

ability to his Creator, as well as to his fellow-man.

There are two reasons why people do not understand this subject. One is, that they attach sin against God, to overt acts only, as if Diety, like finite man, judged the tree by its fruits. Whereas, the difference is, say in a case of murder, that God condemns before the act is perpetrated, man condemns after it is perpetrated. Diety condemns *for the intent*, whether He permit the intent to be carried out or not—man knowing nothing of the intent until it be manifested by some over-act—can judge only by such act or acts. Whatsoever man may design, intend or attempt, he can go no farther in carrying out his design than is consistent with the will of Diety. 'Man deviseth his way, but the Lord directeth his steps.' 'Are not two sparrows sold for a farthing? Yet, not one of these falleth to the ground without your Heavenly Father's knowledge.' God never relinquished, nor ever ceased to exercise his prerogative to govern. If withdrawing or giving up the control of all extraneous influences, when good and evil are placed before his creature until the act of volition be performed, that man may be a free agent, be derogatory to Him. I am unable to perceive it. Although he relinquishes foreknowledge of man's *will*, he relinquishes not foreknowledge of *its* effects; for, if man *will* to pursue good, he is immediately plac'd under the divine government, in which love becomes manifest to him, in other words, the attribute of love predominates in his view. He is then engaged in carrying out the purpose of Diety in his creation, and consequently he has God and the host of heaven with him. If, on the other hand, he *will* to choose evil, he immediately falls under that government, still divine, in which power predominates and is often manifested to his disappointment, mortification, and sometimes great disgrace."

What is eternal life? It is the Christ life.

## THE HOUSE OF GOD.

It stood within the wild wood, a quiet rustic place,  
Where many prayerful hearts had known,  
Christ's free and loving grace,  
No costly cornice decked its front, nor proudly  
panelled door,  
With lowly roof, rough plastered walls, and  
time discolored floor.

No blinds were at the windows to cast a  
darkened shade,  
Save the rustling leafy branches which in the  
breezes played,  
Oftimes the sunlight streamed in beauty o'er  
the whole,  
Again in fitful gleams it seemed like a pure  
passing soul;

Which glories in the brightness of life's depart-  
ing day,  
And by its heavenly sweetness lights others on  
the way;  
The doorstep too is worn with the tread of  
passing feet,  
For many years it ushered the *Loved* with God  
to greet.

Upon the sloping green sward before the open  
door,  
Full many a footfall there has been that there  
will be no more;  
Beside it is the churchyard where the loved in  
God repose,  
While o'er them wave the cedar, the blue bell  
and the rose.

Their spirits have ascended unto the heavenly  
gate,  
Where patient at the entrance their Father's  
summons wait;  
Oh! who can know the glory presented to  
their view?  
May all the human family share it at last with  
you.

Oh! sacred is the structure tho' crumbling to  
decay,  
The precinct there enshrined, will cheer us on  
life's way;  
Then gently touch the mouldering wall, o'er  
the threshold lightly tread,  
While the living fondly linger in the Garden  
of the Dead. H.

Prejudice may be considered as a continual false medium of viewing things, for prejudiced persons not only never speak well, but also never think well of those whom they dislike, and the whole character and conduct is considered with an eye to that particular thing which offends. — *Bishop Butler*.