

One time my burden was crushing—  
I fell, like a helpless child,  
O'ercome by its weight and the darkness  
And lost in life's tempest wild.  
Then 'mid the dark and its terror,  
"Saviour have pity," I prayed,  
And soon the shadows were scattered,  
I was no longer afraid;  
My burden was gently taken,  
Another was given to me  
And I was bidden, "Go forward—  
My grace is sufficient for thee."  
So now 'tis my Master's burden  
I'm carrying day by day—  
A burden of love and comfort  
That helps me on the way.  
'Tis he that carries my burden,  
It is no longer my own.  
Bearing together, we journey,  
To where I shall bow at his throne.

### BE ON THE SAFE SIDE.

While there is much discussion on the subject of the coming of Christ, and in some is manifested the spirit of strife, I wish to suggest to all that it will be wise to be on the safe side in case He should come at a "time when ye think not." The scriptures will safely warrant a state of constant preparedness. A condition of indifference, or forgetfulness of His coming, is unscriptural and dangerous.

If Christ should come to day and find us unprepared, and we should begin to make excuse. He could open the Testament, at Second Timothy, third chapter, from first to fifth verses, and we would be bound to admit that the signs of the last days are about us everywhere. Let us read, think, and reason. "In the last days perilous times shall come." Whether these are the last days or not I cannot say, but beyond doubt "perilous times have come." The trusts, the combines, the unions, the strikes, the lockouts, the mobs, the riots, the whiskey traffic, the sabbath desecration, the emigration problem, the colored problem, the South American disturbances, the Eastern war, the wholesale slaughter by the Turks, the uprising in Russia,—go ask the Czar, and he will tell you that perilous times have come.

"For men shall be lovers of their own selves." How manifest the spirit of self love to day. "Covetous." We find greed for gain rampant everywhere. "Boasters, proud, blasphemers." Boastful pride, and blasphemy are characteristic of the times. Look out upon the streets almost anywhere, at almost any time and you will see the procession of those of the high look, swaggering with proud conceit, pouring out profanity.

"Disobedient to parents." After wide travel, much observation, and conversation on the subject, I must say that disobedience to parents is one of the most common and marked traits of the youth of this generation. The spirit of disobedience is in the multitudes of children and young people.

"Unthankful." What lack of gratitude. Our national Thanksgiving Day is a day of riotous living, and carnival. It has its good features, but the dance, the theatre, and the Bacchanal revel reach high tide on Thanksgiving Day.

"Unholy." Not only are the great masses of the people unholy, but holiness is hated, opposed, rejected, and made a mock at.

"Without natural affection"—destroying the unborn, and caressing poodle dogs. Truce breakers, false-accusers, incourent, fierce, despisers of those that are good." Comment is unnecessary. "Traits, heady, high-minded." Not high indeed in the noble sense; but stubborn and conceited. "Lovers of pleasure more than lovers of God." Pause and think of this pleasure loving generation. A fair, shows, theatres, races, cards, rity balls. Yes, if there are unfortunates sufferers, their wants can't be plied in the name of Christ, but the and the frivolous must have a big share over it, and take the proceeds of revelling for sweet charity, to say ing of church affairs, frolics, and als. It is sad that the love of re in the church must be appealed order to get money to advance the

people described in this letter to Timothy are members of the church. But are there such people in the churches? There are at this moment thousands of just such people in the churches, and no one dare deny it.

The Apostle Paul says that the condition of things herein described shall characterize the last days, and I say if Christ should come now and find us unprepared He could point us to these inspired words of Paul, and we would be compelled to admit that this state of things exists. Therefore let us keep our lamps trimmed and burning. "Watch ye therefore," says Jesus, "for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock's crowing, or in the morning, lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, watch."

With these scriptures before us the safe side of this great question is the side of readiness, and watchfulness. For one I should be afraid to preach a sermon, write a book or an article on the coming of Christ that would have a tendency to put people off their guard, or relax their watchfulness. To be ready, and watch ing is to be on the safe side.—Pentecostal Herald.

### NO TIME FOR THINKING.

An old man lay on his death-bed, and beside him was his son, a worldly minded youth. The father, who had long yearned for his boy's conversion, now asked him to grant a favor ere he died; and the dying request could not be refused. This request was a strange one.

"Promise me," said the old man, "that for six months after my death you will retire to my room for a half-hour every day and think."

"And about what?" said the son.

"That I leave to yourself," answered the father, and some other died.

The youth kept his promise, and for some time had no difficulty in passing the half hour. But soon the thought of eternity, and the condition of his soul, came up before his mind. His father had taken care that the lad should have time to think; and ere long the half-hour had lengthened into hours, as he sat thinking on his eternal well being. Thus he was led to the Bible, and led to believe on Jesus, and was saved.

Could you bear to be alone for half an hour, pondering the great question, "Where will I spend eternity?"

### SHE LOST HER BOY.

Under whose preaching were you converted? was once asked of a young man.

"Under nobody's preaching" was the reply; "I was converted under mother's practising." Says another son: "I tried to be a skeptic, but my mother's life was too much for me."

In painful contrast is this sad story. A boy of 17 came to his mother's room one night and said: "Mother, I have been going to the special meetings in Central church, and have about decided to be a Christian. If you will go with me to- night, I think I can decide it." The re- sponse she made was: "My son, I cannot go tonight; I have an engagement." "To my shame," said the mother, "he found out what the engagement was—it was at a euche party. I kept my engagement, church for a year. No word of mine can avail, and I am heartbroken."—Ram's Horn.

### THE DAY AHEAD.

Our best gift is this day that is ahead of us—today. Yesterday some things went wrong. We would live it differently if we could live it over, so we think; but we cannot. Yet each morning a new, clean day is given to us.

As we kneel in morning prayer and ask forgiveness for the stains of yesterday, we may find strength to keep the new gift unspotted as when it came from the Father of lights. There will be no temptation in this new day; but there need be no sin. "I can do all things through Christ which strengtheneth me."—Great Thoughts.

throughout Great Britain and the very unusual increase in the rate of imbecility among the children of the capital. At the beginning of last year the number of lunatics in London institutions was 23,948, positive increase of nearly a thousand, not taking account of the deaths which occurred among these unfortunates. It is also shown that during the last decade, over two per cent, of all children born in the kingdom were imbeciles and that over 60,000 epileptic children are now under treatment in special schools set apart for this class. The specialists assign various reasons but the principal cause in drink. The alarming showing has given a wonderful impulse to the growth of the temperance societies throughout the kingdom, a result not to be wondered at, for Englishmen now begin to see that the drinking habit is expensive to all classes, for even temperate taxpayers are compelled to contribute to the support of an army of lunatics and imbeciles who, but for drink, might have been self-supporting.—St. Louis Christian Advocate.

### ORIGIN OF RELIGIOUS MOVEMENT IN WALES.

"In the name of God let us all cease trying to find it. At least let us all cease trying to trace it to any one man or convention. You cannot trace it, any yet I will trace it tonight. Whence has it come? All over Wales—I am giving you roughly the result of the questioning of fifty or more persons at random in the week—a praying remnant have been agonizing before God about the state of the beloved land, and it is through that the answer of fire has come. You tell me that the revival originates with Roberts. I tell you that Roberts is a product of the revival. You tell me that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that was part of the result of a revival breaking out everywhere. If you and I could stand above Wales, looking at it, you would see fire breaking out here and there and yonder and somewhere else without any collusion or pre-arrangement. It is a Divine visitation in which God—let me say this reverently—is saying to us, 'See what I can do without the things you are depending on; see what I can do in answering to a praying people; see what I can do through the simplest, who are ready to fall in line, and depend wholly and absolutely upon me.'"

"My husband," said a woman to a Bible reader, "is an infidel, but he did respect Christianity a little, until one night I took a character in a drama play-grip on my husband. That night I lost my never get it again."

The church that resorts to broom drills and dramas and mum socials and fairs and festivals to raise money is without the faith that takes hold on God. A genuine Holy Ghost revival is a thing un- wayward sons, mothers have lost their grip on unconverted daughters, the church has lost her grip on God. Down on her knees in sackcloth and ashes be- fore him who drove the buyers and sellers out of the temple, let such a church plead with God for mercy, promise to forego all worldly measures of money-making, and regain the lost grip.—The Illustrator.

To get, we must give; to accumu- late we must scatter; to make our- selves happy, we must make others usually vigorous, we must seek the spiritual good of others. \*\* Prayer strength, turns human folly into heavenly wisdom, and gives to trou- bled mortals the peace of God.—Rev. C. H. Spurgeon.

PASS THEM ON.  
Mrs. Stone was house cleaning, and her Aunt Eliza who had dropped in upon her, offered to stay and help her out.  
"Where are you working at present my dear?" asked Aunt Eliza.  
"Up in the attic; I am looking over things, and it's such tiresome work. I just hate it. Tomorrow Becky Still will be on hand to wash the attic windows and mop the floor, so I would like to get everything looked over today."  
"Right here in this corner I have made a beginning," said Edith, as soon as they reached the attic, "but I really do not know what to do with all this clothing."  
Aunt Eliza picked up a pretty winter dress from the back of a chair, and looked it over critically.  
"This looks to be in good repair; you will wear it again next winter, I suppose?"  
"Yes."  
"Has it been aired?"  
"Yes, it was on the line a whole day."  
"Well, then, it is easily disposed of. We will put it between these clean papers in the tar-lined box. Now what is this?"  
"That is Bertha's coat; she has out- grown it entirely, and I suppose it must be packed away. There is no one to take it."  
"No one in the house, you mean. But as long as it is no use to Bertha, and you have no younger daughter to save it for, why not pass it on?"  
"Pass it on?"  
"Yes, to some needy young girl; you doubtless know some one to whom it would be a Godsend."  
"O Aunt Eliza, I thank you for your suggestion; I will send the cloak today to Bessie Thorn. She, poor child, will be rejoiced."

"What had you thought of doing with this flannel tea-gown? I see it is much worn—frayed around the bottom and holes through the elbows. Will you make it over, my dear?"  
"No, indeed; I shall never wear it again in any form."  
"Has this Becky Still who is coming to clean house, any little girls?"  
"Well, I should say so; she has five, from ten years down to two. Poor soul, she has her hands full to take care of so many."  
"It will be nice for Becky, then, this flannel tea-gown; she can make it over if she smiles."  
"Becky shall have it," and Edith smiled too; "and these gingham dresses, also. They're a trifle faded, but they will make a nice pile of aprons for Becky's little girls."

Occasionally some garment was neatly folded and laid in one of the tar-lined boxes, or if a daintier garment, into the cedar chest. But most of the articles were laid on the pile to be passed on. There were winter skirts frayed at the bottom, outgrown saques, and dresses, and shoes, hats and stockings—all to make glad the hearts of the children of Arthur, Mrs. Stone's young son, was laid aside for Willie Morris, a poor boy, whose heart would leap for joy when it should come into his possession.

After all the clothes had been looked over, there were many other articles need- ing attention. Great piles of newspapers, magazines and old books were pulled down and packed in a wooden box to be passed on.

"This good reading will be like bread and meat to the starving," said Aunt Eliza, and so it proved.  
"There's that old couch and that bureau," Edith remarked, nodding her head toward a good, serviceable couch that was faded and tarnished, and an old fashioned bureau. I could pass them on."  
"So you can, my dear, and they may prove a veritable mine of wealth to those who receive them."  
And they really did. It was Dennis Manning, an invalid poor and worthy, who received the comfortable couch, and thanked God and Mrs. Stone heartily for it. And it was Dennis' hard-working and kindly wife who was made possessor of the bureau. She was so glad with the two gifts that she sat down and cried for joy.

"I've a place for the child's clothes at last," she said, "an' your things, to me, drawers'll kape 'em so clean an' orderly; an' that nice couch, Dennis, you'll be gettin' better now, I'm sure. God bless 'o' us!"

A pile of strips of old carpet folded on a bench attracted Aunt Eliza's eyes.

"Are you making use of these, Edith?" she asked.  
"No, I do not use them at any time. I will pass them on."  
The day was closing; everything in the attic had been looked over.

"I am so glad you came, Aunt Eliza," said Edith, as they went down stairs to- gether; "you have been a wonderful help to me, and have taught me a wonderful lesson."

Aunt Eliza remained by her niece all through house cleaning; and all through it, by her influence, things no longer needed were passed on. A shabby chair proved a boon to a sick child. A picture no longer desired, brightened a weary, suffering woman's way to the tomb. Some curtains made a barren room look more homelike. Children's old pictures looks and building blocks and well worn dollies found their way to eager little hands, and carried joy to little hearts that had not known much of it.

When at last Aunt Eliza said she must go and see Niece Rose Hunter, Edith put her arms around her neck in a loving em- brace.  
"Auntie," she said, "the Lord must have sent you here for a purpose—to teach me to be less selfish and thoughtless, and I really believe the purpose is accom- plished. I think I have learned that the Lord wishes me not to lay aside for moth and rust to corrupt, but to pass them on for his sake"—Christian Intelligencer.

### THE ATTITUDE OF JAPAN.

In the Japan Mail of May 27 is printed a remarkable interview granted to Dr. William Imbrie, American Presbyterian missionary at Tokyo, by Count Katsura, the prime minister of Japan. The Count expressed a grateful appreciation for the friendship of Americans, which he hopes may continue unbroken. He also em- phasizes the disinterestedness of Japan in the present war, which is carried on in the interest of the permanent peace of the East. Concerning the Yellow Peril he asserts that while the assistance of China would be an advantage to Japan, the latter country has steadily endeav- ored to preserve the neutrality of China, and this for the great reason of avoiding the danger of arousing the anti-foreign spirit of China with all its terrible possi- bilities. As to the attitude of Japan to- ward Christianity, he says: "The argu- ment against Japan is sometimes stated, 'Russia stands for Christianity, and Japan stands for Buddhism.' The truth is that Japan stands for religious freedom. This is a principle embodied in her constitu- tion; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian or even a Jew, without suffering for it." This is true. Christian churches, Christian missions, Christian periodicals and Christian Schools all have the same freedom granted as Buddhist or Shintoist institutions. As- sociations of Christian missionaries are allowed to hold and manage real estate specifically "for the extension of Christi- anity, the carrying on of Christian education, and the performance of works of charity and benevolence." They are incorporated under the article of the civil code providing for associations founded for "purposes beneficial to the public," and on this ground their incomes are ex- empted from taxation. It is the in- stinctive perception that Japan represents freedom and Russia represents oppression that carries the sympathies of Americans with Japan.—Sel.

### "SPORTS THAT KILL."

Those which create the gambling spirit.  
Those which lead us into immoral company.  
Those which blunt the sense of personal piety.  
Those which wean us from prayer and church.  
Those which excite evil thoughts in our mind.  
Those which leave a bad influence in our life.—Sel.

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