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L. E. WORTMAN, A. M.,
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I DARE NOT IDLE STAND.
I dare not idle stand
While upon every hand
The whitening fields declare the harvest
near:
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I with empty hands at last appear.

I dare not idle stand
While on the shifting sand
The oceans cast bright treasures at my feet;
Beneath some shell's rough side
The tuted pearl may hide,
And I with precious gifts my Lord may
meet.

I dare not idle stand,
While over all the land
Poor, wandering souls need humble help
like mine
Brighter than brightest gem
In monarch's diadem
Each soul in Jesus' crown may shine.

I dare not idle stand,
But, at my Lord's command,
Labor for him throughout my life's short
day:
Evening will come at last,
Day's labor all be past,
And rest eternal my brief toil repay.
—Presbyterian.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUSEY'S NOTES.]

Third Quarter. — Lesson 12. — Sept. 19.
JESUS INTERCEDING. — JOHN xvii.
1-8, 11-21.

NOTE.—This lesson as selected by the
International Committee was so long (26
verses), that the leading publishing houses
have agreed on the above shorter selection.

GOLDEN TEXT.—He ever lived to make in-
tercession for them. —HEB. vii. 25.

CHRIST'S PRAYER, THAT THE
FATHER AND THE SON MAY BE
GLORIFIED.—VER. 1. These words.
Recorded in the previous chapters.
Lifted up his eyes to heaven. In calm
confidence and the assurance of victory
(xvi. 33.) And said, Father,
the hour is come. The hour of his
passion, the culmination of his re-
deeming work. Glorify thy Son.
Withdraw the veil which had hitherto
obscured to some and concealed
to others; the "glory" belonging to
the Son. That thy Son also may
glorify thee. Jesus being divine, all
the manifestations of his glory also
manifested the Father's glory.

2. As thou hast given him power.
This verse shows how the Son was
to be glorified, by making his mis-
sion successful for the salvation of
men. His religion is universal.
That he should give eternal life, to as
many as thou hast given him. Those
who have been led by the Spirit to
believe on Jesus and accept eternal
life. These words express the divine
side of our salvation.

And this is life eternal, that they
might (should) know thee. Those
that know God must live a spiritual
life like God's, in love, goodness,
purity, and this is eternal life. And
Jesus Christ whom thou hast sent.
To be the revelation to men of the
character and love of God.

THAT THE DISCIPLES MAY BE ONE.
—VERS. 11-21. These are in the
world. To carry on the work Jesus
begun, exposed to dangers. Great
was their need of being kept. Keep
through (in) thine own name. To
guard with watchful care. The name
stands for all which that name re-
presents. Keep within the sphere
of holy life which belongs to God,
and is separated from the life of the
world. Those whom thou hast given
me. The Rev. Ver. reads, keep them
in thy name which thou hast given me.
The qualities which belong to God,
belong also to the Messiah. That they
may be one, as we are. The words
as we signify that, as it is by the
possession of the divine nature that
the Father and the Son are one, it
is by their common knowledge of this
nature (the name) that the disciples
also may remain closely united
among themselves, and be each in-
dividually kept in safety.

THE UNITY OF CHRISTIANS. It
is not perfect similarity of belief, or
usage, or ceremonial. Much less is
it unity of outward organization. The
unity for which the Saviour
prays is oneness of principle, not
uniformity of manifestation. It is
the unity of the same spiritual life
in all; of one great master and head
for all; of love and sympathy; of
aim and purpose. This unity is
the condition of the highest use-
fulness; of the highest Christian
experience; of leading the world to
believe.

THAT HIS DISCIPLES MAY BE KEPT
FROM THE EVIL.—VERS. 12-15.
While I was with them in the world,
I kept them. He watched over and
taught them. Now he committed
them to unseen guidance. I have
kept and none of them is lost, but the
son of perdition. The thought is not
that only one, but rather not one,
perished. One, Judas, perished.
That the scripture might be fulfilled.
Of course, it is not meant that Judas
fell just in order to fulfil the Scrip-
ture. But when he fell, it was seen
to be in exact fulfilment of the pre-
diction long before uttered.

These things. The whole course
of instruction at this supper. My
joy fulfilled in themselves. See last
lesson.
I have given them thy word. En-
trusted it to them to keep, to teach,
and proclaim. And the world hath

hated them. Just as they hated
Christ himself.
I pray not that thou shouldst take
them out of the world. He would
not have them with him yet, nor
would he have them escape from the
active, tempting world; for they
were to be his representatives on
earth, to reflect his character and
teachings. God's saints are oftenest
found in the turmoil of business,
amid crowded family cares, in active
service for men. But that thou
shouldst keep them from the evil. I
would not be well to remain in the
world unless they were kept from the
evil.

HOW ARE DISCIPLES KEPT FROM
THE EVIL? By his word, the truth
(ver. 17), which, filling the soul,
keeps away the desire of evil and
the power of evil. By his Holy
Spirit dwelling in them. By the
discipline of remaining in this evil
world and overcoming it. By earn-
est work for Christ. By the joy of
the Christian life and work.

THAT THEY MAY BE MADE HOLY.—
VER. 17. Sanctify them. The idea
at the root of the word rendered
"sanctify," separation. It is op-
posed not to what is impure, but to
what is common, and is constantly
used in the Greek of the Old Testa-
ment for the consecration of persons
and things to the service of God.
Therefore he solicits for them a
heart entirely devoted to the task
they will have to fulfil in the world.
"Keep them from the evil" was the
negative side of holiness. Now he
prays positively, sanctify them;
separate them more and more from
the world. Through thy truth, thy
word is truth. "They who are true
disciples of Christ live and move in
the word of truth as their element.
They breathe it. This, like all
means of grace, has a sanctifying
tendency."

THAT THEY MAY FULFIL THEIR
MISSION.—VERS. 18, 19. As thou
hast sent me into the world. To save
it from sin, and build up a kingdom
of holiness. Even so have I also
sent them into the world. To fulfil
the same mission.

And for their sakes I sanctify
myself. In the first sense of the
word, separating himself, consecrat-
ing himself to the work of saving
men (see under ver. 17), and espe-
cially at this hour was he consecrating
himself by being obedient to death
on the cross. That they also might
be sanctified through (or in) the truth.
He would not ask them to do what
he was unwilling to do himself. By
his sanctification he set them a true
example. When a believer in Christ
dedicates his whole heart, strength,
and life to promote the glory of God
in the salvation of men, he realizes
the highest idea of Christian holiness.

THAT ALL CHRISTIANS MAY HAVE
PART IN THE BLESSINGS HE ASKS
FOR THE APOSTLES.—VER. 20. Nei-
ther pray I for these alone. For all
need these favors to the end of
time. But for them also which shall
believe. Christ intercedes not only
for eminent believers, but for the
meaneast and weakest. Through
their word. This is God's instru-
mentality for the conversion of the
world.

This was considered under ver. 3,
which see. That the world may be-
lieve that thou hast sent me. Chris-
tian unity shows the power of the
Christian religion. It shows the
divine nature of religion, in that it
produces the same characteristics in
all.

THAT THEY MAY BE PARTAKERS
OF CHRIST'S GLORY.—AND further,
Jesus prays that his disciples may
be with him in his glory, see it and
partake of it; that those who walk
with him in the way of the cross
shall wear the crown with him.

"ACCEPTED."

I had been sitting alone in the
little chapel for some time, busy at
the organ in preparation for a meet-
ing, and was about to leave the
room, when an old man who had
been in the reading-room adjoining
came slowly toward me, and, lifting
his face toward mine, said:
"I like music. Won't you go
back and play a little more for me?"

He was eighty-four years old, he
told me afterward. His body was
bent under the burden of the years,
and as I seated myself at the organ
he came and stood beside me fully
ripe; as it seemed for heaven. He
was alive to only one great thought
—Jesus the Saviour and Master!
He had been turning the leaves
of the "Gospel Hymns" while my
fingers ran over the key-board, and
presently he laid the book before
me saying:
"Play that slowly, and I'll try
and sing it for you."

Softly and very slowly I followed
him, as with a broken voice, often
scarcely audible, he tried to sing:
Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it, then, wherever you go.

It was little more than a whisper-
song; but as he took up the words
of the chorus a glad smile spread
over his face, and his voice seemed

to gather strength from his heart as
he looked rather than sang:

Precious name! O, how sweet!
Hope of earth and joy of heaven.
It was true worship: the simple,
glad expression of a loving, loyal
heart. Verily I sat alone with a
saint that day, for as the other
verses of the hymn were sung, their
wondrous meaning was interpreted
by the face of the singer, and the
veil seemed to almost fall away, re-
vealing to me the things unseen.

I had never seen the old man be-
fore; it is not probable I shall ever
see him again in the flesh; but his
life touched mine with blessing that
day, for he had unconsciously brought
the Master very near. God's work
in the world calls loudly for conse-
crated talent, vigorous minds, song-
ful voices, physical strength, busi-
ness tact and enterprise, money,
time. We realize this, and, per-
haps, finding that we have none of
these things, think that we have
nothing that would be "acceptable
in God's sight." He wants the best
we have, it is true; but if the best
is very, very poor, it is acceptable
to the Father, who cares more for
the love which prompts our service
than for the service itself. There
was no music in the old man's voice;
indeed, it could truthfully be said that
he almost had no voice; but he
drew a little soul nearer its Saviour
with what he had. God owned and
blessed his weakness. "If there be
first a willing mind, it is accepted
according to that a man hath, and
not according to that he hath not."
W. N. Burr, in Illustrated Chris-
tian Weekly.

ANSWERING CHILDREN.

The curiosity of a child being once
thoroughly roused, nothing short of
a satisfactory explanation will satisfy
it. Mark Twain, in his droll way,
tells of a boy who was not very in-
telligent at the time of his writing,
but adds, "He will be it he remem-
bers the answers to all his questions."
Well how else, pray, is intelligence
to be acquired except by answers to
questions?

Said a gentleman of unusual in-
formation, the other day, "I used
frequently to visit my uncle, a skilled
doctor and surgeon, and it seems to
me now, in looking back to the time
spent in his study, as if I must have
tried him insufferably with endless
questions. But, without doubt, one
reason why I beset him as I did,
was because he never seemed tired
of answering anything I asked; and
not only that, but he would take
pains to explain things at length,
and often show me objects explain-
ing what I would ask about. I have
never forgotten, and never shall for-
get, many things he taught me, for
they entered into the heart of an
impressionable child, eager for know-
ledge, and no books which I have
seen since, explain as lucidly certain
facts which he made me understand
once and forever; and profiting by
his example, I never refuse to an-
swer the questions of a child."

In contrast to this, a lady re-
marked not long ago, "Once during
my childhood I overheard some
ladies in conversation using some
terms I did not understand, but con-
cerning which my curiosity was
aroused, and I asked the meaning of
what they were saying. A proper
and simple explanation could easily
have been given, but one of the
ladies, with the utmost gravity, gave
me a ridiculous and untruthful re-
ply, and until I was a grown woman
myself, I always supposed I was pro-
perly informed, until an accident re-
vealed to me the absurd falsehood I
had implicitly believed for years."

Never deceive a child. Of course
some questions are asked which can-
not be answered understandingly,
but remember the answers to a
child's question often furnish in-
struction to a man or woman in
embryo. Reply in a manner you
would be perfectly willing to have
reproduced several years later.—
Golden Rule.

WORK BRINGS PROSPERITY.

A level-headed farmer was hoeing
hard on his patch of land when one
of those town loafers approached the
fence.

"Hello, Farmer B., what do
you think of the outlook?"
"What outlook?"

"Why the business outlook.
Didn't you know there was one?"
We were all talking about it down
at the store, and they sent me up
to hear what you had to say."

"O, yes, I see. Well, you tell
'em if they will stop talking and go
to hoeing that the country will
prosper without any outlook."

Has any one spoken an unkind
or harsh word? Have the trials of
our daily life seemed greater than
we could bear? Has the hand of
envy or suspicion been pointed at
us? Have our best friends left us
alone in our sorrow? Let it rest!
"Rest will be so sweet in the even-
ing, when the day's long labor is
done."

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