

The Christian Life.

MY SERVICE.

I asked the Lord to let me do
Some mighty work for him;
To fight amidst his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way
That seemed of earth alone;
I, who had longed for conquests bright,
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayers unheard,
And asked the Lord once more
That he would give me work for him,
And open wide the door,
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thee cry;
Think not that mighty deeds alone
Will bring thee victory;
The battle has been planned by Me,
The daily life thy conquests see."

MANNER OF GIVING.

Gifts to the Lord's treasury should come from a living hand, and not from a dead hand. Legacies and bequests we receive gladly, as they are sent into our missionary treasuries, and we sincerely thank those who have left them to us. But we are sure, nevertheless, that this is not the best kind of giving. A Christian's obligation is first and before all to his own generation. Why, then, should he studiously arrange to bestow his largest contribution upon the generation following? Besides, post-mortem gifts lose vastly in that sympathetic value which is such a precious element in Christian charity. To extend help to lost men from the skeleton fingers of a corpse, when one might have given it from the warm hand of a living compassion, is a vast loss both to giver and receiver. Dr. Wayland used to complain of what he called a "long-tailed benevolence." Is it not better to lay hold of this generation with the grasp of a present and living sympathy, than to reach back to it, after we are gone, with the cold touch of a residuary bequest? Moreover, experience shows that the first is the only safe method of giving. By a strange irony of custom we call a man's legacy his "will." But as the history of such instruments goes, it would be truer to say that a legacy is an ingenious contrivance for getting one's will defeated. What humiliating swindles are perpetrated on wealthy Christians by this last-will-of-testament device! We well remember a millionaire to whom we ministered in sickness—an orthodox Christian, who trusted in the blood of Christ, and dreaded, more than anything that could be named in his presence, that Unitarian denial that tramples on the atonement of the Son of God. But he was a bequeather instead of a giver; he made death his administrator; and Esquire Sepulchre

so managed the estate that the bulk of it went to further what, during all his life he had most disfellowshipped and dreaded, and to defraud the missionary treasury of what he might and ought to have done for it. We recall another friend of evangelical missions whose large property, since his decease, has lent its entire support to a church of Free Thinkers. Such grotesque perversions of Christian funds must be the theme of infernal laughter among the dark spirits in perdition who are ever plotting to obstruct the work of the gospel. The only remedy against all this is for the Christian to be his own executor. In our giving, as in all things else, "God worketh in us both to will and to do;" not to will only, leaving others to undo after we are gone, and to thwart our most cherished intentions. We believe that our Lord meant literally what he said when he gave the commandment, "Lay not up for yourselves treasures upon earth." To deposit our wealth in the safety vaults of this world, and expect the interest thereof to be remitted forward to us after we have entered into heaven is a delusive expectation, though thousands of Christians are aiming to accomplish this by the provisions of their wills. The Lord's requirement is that we lay up for ourselves "treasures in heaven," drawing interest therefrom now, in the joy of implicit obedience, and the peace of a good conscience, assured that when we are called home we shall go to our wealth instead of waiting in vain.—N. West Baptist.

DO IT NOW.

Why did they not see the wisdom of such expression before? A pastor had just resigned, and had accepted the call to another church, and the paragraph in the newspaper stated that the church he was about to leave gave him a large reception, presented him with a purse of \$—, and passed resolutions expressive of the high esteem and appreciation of his character and work. Why did the church not give this testimonial before? He is going to another field and to new people, and does not need their resolutions nor the reception—a kind of farewell funeral. The money will come in handy for paying moving expenses, but it would have been more appreciated if it had been received in the struggling period when he hardly knew where to turn to meet pressing bills. The deacon said, "We sent Dominie — off with flying colors, we gave him some books and quite a purse." If you, deacon and church friends, had done this when your pastor was staggering under his heavy burden of anxiety and prayer for the prosperity of Zion, perhaps he would not have felt it necessary to resign. He at least would have known of your feelings of esteem and appreciation, and possibly some of the causes of overwork, of sleepless nights, and of nervous prostration might have been averted. Do it now. If your pastor has proven his sincerity and worth, if he is deserving of your approval, speak an encouraging word, tell him how much you appreciate his preaching, give him a reception, resolutions, and a purse. Do not wait to put your flowers on his departing goods. If you wanted him to go, and really drove him away by lack

of interest and response, of course you could not honestly pass resolutions and give a genuine reception. If, therefore, you mean that your resolutions, purse, and reception should be accepted as sincere on his going away, they would be better anticipated and given now when he is in need of cheer and aid. Do it now.

A TRUE REVIVAL—WHAT IT IMPLIES

A true revival implies:
An intensified desire to know and to do the will of the Lord.
An increased delight in the study of the scriptures.
A special hungering and thirsting after righteousness.
An increase of joy in the soul as the result of a special consciousness of the divine presence.
A more complete faith in and reliance upon the promises recorded in the Word of God.
A special delight in completely submitting to the will of God, even when passing through sore afflictions.
A growing love for the public means of grace, and delight in secret prayer.
An increasing love for the church, accompanied with delight in helping to bear its burdens.

Frequent meditation on the awful condition of our unsaved neighbors, and the extent to which God will hold us personally responsible, should they be finally lost.

A burning desire for a fresh baptism of the Holy Spirit—such as well set us to working enthusiastically for the triumph of the kingdom of righteousness in the world.

A sense of contrition for past negligence and indifference to the interests of the church and the work of soul-saving.

The church or congregation whose pastor and members are distinguished by the above characteristics is in a truly revived state—is spiritually alive.

The church or congregation whose pastor and members are sadly deficient in all the above characteristics is spiritually dead—is greatly in need of a thorough, genuine, personal revival among all its members.

Pastor, brother, sister, how is it with you? Are you and your church thoroughly revived? or are you badly in need? God knows. Do you know. —The Telescope.

THE BLESSINGS OF OLD AGE.

It is good to have the old for confidants when you are happy, good to have their consolation when you are sad. If your breast is torn with spiritual strife, or your heart bruised from grievous trials, go find some dear old friend who has suffered much. What comfort you get! He has met in close quarters the thing that affrights you, has passed through what you dread to undergo, and he has vanished it all through patience and trust. An infinitely sweet and strong virtue of consolation belongs to venerable age, a virtue sanctified in the fires of suffering and purified through great griefs. Little by little these elders have been lifted into a higher life where the desires and envies and ambitions of the lower life, even the thirst for happiness, have vanished away. In them we no longer find anything but unalloyed kindness, self-forgetfulness, serenity in sacrifice. For a man sensitive to beauty of soul and to moral realities, the mere presence of a person whose face speaks of this beautiful old age, relights the flame

of courage and strengthens the heart, even in the thick of the cruellest trials. Those who have peace, bring with them the gift of peace; those who know resignation, do not simply teach it, but also communicate it. I am dumb with admiration before the moral splendors that hide quietly in certain lives of the aged. God alone is capable of measuring their richness. Such old age is the supreme flower of humanity. Surely I love youth and know how to appreciate it. Not all the blossoms of the earth gathered into one mass would equal the beauty that radiates from the brow of twenty years, and if all the tender light of the stars could be focused together, all the blue of the sky and the sea and of the mysterious depths of forests, it would not make anything comparable, O youth, to the light in your radiant eyes when hope dwells there, and love. And yet there is something more precious, more moving, whose radiance is rarer than your freshness; it is old age, come through the crucible of human griefs, refined like pure gold, of which the poet says:

"Let flame leap forth from youthful eyes,
The eyes of age shed light."
—Charles Wagner.

BROKEN SLEEP—TIRED NEXT MORNING.

Sound sleep not only rests, but builds up the body. Cut down the hours of sleep, and you cut down health in the same proportion. Rebuilding then ceases, nerves go to smash, you grow tired, week and wretched.

To restore sleep you must get more bodily strength, more nutritious blood, healthier nerves. Ferrozone solves the whole problem, makes you sleep soundly, gives endurance, vim, ambition. No more morning weakness—instead the fire of youth will run in your veins, supplying abundance of energy and vigor. Witchery expresses the instant effect of Ferrozone; try it.

I do not ask for any crown,
But that which all may win;
Nor try to conquer any world,
Except the one within.
—Alcott.

Sleeplessness.—When the nerves are unstrung and the whole body given up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleeplessness comes to add to the distress. If only the subject could sleep, there would be oblivion for a while and temporary relief. Parmelee's Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness.

If there be any grief in heaven, sure it will be for this, that we have done no more for God on earth.—John Mason.

When you go to the country take a bottle of Weaver's Cerate along. It is useful to relieve the pain caused by bites of animals, stings of insects, and in treating accidental burns and scalds.

Pale, sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the system.