

'So Tired.'

BY ANNIE GRIER CALLENDER. I am so tired, dear; full well I know I should be made of sterner stuff, and go Right bravely through the mist of silent tears.

But I am tired, dear, and all the way Seems to wind up and up—I may not stay To lean against you, nor to touch your hand.

It must be just beyond; I will be strong—I shall not faint now. The way is long. The path is rough, but one can rest and pray;

Christ and the Dance.

A pastor complains that his young people have become enamored of the dance and to such an extent that they are neglecting their duties as Christians, and are obliterating the distinction between Christians and the ungodly.

The complaint of the pastor is not his only, though such is the general sentiment among our Baptist churches that it is taken for granted that to become a Christian and a church member is to forego the pleasures and practices which have long been denominated worldly, and which seem to be contemplated by the apostle when he said that "the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

All the accessories of the ball room are produced with a purpose to excite and unnerve the habitues. The music, the attire, the whirl, the maze, the contact—all are adapted to produce a condition most favorable to further temptation.

We do not say more. There are other things sadly true, which might be said, and which can be conjured by the thoughtful mind, and which ought to cause parents and young people to shun the ball room as they would shun a pesthouse.

When, therefore, young men and young women, professing to hope in Christ, to have experienced repentance of sin and regeneration by the Holy Spirit, confess that they find such pleasure in the ball room and its associations that they can not and will not forego it, they beteg in us a very serious doubt whether they are what they have professed to be; whether they have ever known the grace of God.

Christian Stewardship.

A steward is one who takes charge of and administers the property of another. The property does not belong to the steward, but to his master. At the same time the steward is made responsible for the use to which the property is put, for the master gives to him the right and the duty to judge what is best to do, and to act according to the verdict of his judgment.

There is also another side. If he looks after his master's property, his master is under obligation to take care of him and supply all his real wants. The steward has his own living provided for, and a good living it generally is.

A steward must be faithful. Dishonesty here is an offence that nothing can atone for. Whatever other qualities the steward may have he must first of all be faithful, for with such truths committed to him he could easily do grave injustice to his master, having such frequent opportunities to misappropriate his master's property.

Again, a steward must be wise. It is not enough that a man should be honest, although that means a great deal. There is also need of wisdom, so that the best results may be obtained with the means available. There may be a sum of money to invest. The steward must be wise, so as to put it where it will be safe, and yet yield the largest honest returns.

A steward must be industrious. The world moves quickly. Whatever anyone undertakes there is always much

that is pulling the other way and tending to undo what he is trying to accomplish.

Are Christians regarded in the scriptures as God's stewards? They are. It is true that the number of passages where the word is directly used is smaller than we might at first suppose.

If then Christians are regarded as stewards, it is clear that they are made responsible for the use of what our Master has placed at their disposal. This is a great responsibility, and by it real power is put into the hands of the Christian. He cannot be free from his responsibility by simply ignoring it.

Over what things is this stewardship to be exercised? The man who has any ability to present Gospel truth is a steward of that gift. He is a "steward of the mysteries of God," and he must be faithful, and wise, and industrious, in administering them. The man who has influence as a steward over his influence, and in the use of his influence he must be "blameless as the steward of God."

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Posture in Prayer.

A Correspondent asks for light as to posture in prayer.

The essential matter is that our posture must be such as to express the reverence which we feel toward God. At different times, and in different circumstances, this may differ. In sickness a man may pray while lying on his back; in sudden temptation a man may rightly pray while lying on his side; in secret prayer we may prefer one posture, and in public service we may rightly use another, provided it be expressive of the reverence for God which we feel.

The standing posture has scriptural warrant. In the eighteenth of Genesis we read that Abraham "stood before the Lord;" in 1 Kings 8: 22 we read that at the dedication of the Temple Solomon "stood, . . . and spread forth his hands toward heaven."

The kneeling posture has a like abundant warrant. Part of Solomon's prayer was in a standing posture; as we learn from 2 Chron. 6: 13 a part of it was in a kneeling posture. In Ephesians 3: 14, Paul says: "For this cause I bow my knees unto the Father." Daniel (see ch. 6: 10) "kneeled upon his knees," in prayer at home. Jesus in his private prayer (Luke 22: 41) kneeled down. In social prayer Paul (Acts 20: 36 and 21: 5) "bowed upon his knees."

Prostration is recognized as the posture that is adapted when the suppliant most strongly feels the greatness of God and his own weakness or sin. In the fourth and fifth of Revelation we read that the four and twenty elders "fell down before the Lamb." This posture is associated with worship in Numbers 16: 4, 22, and 45; in Ezekiel 1: 28; in Mark 5: 22; in Revelation 1: 17 and 7: 11.

in the time of prayer. Indeed such a posture is obviously unseemly in that it utterly fails to express reverence and also fails to cultivate reverence.

Especially let the eyes be kept under control during prayer, lest they form a means for the entrance of worldly thoughts into the mind and thus sever entirely between us and the true spirit of prayer, yea, lead us into wandering thoughts—in itself a sin.—Chris. Observer.

The Healing Touch.

Christ's touch, when he was on earth, brought sight to the blind, healing to the sick, vigor to the limbs of the lame, life to the dead. And you and I can have that touch, far more truly and far more mightily operative upon us than they did, who only had the contact of his finger, and only derived corporeal blessing. For we can draw near to him, and in union with him by faith and love and obedience can have his Spirit in close contact with our spirits, and strengthening us for all service, and for every task. Brethren, that touch which gives strength is a real thing. It is no mere piece of mystical exaggeration when we speak of our spirits being in actual contact with Christ's Spirit.

Years ago there was in a certain village a young physician who seemed to be a confirmed skeptic. At last, to the surprise of good people, he presented himself to the church committee as a candidate for church membership, and when asked what called his attention to the personal claims of Christ, he answered, "For years I have sat by my office window, and each Friday evening in storm and fair weather I have seen good Deacons G— and P— walk past to the Church prayer meeting, and their constant 'going' made me think."

Folly of Being Powerless.

If an electric car stands motionless on the tracks, it is nothing against the power of electricity. If an invalid has no appetite, and cannot go out of doors at night, it is no argument against things good to eat and the joy of starlit air.

The man who says he would like to get rid of his bad heart, but is not willing to get rid of his bad business, probably only means that he is willing to have a better reputation, if it will not require him to have a better character.

CROUPY COUGHS OF CHILDREN.

The tendency to croup is a foe that all parents have to fight. Croup comes in the night, when the help must be right at hand if it is to be help at all. Adamson's Botanic Cough Balsam is a blessing to all families where there are children subject to attacks of croup or any mean cough. It has a wonderful reputation for its efficiency and fully deserves it.

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The Evil of Dissension.

It is noticeable that while in the Epistles of St. Paul "perilous times" are often prophesied, the only perils Paul dreaded were those which arose from within the body of the Church itself. He never feared the greatness of the Caesars as he feared the weakness of the saints "gone wrong." The wolves he warned against, as he told the Ephesian elders, were those "from your own number." Persecution only solidifies a Church, but dissension disintegrates it.

More Than Riches.

Zaccheus was rich, but he seems to have awakened, suddenly, to a realization of the fact that his riches could not raise him high enough to see Jesus; and, like the sensible man that he was, he got down from his pedestal of dignity, ran before the multitude, and climbed into a tree. Many of the rich men of to-day could learn a valuable lesson from the conduct of Zaccheus. They seem to hope that, by using and bestowing of their riches in a way to secure the applause of men, they will attract the notice of Christ and receive his commendation and forgiveness. Alas, they are doomed to disappointment. He who would attract the notice of the lowly Nazarene must earnestly desire to see him and, forgetting for the time his dignity, and riches, must improve the best means at hand for coming into his presence.—The Telescope.

A Skeptic Converted.

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It was not what they said, for he had not heard them say anything, but it was their "keeping at it" which shattered the infidelity of his heart.—S. J.

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