

following the meeting he feels himself utterly destitute of the experience which comforted his own heart and cheered others, on the previous night.

Now, there are those who think such experience is worthless; there are those who themselves condemn themselves, thinking such experience is not genuine, when there is nothing in this world purer or more genuine than such an experience may be. A man with a million of money is rich while he has it as his own, although he loses or spends it all in an hour. Another person attends the prayer meeting, who is good in the meeting and after the meeting; he will be as good to-morrow as he is to-day; he grows richer and richer in Christian experience. His Christian life seems like the never-failing brook; it may make more noise coming down the hill-side, than it does gliding so quietly through the meadow, but no one doubts the existence of his spiritual life, nor that, when it is stillest, it is other than it is with the brook, nourishing the life of the richest soil.

Such a Christian life is sustained by something besides showers. It has its springs to support it, and they never fail. In one instance spiritual income passes into spiritual capital; thought and emotion go into character. The prayer meeting is a shower, and it benefits the brook, but never can it feed and sustain a Christian life; nor have Christians any right to depend upon the external assistance of the means of grace. The Christian may be like the brook after the shower, living and joyous when all shower streams are dry. Have you ever got, by experience, the sweet impressions of a brook after a shower? There is nothing I know of so like it as the life of some Christians; after the Sabbath and on Monday, after the prayer meeting and in the midst of secular work, they seem to settle down to a calm, peaceful flow of religious thought and feeling. There is no lightness of mind and no consequent desertion and joylessness of heart.

There are Christians who have had all their lives a large spiritual income; they have had the richest influences of the Spirit of God; they have felt for years the calls of God; they have been

assisted in prayer, helped in work, blessed in speaking or preaching, comforted of God in trouble, and yet they are poor spiritually, they are poor in Christian character; they are like large salaried men who somehow manage to spend all their income and die poor.

It is no fancy this, of capital and income. You and I, my reader, have squandered income by conduct. May God help us to turn every gracious influence, thought, emotion and choice, into Christian character, which is spiritual capital.—*Congregationalist*.

An English clergyman in Calcutta has announced his intention of forming an Anti-evil-speaking society. He considers that the shameful habit of evil-speaking which prevails ought to be entirely done away with. By way of practising what he preaches, the reverend gentleman, in the course of his sermon, avowed his intention to abstain henceforth from scandalizing his neighbours. Such societies are much needed in other places than India.

The ladies, we are sure, will thank us for bringing under their notice the Catalogues of SEEDS AND PLANTS for 1875, of PETER HENDERSON & Co., 35 CORTLANDT ST., NEW YORK, just received. They number about 180 pages, are finely illustrated, and in addition contain 5 beautiful coloured plates of the following:

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