

tion. He fills the past and the future as He fills all space, by a mode of existence incomprehensible to us.

Such an extended mode of being we cannot begin to comprehend. On the other hand, we occupy but a point; a point of space and a moment of duration constitutes the tent in which we live. The contrast is infinite. We live in one moment, God lives in all eternity. We live in a point, God lives in all space. But while this is a great mystery to us, yet it is our proper sphere of being. As it is the glory of God to exist in His mode of being, so it is our highest blessedness to exist in the mode which He gives to us as His creatures.

God has constructed us to live in a point and in a moment, and to live as He has ordained is the highest and happiest manner of living. Sin has so unjointed the human soul from God, that by nature we are forever bent on getting out of our sphere. By nature every soul wants to get away from the spot it occupies, and get out of the present moment in which it lives. It may sound like a paradox, and yet it is true, that the sin of the human soul is in trying to wrongly imitate God. That is in trying to imitate those things in God which are inimitable. The race fell by seeking after forbidden knowledge; by seeking to be as wise as God, not seeking to be like God in His moral perfection, for that is our true aim, to seek to be as God in His holiness and moral nature. God made us to live in the present moment, and be natural. We try to live in the past and future as God does. God made us to live in the present point of space, but by nature the heart rambles to the outermost frontiers of creation.

Restlessness is the characteristic of the natural heart. Now these promises of a sufficiency of grace and a sufficiency of trial for each day reveal to us God's plan of making us content with our mode of existence, and of walking with Him in tranquillity of spirit, meekness of heart, and resignation of will, purity of purpose, doing what He leads us to do as the hours come and go, leaving every infirmity and every burden to float like ships down the stream behind us, while we keep company with Him who sayeth: "Lo, I am with you always: it is I, be not afraid."—*Standard*.

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Do not fail to read the article "Life in Beulah Land." It will not only repay reading, but should suggest going and doing likewise. Should any of our readers desire to communicate with this "inhabitant," we shall be glad to put them in communication.