

vigor, it is a symptom of full and joyous existence—for disease and decay and death yield, not pleasant but revolting odors—and, as such, fragrance is in nature what prayer is in the human world. Prayer is the breath of life, the expression of the soul's best, holiest and heavenliest aspirations, the symptom and token of its spiritual health. The natural counterparts of the prayers that rise from the closet and the sanctuary are to be found in the delicious breathings, sweetening all the air, from gardens of flowers, from clover-crofts or thymy hillsides or dim pine woods, and which seem to be grateful, unconscious acknowledgments from the heart of Nature for the timely blessings of the great world-covenant, dew to refresh and sunshine to quicken."

This thought is very beautiful—that the fragrance which rises from garden, field and wood is earth's prayer to God—but still more beautiful is the thought that true prayer is itself fragrance to God, that he delights in it as we delight in the perfume of sweet flowers.

There is also rich instruction for us concerning prayer in the way the incense was prepared and offered. For one thing, the ingredients for the incense were divinely prescribed: "The Lord said