

the flowers breathed their perfume upon its bosom, the flocks and herds lingered by its banks, the husbandman's eye sparkled with joy as he looked upon the emerald line that marked its course through his fields and meadows; so on it went, blessing and blessed of all.

"And where was the prudent pool? Alas, in its inglorious inactivity, it grew sickly and pestilential. The thirsty cattle put their lips to it and turned away without drinking. The breeze stooped and kissed it by mistake, but caught the malaria in the contact and carried the ague through the region, and the inhabitants caught it and had to move away; and at last the frogs cast their venom upon it and deserted it, and heaven, in mercy to man, smote it with a bitter breath and dried it up.

"And what became of the stream? you ask. God saw to that. It emptied its full cup into the river, the river bore it on to the sea, and the sea welcomed it, and the sun smiled upon the sea, and the sea sent up its incense to greet the sun, and the clouds caught it, and the wind caught the chariots of the clouds and bore them away, away to the very mountain that gave the little fountain birth, and then they tipped the brimming cup. God saw to it all; and the little fountain, though it gave so fully and so freely, never ran dry. And if God so blessed the fountain, will he not also bless you, my brother, if you give freely as you have received? Be assured he will."

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To those who neglect Prayer-Meetings.

1. Are you always better employed? If not, can it be right in you to absent yourself?

2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?

5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow-members in the Church discouraged by you, and may you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, seeing you habitually neglect them? Is it surprising if they neglect them?

8. Is there no reason to fear that unconverted sinners may be hindered and led to think lightly of prayer by your conduct?

9. Can you have a proper concern for the prosperity of the church, the spread of

Christ's cause, and the conversion of sinners, if you never meet to pray for them?

10. Are you sure that you fulfil your duty as a Church-member while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?

11. Did any one ever really gain anything, either in temporal or spiritual things, by neglecting prayer-meeting? If you think so, can you prove it?

12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer-meetings? Do you think this would please God or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause, as you appear to be?—*United Methodist*.

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Christian Intercourse of Pastor and People.

YOUR pastor may not be in the least aware of the situation in which you are placed; therefore send for him, and send for him *in time*. It occasionally happens that, till the resources of the healing art have failed, the means of grace are little cared for. It is only when the patient is at the point of death, and the medical adviser can do no more, that recourse is had to the spiritual. But supposing that the individual has hitherto been indifferent as to the things of eternity, how comparatively little can such a visit from him avail? A mere man, like yourselves, he does not hold the keys of death or the invisible world—he cannot grant absolution from sin—he cannot pray you into heaven. Besides, on such occasions let there be no crowd of neighbors, even though it is a spirit not of idle curiosity, but of purest kindness, that brings them. A number of strangers and eager listeners casts a reserve over both parties, and what the sufferers would willingly impart to the pastor's ear in the closet, they would not wish to have proclaimed from the housetops. And oh! let me entreat you, *in these solemn circumstances keep nothing back*. We do not ask you to unbosom to him your inmost feelings, to disclose all your secret faults, as is done in the confession of the Romish Church. These are not things for mortal ken or keeping—they belong to God, who understandeth the thoughts afar off. But still you ought to acquaint him generally with your state of mind—your feelings, wishes, wants, doubts and difficulties, hopes and fears. Without such knowledge he cannot speak aright—cannot pray aright. When