

lest ye enter into temptation."—"Give all diligence, that ye may be found of him in peace." There is in some countries an animal, called a sloth, which is said to begin feeding at the bottom of a tree, and slowly ascends, as necessity impels, until it has stripped the tree of all its bark and leaves, and, consequently, must leave it in a dying state. Just such an obnoxious, destructive thing is that sloth which is seen continually hanging about some professors of religion; and though its advances are slow, it will strip them of all the fine foliage of their profession; and, like the worm in Jonah's gourd, cause their religion to wither, and die away.

3. Sometimes it is put out by depraved tempers and passions. As there is no principle of grace to subdue and mortify them, they grow and gather strength, even under a profession of religion, till they make the lamp appear very dim, and at length extinguish it.

4. Some never cast away the lamp; but all their zeal, affection, joy, and supposed religious feelings go out. Instead of letting their light shine, they are enveloped in the shades of worldly-mindedness, and carnal security. Instead of walking as children of the light, and running the race set before them, they loiter, and like Pharaoh's chariots with the wheels off, drag on heavily. They find excuses, as often as they can, for the neglect of the means of grace, and the ordinances of God's house; and when they can find none, force themselves to attend, but are almost ready to exclaim, "Behold, what a weariness is it!" Thus they continue slumbering and sleeping, till the midnight cry, when they find too late that they have no oil in their vessels.

How awful the end of false professors! "The door was shut." How happy the end of the sincere! "They that were ready went in with him to the marriage." J. C. B. M.

## HOW TO PRAY WITHOUT CEASING.

A number of ministers were assembled for the discussion of difficult questions, and, among others, it was asked, how the command to "pray without ceasing" could be complied with. Various suppositions were started; and at length one of the number was appointed to write an Essay upon it, to read at the next monthly meeting, which being overheard by a female servant, she exclaimed, "What, a whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible." "Well, well," said an old minister; "Mary, what can you say about it? let us know how you understand it; can you pray all the time?" "O yes, sir." "What, when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed? Well, Mary, do let us know how it is; for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray, Lord open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and 'the sincere milk of the word;' and as I am busy with the little children, I look up to God as my father, and pray for the Spirit of adoption, that I may be his child, and so on all day, every thing I do furnishes me with a thought for prayer." "Enough," cried the old divine, "these things are revealed to babes, and often hid