

walks more quickly, or runs, or drives his horse at an increased speed. The farmer has certain labours to be done ere nightfall—it quickens the energies of his mind, which produces greater rapidity in his movements, and more pressing urgency in hastening on his cattle and his servants to complete the labours fixed on. Like effects are produced upon all classes by the striking of the clock, since they are thus reminded that the hours of the day are swiftly passing away.

Is it right—is it safe—that “we” should “take no note of time but from its loss?” Hardly, for as the hour is but a small part of the day—as the day is but a small part of the year—as the year is but a small part of the average duration of man’s temporal life—so man’s temporal life is but a very minute part of man’s immortal life; we say man’s immortal life, because, although we only *know* man as a living being while his body is animated by the soul, yet we love to think, and we believe in the revealed truth, that the soul never dies, and, therefore, that man’s real life is not subject to death. Hence it is neither right nor safe to think of time only as past, or passing. We must take note of time to come. The thought of another year gone should produce on your inner life—the life of your soul—the like effect as that which the striking of the clock produces upon your daily outer life in the world. It tells you of another portion of your life cut off by “Father Time:” it puts you in mind that the end of time to you is one year nearer than it was when the last year came in, and it bids you look forward, day by day, to coming seasons of the new year, seasons which will come and pass away; and to carry on your thoughts to that hour when you will cease to deal with time; when you shall quit this state of life, and pass onward into that state of existence which is never ending; for (to the soul)

“There is no death! What seems so is transition;

This life of mortal breath

Is but a suburb of the life Elysian,

Whose portals we call death.”—LONGFELLOW.

So then, may your thoughts be continually led to the coming time; may you striving to “forget that which is behind,” “reach forth unto those things which are before,” that you may “press toward the mark for the prize of the high calling of God in Christ Jesus,” and being made “faithful” in your warfare “as a good soldier of Jesus Christ,” even “unto death,” you may, when time shall cease, “receive a crown of life.”

—*Household Almshouse.*

SOME REASONS WHY I VALUE DAILY SERVICE.

“Day by Day we magnify Thee.”

1. Because I am glad to be called, at least once every day to come out from the common world to stay for a quiet time before my God, in the place that is called by His name.

2. Because I highly value the custom that provides that some members of the Church of God in every place shall meet, day by day, in the Sanctuary of God to pray for the busy world—(see Job 1. 5).—to offer prayers, intercessions, and giving of thanks for all men’. (1 Tim. ii. 1).

3. Because I like to think that the doors of the House of God, in the place where I dwell, are open, day by day, continually,—something after the likeness of a Greater Temple, of which it is said, that *its gates are never shut* (Isaiah lxii., and Rev. xxi. 25).

4. Because it is a good and godly custom that the ministers of God should be bound, other things permitting, to be found daily ‘waiting upon God’ in His temple and that the people should be sure to find them there, and able to join with them when they have the opportunity.