legs up after it. The Tahitian boys tle their feet together, four or five inches apart, with a piece of palm bark, and with the aid of this fetter go up the cocca palm to gather nuts. The native women of Australia climb the gum tree after opossums; where the bark is rough they chop holes with a hatchet, then one throws about the with a hatchet, then one throws about the tree a rope twice as long as will go around it, puts her hatchet on her cropped head, and placing her feet against the tree and grasping the rope with her hands, she hitches it up by jerks, and pulls herself up the enermous trunk almost as fast as a man will climb a ladder.

Happiness.

Every one desires to be happy. The condition of heaven is the ambition of man lone acquire. Religion as a source of happiness comes to men, therefore, with a great natural advantage in its favor; for men erave from instinct the very experience it is calculated to bestow. But how is it in point of fact? Why, the fact is, it is not made seem in the popular mind as the source of happiness. Men naturally look to its expenses to enveloped its type devector. amples to apprehend its true character, and they are not made to apprehend it in that way. On the other hand, the impression made upon them is often precisely the reverse. They are thus repelled from, in-stead of being attracted to it; and religion must approach them ever after at a great disadvantage.

Now, it cannot be too often repeated, and emphasized by the testimony and life of Christians, that religion does make a porson happy. The moods and tempers it festers are those of happiness. It lightons one's burdens, consoles him in sorrow. blesses him with a great hope, and fills him

with peace.
The practice of religion never fails one You may learn a trade, hoping thereby to gain wealth, and you may fail; you may study, hoping thereby to become famous, and you may never see the fame you desire; you may aspire to the honors of the forum, and the applause of the populace may be withheld; but no one ever studied principles of holiness and seted up to the principles of nonness and acted up to his knowledge, and failed of his reward. He who does business for God can never be bankrupt. All else may fail us, but the pleasures of Christian hope and the consol-lation of Christian faith can never be taken from us. The virtuous man can lose nothing, for his virtues are his reward.—Golden Rule.

DECERTION in speech is more than eloquence. Lord Bacon

How hardly men keep a mean either in newiedge or conversation; some over-seeb, some reach not home.—Lake.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON V

ELIJAH AND AHAB

COMMIT TO MEMORY, VS. 17, 18. PARALLEL PASSAGES .- Luke IV. 25 . Acros

ii. 10 , Acts xxiv. 5. Boriffor Readings.—With vs. 5 and 3, read (the effects of drought) Juel i. 18–20; with v. 7, compare 1 Sam. iii. 20, with v. 8, compare 1 Sam. iii. 20, with v. 9, compare v. 4, with vs. 10-12, read Acts viii. 30, and 2 Cor. xu. 2, with v. 13, read Phil. 1v. 10; with v. 14, compare 2 Sam. xii. 18; with v. 15, read Ps. xxvii. 1; with v. 16, read 1 Kings xxi. 20, with v. 17, read Jor. xxxviii. 4, with v. 18, read Jer. ii. 19.

Names to be identified and remember

The Old Mall. Add.

ED.—Enjah, Obadial, Ahab.
Golden Text.—And Joshua said, Why
hast thou troubled us? the Lord shall
trouble thes this day. Josh, vii. 25.
Gentral Truth.—Wicked rulers trouble

a nation.

INTRODUCTORY,—The incidents of this lesson are reported because, while in themselves instructive, and throwing light on selves instructive, and throwing light on the general condition of affairs, they lead up to the great struggle of the next lesson. The period of judgment in this form was coming to an end. Unhappily, it was of no avail. The "inhabitants". . did not "learn righteousness," and severer measures are to be employed. Trisk that do not soften, embitter and harden the heart. So it was with Ahab. How long do not soften, embitter and harden the heart. So it was with Ahab. How long the infliction lasted we know from the New Testament (James v. 17). So Elijah is sent to Ahab in the third year of the drought, as some read, or, as others understand it, of the prophet's sojourn in Sarepta. How the time is made up it is easy to see. If Elijah denounced the judgment in April (the spring rain was in March). in April (the spring rain was in March), six months would pass till October, when the fail rains come, before Ahab realized the prophet's threat, and set about resent-ing it, which time, with this "tnird year" (v. 1), makes up the "three years and six months." Again Elijah is bidden to seek an interview with Ahab, and to announce rain. This would complete the proof of his being the messenger of that Jehovah who "giveth rain" (Jer. v. 24). The announcement "no rain" might be a lucky hit, a guess, a coincidence; but if rain came at word, there would be no excuse for

Elijah obeyed without questioning, his eager spirit glad, perhaps, of renewed ac-

doubt.

The condition of things in the kingdom of Samaria is not described, but illustrated by a single fact. Ahab and his confiden-tial manager had divided the land between than manager had divided she shall between them, to make a thorough search for any remaining grass, to save the horses and mules, which could ill bear the want of their natural food, were possibly import-ed (see 2 Chron. i. 16, 17), of great relative value, and a part of the state and power of a king such as Ahab aspired to be (Isa. ii. 7; xxxi. 1; Hosea xiv. 8). He seems to have been more concerned about the beasts than the men—not an uncommon sin. This brings us to the beginning of

Parenthetically Obadiah's character is mentioned (vs. 3, 4), because he is to be mentioned afterwards, and his conduct explained. We may with advantage study his character, as it is brought out. He is not to be confounded with the prophet of the same name, who came three hundred years later, though tradition—which often years later, though tradition—which often blunders—makes them the same. He was "governor" or chief stewart of Ahab's house,—a confidential position, like Jo-seph's, which his real worth doubtless enabled him to hold, though not in accord with Ahab's and Jezebel's aims. Ungodly men often value servants in confidential places,

ith godly principle. This was a delicate and confidential work not entrusted to common persons, because failure to find grass, or even the announcement of the search, would have shown, in a depressing way, the extremity to which the kingdom was reduced. (1.) As Ahab was imitating the nations about in his re ligion, he is reduced to copy them in the Bedouin and unsettled habits of their chiefs. (2.) Rulers who have a misgiving to put the best face on things.

Obadiah meets, recognizes Elijah, and shows him the greatest deference (v. 7). The blunt, matter-of-fact prophet says, in reply to his question, "I am; go tell thy lord, behold Elijah is here." Perhaps lord, behold Elijau is nere. Fernaps there is a little recognition of Obadiah's doubtful position in his reply—" go tell thy lord." A man of Elijah's character is in-clined to look for thoroughness.

But Obadiah assumes no airs. He makes a modest statement of the case, and of his fear. The danger to him was not from showing that he had an interview with Elijah, but lest, after announcing him, Elijah should disappear, as he had already mystoriously done (I Kings xvii. 5), and the exasperated king, whose temper Oba-diah knew, might wreak his vexation on him (v.9). He was a timid but a true man. As part of his explanation, and to show that he did not speak without reason; he describes, life an excited person, the wide and eager search that Ahab had already made for the prophet. The lan-guage is of course of the same kind we use when we say "Search was made every where." (v. 10).

He also shows the prevalent impression of Elijah's movements. He was not a fu-gitive and a vagabond, living "by his wits," His movements were directed by the Spirit of God. He was not hiding through his own fears, but obeying divine direction (v. 12).

To prevent misconception of his aims and motives, Obadiah is obliged to refer to his own record. There are times when one may lawfully speak of his own work : but it should be as here. Obadiah gives them in self-vindication, and not as a claim (of merit) on God, or his prophet, but as evidence of his fear of God. "Do not think,"
he says, "that I am without sympathy
with the or thy cause. Hast thou not
heard," etc. The record of v. 4 is repeated.
These were probably "sons of the pro-

pheis "-precursors of those studen's in training for the ministry, thousands of whom have been cared for by good men since. Jezebel did not want a "standing since. Jezobi did not want a "standing ministry" in competition with her priests, and Elijah and Elisha felt the importance of the schools of the prophets. Having mentioned this ac evidence of his character, he renews his appeal (v. 14).

Now, mark how Elijah treats him. He does not denounce him as a base and selfish temporizer, or command him loose at once from all contact with the un-clear thing, namely, Ahab's idelatrous palace, or charge him with sharing the guilt of all that was done by his "party" or "connection." He simply gives him a selemn assurance—in the Hebrew eath, "As the Lord liveth"—(for the being of a personal God and of a human could Sam personal God and of a human soul il Sam. xx. 3) are foundation parts in religion; that he would show himself to Ahal, at once (v. 15), whereupon the message was delivered, and an interview was brought about (v. 16).

Joseph in Egypt, Jonathan in Saul's family, Daniel in the Babylonish ministry, Micodemus in the Jewish Council, good centurions in the Romish army, saints in Cæsar's household, all admonish us not to judge men whose circumstances and aims and reasons we do not know—perhaps could not understand. What a different tone is in the next interview! Ahab, the hard, imperious king, strong on one side of his character, weak on another, has the first word—"Art thou he that troubleth Israel?" (v. 17).

It is the old story. Men who have vest-od interests in aboses, or who intend to perpetuate thom, would fain put their op-ponents down as disturbers of the peace, or set their opposition to the credit of a personal quarrel. Millions believe that Luther was disappointed at not receiving Luther was disappointed at not receiving papal favor, and so became a reformer. It was politic in Abab to put his opponent in an odious light, as making all the trouble

for the people.

But Elijah is not so put down (v. 15).

The trouble is not to be set to him who makes a commotion in removing its cause. but to the cause, whatever it may be. The sin of Ahab and his house was the cause.

Elijah was only God's instrument for reproving and removing it.

This lesson we should settle in our minds. Sin is the great troubler. ("Trou-"—a peculiarly American word—from Scripture use.) See the havor in homes and hearts made by intemperator—the ruin dishonesty brings—the insecurity it creates where it is held in check. Think of the homes that are wretched. For every on in which poverty lives, wickedness blights ten. A wild son, a foolish daughter,—how much misery one such can make! Let this lesson sink into the heart of every child. Nothing makes trouble in hearts, homes, congregations, communities, like sin. See the contrast between Issiah lvii. 20 and Prov. iii. 17. There is no such pacifying power as true religion. In every sense Christ is our peace. Hear Him, Matt.

SUGGESTIVE TOPICS.

The condition of Samaria-how produc-The condition of Samaria—how produced—the extremity of Ahab—his search for
grass—his colleague in this—Obadiah's
plan—character—wisdom of—why now
employed so—attitude to Elijah—the prophet's word—the fear of Obadiah—its
oause and grounds—his temperament—the
prophet's treatment of him—his obedience
—Ahab's first word—object of it—the prophet's rejoinder—the principle of it, and
some of its applications. some of its applications.

LESSON VI.

Feb. 11. } ELIJAH AND THE PROPHETS { 15 ings xviii. 19-29.

COMMIT TO MEMORY VS, 25-29.

PARALLEL PASSAGE.—Josh. xxiv. 17.

Sc PTURE READINGS.—With vs. 19, 20, read Jor. xivi. 18; with v. 21, read Matt. vi. 24; with v. 22, read 2 Tim. iv. 8, 4; with vs. 28, 24, read Isa. i. 1, 2; with v. 25, read Matt. vii. 14; with v. 26, read Ps. cxv. 6; with v. 27, read Prov. xxvi. 5; with v. 29, read Lev. xiv. 28; with v. 29, read Galations iv. 8.

PLACES.—Fix the position in Carmel. NAMES TO BE IDENTIFIED.—Jezebel, Ahab,

Elljah and Baal. GOLDEN TEXT.—How long halt ye be-tween two opinions? if the Lord be God, follow Him: but if Baal, then follow him.—

1 Kings xviii. 21.
Central Truth.—Mon must choose whom they will serve.
Jezebel, the bad daughter of a bad and

daring father, was the occasion of intro-ducing terrible evil into Israel. God's worship had been attacked, on a principle of state policy, by Jeroboam; still more so by Omri; but most of all when Ahab, under his evil wife's influence, set up the old worship of the land, and established a numerous priesthood for its observances The power of controlling nature was assigned to the adopted idols. In proof of this claim, Elijah announced a dreadful drought in Jehovah's name. It came brought famine and misery, but not con-viction,—only anger and revenge on Elljah, with whom it was as unreasonable to quarrel as with the thermometer for show-

A severer judgment and a louder cal are now to be sent, and our lesson gives us in graphic detail the preparation for this resistless appeal to the people of Is-rael. Persecution had been tried by Jezebel (v. 4), the first decided religious persecutor, and the type of fanalical queens of whom the world has had more than one, in Christendom. It is now to be seen that the Lord is mighty, and that He will not suf-fer His people to be crushed with impunity.

The stern prophet, more king-like than Ahab, directs the four kundred and fifty prophets of Baal to be collected at Carmel and, if they would, the four hundred prophets of the female deity Ashtaroth, whom the queen herself sustained. Carmel was a resort of Elijah. It was nearly two thousand feet above the sea-level. From its top one looked over the Mediterranean, and on its south-eastern alone stood an and on its south-eastern alope stood an after of Jehovah, or the remains of one, thrown down perhaps in the late persecu-tion. A table-rock is still shown answer-ing to the description of the plan of Eli-

Jah's altar, and colled El Mohcaka, c., as some give it, Maharrakah, neac which is a spring (two hundred and fifty feet away). From this slope Jezreel, the palace of Ahab, and the great plain of Endraelon, on which many a battle was f. ught (Judges IV. 13; v. 10, 21), can be seen.

Ahab obeyed the propoets word, accepted his challenge, and collected the prophets—a work of some days, though no note of time is here given (v. 21). Mach to out excitement must have been gathering the unmeantime. All the children of leavel
ous pawere apprized of the coming meeting.

We have the substance of Elipau's address to the people in v. 21. It charges on them indecision, and points out its unreasonableness. If God was entitled to their worship and obedience, these Bast-priests were rebels in a theocratic state, and should not be telerated. If He was not, they should renounce him directly, and put Elilah and his fellows out of the land. The people, overawed by the presence of Ahab, undecided in themselves, conscience in some perhaps stirring, in others dead, maintained a cullen silence. They wished to be safe in the middle. His cry to them, "How long do ye limp upon both sides? is only the application of Deut. vi. 4. o. I is an echo of Moses' voice, or rather of the Lord's, from Sinai,

The next appeal is to their judgment (v. 22). There is a deep pathos in the words, "I, only I." Elijah deeply felt his solitude (1 Kings xix. 10-14). But alone as he is, one against so many, God is with him, and he does not dread the ordeal he now proposes. Let rival altars be set up—Baal's fact.—and two pulceks he given Forgarei. first—and two bullooks be given for sacrifice. Let each offer his sacrifice, without fire of earth. Let each call on the God of the altar, and let the God that hears the call and sends the fire be your God. It was reasonable—all the more so that the heathen god Baal had, it was supposed, control of the sun, and is indeed commoncontrol of the sun, and is indeed common-ly known as the sun-god. If his preten-sions are well-founded, there is the fitting field in which to maintain them. Now the silence is broken. The fairness of the test cannot be denied. The people

say, "It is well spoken" (v. 24).

It is to be noted that Elijah, apart from the inspiration of God,—given for the critical time,—has some authority for appealing to this test in the former condescention of God (God Cov. 124). sion of God. (See Lev. ix. 24.) The proof God gave to his people, in the midst of tribes devoted to fire-worship, that He, and He only, was the sure God, is to be repeated

He only, was the sure God, is to be repeated and emphasized. Faith rests on a divine word, or an inference from it.

Not only, as the people own, is the test just, but Elijah will give to the crowd of rival priests all advantage. There shall be no loophole of escape from the test. They are to have their choice of the bullock, and

In v. 26 we see the type of a fanatical worship then long established, as d still standing in parts of the East. The altar is there—the flesh of the bullock on it—the priests in procession around it—as they become excited, leaping frantically around the altar (not on it), with the often repeated cry, "O Baal, hear us,"—a specimen of the vain repetitions so common to corrupt forms of worship, and so plainly denounced by Christ (Matt. vi. 7). "So," says Dean Stanley, "the Mussulman dervishes work themselves into a fronzy—so Eastern Christians recite, the Kyriz Elei-

At length noon has come, high noon, when, if ever, the sun-god should have power; but—no fire! Then comes the one piece of fierce sarcasm in the Bible—a proof of Elijah's consuming zeal, though probably not a model to us, who have had the example of the Saviour. (See Luke ix. 55.) At least, we should be in Elijah's place to be warranted in following Elijah's me-

He pours ridicule on their alleged god.

"He is a god,—in your creed,—but he is meditating, or he has turned aside, or he is on a journey, or perhaps he has gone to sleep, this god of yours." It was biting and terrible, and all the more so as that one man alone, with his long hair and sheepskin garment, thus taunted the hundred. dreds of Baal's royally supported priests; and, stung by his words, they renew and intensify their wild appeals. The howl grows wilder and more discordant—the frenzy breaks out in frantic cries, called "prophesying" (v. 29)—the very fashion in which the priestesses of Grecian deities went into spasms, and convulsions, and trances (and of which we have faint echoes in the wretched "spiritualism" of our time); but it is all in vain. In vain do they (according to the ancient fashion, so well known and recognized, that the Hebrews were warned against this conformity to the heathen: see Deut. xiv. 1) cut themselves, and inflict gashes till the blood flows down also according to ancient classic usage. But the effort was is vain. No fire came. No thunder broke on the air. "There was neither voice, nor any to answer, nor any that regarded" (v. 29).

The following practical lessons may be taught and enforced. Examples and illus trations will occur to the teachers:

1. Real power is not in numbers, but in the goodness of one's cause, the sense of God's presence, and total forgetfulness of one's solf 2. Conformity to an ungodly

z. Conformity to an ungodly world, when God has forbidden it, is in itself bad, and it leads to all forms of evil, debases and destroys us. 8 We may make our appeal to men's own sense, instincts, reason, against sin and folly. There is in the most wicked a

something to which we may address our

4. We are to look for evidences of Christianity in the line of God's ways. He has given fitting evidence of His truth. are not, for example, to expect Him now to answer by fire. The Scriptures—com-plete with their record of the life of Christ—are in our hands, and they contain

and are vouched for by sufficient proofs. 5. We are not to be carried along against old and venerable truth by the fashion of old and venerable train by seem to be opposed to it. Some Jews may have said to themselves, "There must be good reason for turning from Jehovah, or all these great and educated persons would not do it;" just as the thoughtless now say regarding some who claim great knowledge of sei-

ence; and yet the Word of the Lord en-

SUGGESTIVE TOPICS.

The situation-Elijah's demand-the number of his rivals—the place of meeting—the appeal to the people—the princle ple of it—the silonco—the proper—the fitness—its fairness—the acceptance—the test—the precedent for it—the advantage to the Paal-priest—therricotras—mode of entreaty his sarcasm—their renewed of-forts—the result, and the lessons.

The Power of the Gospel.

The Gospel of Christ is the instrument which God has appointed for the cenver-sion of sinners, and its wonderful efficiery, in turning wen from darkness to hight, from the power of Satan anto God, process its divine appointment. It is abundantly sufficient for saving the greatest similars. The salvation of a sinner contains two things; his deliverance from the guil and panishment of sin, and his recovery: the diving image and likeness. in other to de, his justification and sancincation. Inc. either of these blessings be wanting, and his salvation would be unfinished.

But in both these respects the calvation of the Gospel is complete. It is abundantly sufficient for saving sinners, both from the punishment and power of sin. It undertakes to procure for them the forgiveness of their sins, and the renewal of their hearts; and it undertakes to do this for all sinners who wish to have it done for them; for the greatest sinners, for those whose for the greatest sinners, for those whose guilt is most highly aggravated, for those whose evil habits are most deeply rooted. St. Paul gives us a striking instance in the case of the Corinthians, which fully explains and confirms this truth. Surely, if there could have been any sinners, whose case the remedy provided in the Jospel would not reach, these Corinthians would have been the persons. If any sins could utterly shut out a man from the divine mercy, their sins would have shut themout. For what sins can be greater? Idelatry, adultery, uncleanness, theft, covetous atry, adultery, uncleanness, theft, covotous-ness, drunkenness, reviling, extertion; these were the horrid, the abominable practices in which they had lived. But had even these sins shut them out from mercy? Had the Gospel been found insufficient for recovering them out of this, their lost and guilty state? No. St. Paul writes to them: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." They stand forth as decisive proofs of the power and sufficiency of the government sufficiency of the government sufficiency of the government sufficiency of the government. and sufficiency of the gospel for saving the greatest sinners.

Reunion in Heaven.

If the mere conception of the reunion of good men in a future state, infused a mo-mentary rapture into the mind of Tully if an airy speculation (for there is reason to fear it had little hold on his convictions,) could inspire him with such delight—what may we be expected to feel, who are assured of such an event by the true sayings of God? How should we rejoice in the prospect, the certainty rather, of spending a bliesful eternity with those whom we loved on earth, and seeing them emerge from the ruins of the tomb, and the deepor ruins of ruins of the tomb, and the deepor ruins of the fall, not only uninjured but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb, in white robes, with palms in their hands, crying with a loud voice, "Salvation to God that sitteth upon the throne, and to the Lamb for ever and ever!" What delicht will it of the standing of the ever!" What delight will it afford to renew the tweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach, not the house, but the throne of God in company, in order to join in the symphonics of heaven-ly voices, and lose ourselves amidst the ly voices, and lose curselves amidst the splendors and fruitions of the beatific vision! To that state all the pious on earth are tending; and if there is a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward; everything presses on towards eternity; from the pirth of time an impetrous curfrom the wirth of time an impetuous current has set in. Which bears all the sons of men towards that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is en-riching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and divine, leaving nothing for the last fire to consume but the objects and the slaves of concupiscence; while overything which grace has prepared and beautified shall be gathered and selected from the ruins, to adorn that eternal city" which has no need of the sun, neither of the moon, to shine in it, for the glory of God doth enlighten it and the Lamb is the light thereof." Let us obey the voice that calls us thither; let us seek the things that are above, and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we ne-glect to prepare for that in which we are invited to dwell forever. Let us follow in the track of those holy men who have taught us by their voice and encouraged us by their example, that "laying aside every weight and the sin that most easily besets us, we should "run with patience the race set before us." While every thing within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that grace, which alone can put an end to the fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which the will of Heaven renders unavoidable shall become our choice, all things will be ours. Life will be divested of its vanity,

Horn is the ruddy morning of joy, re-HOPE is the ruddy morning or joy, re-collection is its golden tings; but the latter is wont to sink amid the dews and dusky shades of twilight; and the bright blue day which the former promises, breaks in-deed, but in another world, and with an-ather any — Richter. other sun .- Richter.

and death of its terrors.—Robert Hall.