MR . E. E. WILLIAMS.

Lead me a little longer, Father! Very soon I know That I shall reach the ending of thi

rough and toilsome way. The evening shades are coming on-the ruddy after-glow

Upon the hilltops marks the swift approach of close of day.

My feet are aching, and my heart, long tried, has weary grown; The burdens have been heavy-the af flictions so severe:

My strength, at best, is weakness-Father leave me not alone, For I am safe, in light or shade, if thou,

my Lord, art near.

Lead me a little longer, Father! With my hand in thipe.

I walk securely. By thy side temptations lose their power; No sorrow can o erwhelm me while upheld

by grace divine, For the rare glory of thy love illumes my darkest hour.

And, though amid the shadows of the fast approaching night, The path that I should go my tear

Yet, to the very end, that path will glow with heavenly light, If down at last, most steep decline, my

dimmed eyes may fail to see;

Lord is leading me.

Lead me a little longer, Father! Just ahead I see The gates of pearl and jasper-and be-

yond them lies my home! Sometimes, e'en now, the music of the angels floats to me; While voices that I've loved below are

sweetly calling, "Come!" I hasten on with eager step toward that happy land.

Beyond the gray horizon, where the sun of earth goes down; Content to know that all the way my

Father holds my hand And that ere long he'll give to me an everlasting crown.

Chris. Standard

### Rest Not In Flight, But In Work

Probable every Christien, when confronted by peculiarly difficult and trying conditions of life, has given utterance to the almost despairing cry of the psalmist, "Oh that I had wings like a dove! for then would I fly away and be at rest." What sweet solace these words, wrung from the soul of a man sorely oppressed, have given to human hearts! That David was in difficult straits when he wrote the psalm in which the words occur is seen from these passages from it:

"I am restless in my complaint, and

Because of the voice of the enemy, Because of the oppression of the wicked For they cast iniquity upon me, And in anger they persecute me. My heart is sore pained within me And the terrors of death are fallen upon

Fearfulness and trembling are come upon And horror bath overwhelmed me."

by flying away like a dove on its wings; of soul in flight. Rather, one's distresses increase and multiply if he attempts to avoid them by fleeing from them. He cannot escape from himself; free from them. These go, in a meahe can no more flee away from them than he can from his material environment. If he is to be at peace and enjoy rest of soul he must have this sweet experience, even though

Many persons, beset by hard conditions of life, endeavor to console themselves with the fond delusion that nothing to spiritual power. Not human if they were in other and different opinion, ingenuity, wit, or philosophy; circumstances they would surely be but God's thoughts increase the content. The poor man imagines that church's strength and stature. This the rich man is free from the things is the only kind of mental activity that that vex and harass, because of his directly promotes spirituality. Carnal wealth; the man in a humble sphere opinions multiplied to infinity avail movement we would see inaugurated. looks with envy upon him who is nothing, "The words that I speak unto exalted, and imagines he is enjoying you, they are spirit and they are life.' release from life's cark and care; and so on throughout the various and varying stages and situations of life there church that most fully assimilates and are those who rebel against their condition and think that they should be supremely happy if they were situated spiritual church. as certain other persons are, or are supposed to be. This distemper afflicts many Christian people, and is the initial cause of much of the spiritual unrest and dissatisfaction that vex their souls. They do not seem to understand that every man has his burden; that wealth does not purchase Spirit is love." There is, however, in and greatest mission was one of concontentment; that neither high posi tion, great learning, social influence, love, joy, peace, gentleness, long-suf- well that, failing to do this, their abundant leisure, nor any of the things fering, etc., which is utterly devoid of whole cause would prove a failure. find ourselves face to face with a terthat contribute to the fulfillment of spiritual character. The happiest peo- They also knew that time or seasons rible danger, and it is this—no time to what is called worldly ambition can ple or the most peaceful people, are could not s'ay the work of death; that be alone with God. The world, in give to the soul the peace that passeth not necessarily the most spiritual. It men were in constant peril of eternal these last days, is running fast. We understanding. Not do they seem to is not mere joy, but joy in the Lord, ruin and, therefore needed the bene- live in what is called the "age of proknow that this peace may fill the in His love, in His work, in His gifts, fits of redemption immediately; and gress," and, you know, we must keep

in the midst of a hostile environment seems a contradiction and absurdity, have learned, in whatsoever state I Godly. am, therewith to be content." He seems to have found an antidote for dissatisfaction in incessant toil for the benefit of others. And here, after all, lies the chief secret of contentment. Inactivity is the forerunner of a multitude of disquieting spirits, who, when once in possession of the soul's former contented life into a wretched Goethe come to mind:

'Rest is not quitting the busy career; Rest is the fitting of self for one's sphere. 'Tis the brook's motion - clear without strife,

Fleeting to ocean after this life. Tis loving and serving the highest and

'Tis onward unswerving-and this is tru

Like the distraught psalmist, many saint has cried out for release from the opposition and discouraging cares and burdens of life. How often have these words been upon his liss:

O where shall rest be found, R st for my weary soul?

Twere vain the ocean's depths to sound, Or pierce to either pole.'

The sought for rest lies near at hand, and the weary soul has but to put itsself in right relation with God to obtain and retain it. Not the wings of a dove, but a closer walk with God, is the way of its securement. Not in flight is it found, but in the complete and cordial acceptance of the invitation of the Son of God, who said to the weary and heavy laden, "Come unto Me, and I will give you rest.' The heart that is filled with the spirit of Christ will not be fretful or discontented, but will be possessed by a peace that will give sweetness to life, and by a spiritual satisfaction that will be serene, complete, and abiding-N Y. Advocate.

# A Spiritual Church.

Spirituality may be predicated either of an individual or of a church. ' could not speak unto you as unto spiritual; but as unto carnal" is Paul' judgment of the church at Corinth Each church possesses its own type and degree of spiritual life, for which it soon acquires a definite reputation among its sister churches. Its numerical cr financial strength, its But if David ever got rest or found size or its location do not more dis peace for his disquieted soul it was not | tinctly govern its influence or determine its individuality. "They are for there is neither rest nor satisfaction | a spiritually minded people" is as clear | there am I in their midst. and full of meaning as "They are a wealthy people." Moreover the dis. Christ is that of a spiritual force in an the divine omnipresence; different, aim at entertainment and refinement, fears, and he cannot shake himself the life-purpose of the church is to make people holy. To divert the ensure, to make up his atm sphere, and ergies of a church into any other channel is to waste its resources, and to subvert the very end of its existence. Spirituality denotes first of all, a certain quality of thought and aim. To be spiritually minded is to be surrounded by influences that do not Scripturally minded. The views and different from what the fathers of aspirations of a spiritual church are derived from the Word of God. Worldly wisdom contributes little or 'Lord, to whom shall we go. Thou their God and they shall be my people." hast the words of eternal life." The vitalizes the recorded Word of Christ most nearly approaches the idea of a

battles to be fought. To be content emotions when arising from carnal and yet it is a fact clearly established peacethat Christ possesses and bestows, methods employed by them. by Christian experience. The apostle | the peace that embraces righteousness, Paul, whose Christian career was a the peace beyond the conflict, the tempestuous one in many respects, peace that is first pure, which is the does not cry out for the wings of a real, living, growing, ripening, fruit of that are being saved. Some may think dove to bear him away to the beautiful God. It is the gentleness and long- because the pastor is popular, the mountains of rest, but he says with suffering that can tolerate no evil, the pews crowded, and the finances in pardonable spiritual exultation, "I patience of holiness only that is truly good condition, that there is no need

is to say the least, unhelpful to the spiritual life. Its aim and method are alike carnal. Not that there is any sort of work that is in itself distinctcastle, quickly succeed in changing the | ively and essentially spiritual. The mockery. The often-quoted words of from the wisdom, the motives and the can long retain spiritual life and vigor already in the desert with him.done? Is it a work that will please for His glory? Is it done in His way? | called by all the saints in the calendar. These are the all-important questions. The church does not so much require to set itself to the task of discovering new plans and methods of Christian work, as to see to it that its work is Scriptural, and that it is true-aimed, and performed in the zeal and gladness of the Lord.

The requisites to the church's spirtuality are everywhere obtainable. The inspiration of numbers, of architrue fervor, in His work, will make any obedient band of genuine believers a spiritual church. -Can. Baptist

### What Is Wanted.

Not a school of methods; not council of war; not a discussion of doctrines nor a defence of dogma, but convocation of prayer; an upper for the old paths; a crying for a lost treasures; an abandonment to the movement of the twentisth century must move, first of all, to its knees. It is possible to plan away the spirit of desert place and rest awhile." prayer. We might preach away the presence of the Spirit. Performances heart-rest, as well as often preclude power. Programmes body and mind-a time when the soul may prevent the precipitation of requalifications is in this, "Lo, I am of the world." The soul of all worship Hermon than ever came through the and the success of all Christian work is this: "Wheresoever two or three holidays like the Christian. Who else are gathered together in my name, could go forth knowing that he is the

is wanted, and that, too, in a sense be said to attend much of our church | Ex. service and assembling of ourselves together; different from that in which he accompanies many of our lives and most of our ministries; different from what attended even disciples before every church in the land have experienced; nor different from samples some of us have seen and felt upon his very mountain top. The living Christ in every believer as a proof of his own crucifixion and a seal of his resurrection, and the living Christ walking in the midst of the golden candle-sticks - this is the soul of the

# The Law of Church Life.

"And the Lord added to them day by day those that were being saved.' The emotional life of the church (Acts 2:47). This was because the may be either carnal or spiritual, ac- disciples were ceaseless in their efforts cording to its source and stimulus. to win the lost to Jesus. They were Lovelessness is the very essence of commanded to "Go ye therefore and carnality. "For whereas there is make disciples of all nations." They Get the genuine with "F. W. Kinsamong you envying, strife, divisions, understood this to be the supreme are ye not carnal?" "The fruit of the command, and that the church's first our churches a great deal that is called quest. They understood perfectly

severe trials to be endured, fierce physical or merely intellectual peace and achieve unparalleled victories. Un- not confined itself to the world. It is, emptations to be encountered, and and joy can either constitute or directly, questionably the same work of con- alas! to be found among the saints of long and hotly contested spiritual promote spirituality; and indeed these quest would have been perpetuated God. And what is the result? The until this cay had the church "contin- result is no time to be alone with God, sources may even subvert and displace ued steadfastly in the apostles' teach- and this is immediately followed by no the real fruit of the spirit. It is the | ing" and the aggressive and vigorous in linat on to be alone with God .....

> No church can long preserve distinctive Christian pecularities that over-valued. Let us turn to the pages fails to gather from the world those of evangelistic effort. Such thought Spirituality is also characteristic of can not long dominate in the policy of the activities of the church. It need any church without that church lapshardly be said that very much of the ing into the Laodicean state (Rev. 3. bustling work of many of our churches 14-20.) No church, no matter how learned and eloquent its pastor; how beautiful and inviting its house of worship; how attractive, interesting and enjoyable its order and forms of worship; and how numerous, select, work derives its character entirely cultured, and influential its patrons, manner of the one who does it. Is it that does not add to its member ship work that God requires should be those that are being saved. A society without spiritual life and vigor is not Him? Is it done for love of Him and of the courch of Christ, though it be - New York Observer.

### A Consecrated Vacation

And so you did not dream that the few words you said in that meeting, where you spent a Sunday or two last summer, were a stimulus to more than one heart. Yet they were. Many of our hearers seldom went out of their own neighborhood, and your fresh tectural beauty, of the best music, in young voice rang like the bell of some places may not be possible; but another sphere upon their ears, and the warm glow of His great love in the numerable host," of a mighty army, heart, the joy of His presence, and whose encampments stretch to the ends of the earth. We need more consecrated vacationers in every town effort during days set apart for rest. but it does mean that they come filled with the Spirit of Christ. Some one has said our work is too often "a perspiration, where it should be an inspiration." If we are in the vine, we room tarrying at Jerusalem; a seeking | cannot be fruitful. There is a great g ilf between a holiday from religion bright alike, like the sunshine of the return of former times; a discovery of and a holiday with religion. A fort night's dissipation, leaving behind the Holy Ghost; a praying that the Lord | Bible and the Sabbath, may have its of the harvest will send forth laborers enticing elements, but it is, after all into his harvest. The pentecostal a very muddy reflection of true joy.

"Come ye yourselves apart into the

Our vacation should be a time of lays aside its earthly cares and looks, sults. The greatest of all ministerial exultant, up into Father's skies. Stronger bodies and purer minds are sent with you always, even unto the end back by the communion on Mount witcheries of Vanity Fair. No one King's own Son? Who else can hear The presence of God-that is what the same voice from sky and field and tinc ive idea of a church of Jesus different from that which makes up young girl from the counter, go forth sea? Young man from the office, he is the unwilling prisoner of his own ungodly world. Other agencies may too, from that in which the spirit may name-written upon your forehead. with the royal name-your family

# HARD, RACKING COUGHS

Barring accidents, the person who gets along with the least amount of ough will live the longest. Of course the day of Pentecost; different from the commencement, when it is a sim what he was ever in the world with ple thing for the right treatment to men before this dispensation; but not drive the cough quickly away. As a al thing however, people spend so ch time experimenting with various that the cough is well under ay before they know it. Then comes e long siege. You feel the hard racking all through your system, and get relief from nothing, You fill your stomach with nauseating mixtures to no purpose. Then you use compounds containing narcotic, which deceive temcorarily, and leave you slightly worse Some coughs of this kind hang on for weeks and months, and, of course, they frequently develop in serious lung As God hath said: "I will dwell in troubles. A true specific for all coughs them and walk in them, and I will be is Adamson's Botanic Cough Balsam, and it should be kept in the house against any emergency. With a cough that has become chronic the first effect of this remedy is a lessening of the dull sensation of pain which usually is felt with such a cough. Then you are conscious that the soreness is leaving you, and presently the desire to cough grows less frequent. All this process is brought about by the healing properties of the Balsam. It is a compound of barks and gums. You can test it. 25 cents at any druggist's

# Alone with God

man & Co." blown in the bottle.

heart of the child of God even though in Himself, that is the fruit of the with an energy born of the Holy Ghost pace with the times. So the world there are heavy burdens to be borne, spirit. No amount of social sesthetic, they went forth to turn and overturn, says. But this spirit of the world has

This "desert life," as many call it, is of an importance that can not be of God's book. On scanning its precious pages we find that the men of God-God's mighty men - were those who had been in "the school of God," as it has been well said: and his school was simply this-"in the desert alone with himself." Far removed from the din of the haunts of men-distant alike from human eye and ear-there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed-nay. they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been wor London Christian

### Cradled On The Rocks.

My observation is that most of the men who have pushed their way to the front in commerce, art, science, letters, statesmanship-yes and in spiritual power also - have been cradled on the rocks. Many of them were nursed on the breast of poverty. Young Benny Franklin, munching his roll of bread through the streets of Philadelphia, with a few coins in his pocket, stands to this day as about the best representative of the start which America's foremost men have neither are these things essential. A as they turned their heads to look at been compelled to make. A Judge in clear knowledge of God as He is re- the "stranger speaking," they were re- one of New York's courts told me that vealed to us, especially in His Word, minded that they were one of an "in- on his first day in this city he ham mered down paving stones in the streets to earn money enough to pay the captain of the sloop who brought him hither from Rhode Island; and Sir and village. This does not mean that Thomas Lipton is rather proud of the we would burden them with overmuch recollection that in his boyhood he was obliged to borrow the pennies to pay the postage on a letter to his parents. -Theodore L. Cuyler.

> Take thy self-denials gayly and cheerfully; and let the sunshine of thy gladness fall on dark things and Almighty. - James Freeman Clarke.

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