

hope of catching anything, yet most royally, principle, loyalty, gains the victory over impulse, and we hear the grand reply: "Nevertheless, at thy word I will let down the net." Let those of us who are of like natural infirmity with Simon, catch his spirit in this, and do all the bidding of Jesus, perform Christian duties always at his word. When we "feel like it," let our service be ready and glad, and when we don't "feel like it," instead of making that an excuse for disobedience, let our song be, "Nevertheless, at thy word I will."—*The Fellowship.*

To OMIT prayer is to go to battle having left our weapons in the tent; is to go to our daily labour without the strength imparted by a morning meal; is to attempt the bar where breakers roar and rocks hide their rugged heads, without taking our pilot on board. If, from a sense of weakness, Moses on Sinai's thundering, flashing, quaking Mount, exclaimed, "If thy presence go not with me, let us not go up," well may we say of the world, its daily trials and temptations, works and warfare, "Unless thy presence go with us, let us not go down." Therefore ought men, unless in very rare circumstances, always, morning and even, to pray. Thus, like soldiers on the morning of the conflict, we grind our swords for battle with the world, the flesh, and the devil; and thus when the day's combat is over, retiring to pray, we apply a healing ointment, the balm of Gilead to the wounds of conscience; and thus, as a begrimed workman on coming home repairs at eventide to bathe in flowing river or swelling sea, we resort to prayer to wash away sin's daily stains in the fountain of Jesus' blood.—*Selected.*

—There is much prayer which brings no results. Mere repetition of good words is not prayer. Prayer is bringing God's promise to him, and pleading it with him. It carries the checks to the bank and comes away with the cash. I cannot pray very long prayers. Just go and plead the promise and come away. I present the check and then go about my work. What would you think of men going to the bank and loafing

about the counter for the half hour together? Prayer is not spending a great deal of time on your knees, and saying a great many things to God which he knows before-hand. Yet though we may not constantly pray very long at a time, we go again and again. Prayer needs faith in the promises. Do we not often miss answers to prayer because we present the check, and then go away without waiting to have the cash? Do you expect and actually look for answers to your petitions? Are you like the child who went to the meeting appointed in time of drought to pray for rain, and brought her umbrella with her, because she expected an answer to the prayers to be offered?—*Rev. C. H. Spurgeon.*

How mournfully we write it or speak it at times, "We have nothing left but God!" As though that were the extreme of destitution, just one spark of hope to save from despair, one faint star only, glimmering through the deep, black night! Nothing left but infinite power, infinite wisdom and infinite love! Why, having this, we have all the blessedness and wealth of heaven, the full joy of immortals, the glory and peace of the redeemed in the mansions of light.—*Rev. S. L. Stone, D.D.*

WHEN we have done that we came for, it is time for us to be gone. This earth is only made for action, not for fruition: the services of God's children should be ill-rewarded if they must stay here always. It is our folly that we would have good men live for ever, and account it a hard measure that they were. He that lends them to the world, owes them a better turn than this earth can pay them. It were injurious to wish that goodness should hinder any man from glory. So is the death of God's saints precious, that it is certain.—*Bishop Hall.*

THOUSANDS of people might be enjoying reasonable lives, with opportunities for self-culture, for social enjoyment, and for charitable effort, whose whole energy is absorbed in the desperate struggle to add superfluities to comforts.—*Saturday Review.*