

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,
I rest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my
feet;

Beneath some shell's rough side
The tinted 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 the brightest gem
In man's rich's diadem,
Each soul a star 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.

"As Thy Days"

It is difficult for some persons to live a Christian life because they do not seem to comprehend the real value or significance of spiritual relations. They appear to be attempting to live without that serene dependence upon God that characterizes the Christian whose "life is hid with Christ in God." The promises of God seem to have no special weight or force to them, and so they are deprived of many of the joys of the spiritual life; and, instead of standing upon Pisgah's height, they are usually down in some dismal valley of spiritual discontent. Oppressed by misgiving, burdened with cares, and harassed by the evil suggestions of the adversary of their souls, they seem to have overlooked the importance and helpfulness of the Scripture which says, "As thy day, so shall thy strength be."

The Christian life is a day-by-day life, and it is of great concern to one who is striving to live that life to know that there is provided for him an unfailing source of strength. Paul says to the Philippians: "My God shall supply all your need according to His riches in glory by Christ Jesus;" but as the need pertains to day, so the supply is adapted to the daily need, and will be given day by day as the need arises. Whenever the children of Israel gathered manna for more than one day's need it spoiled, and so there is inevitable disappointment whenever one attempts to store up the strength that God gives for today's need and hoard it for tomorrow. It is not intended to be stored up, and there is no necessity for attempting to do that. Tomorrow's need may not be the same as today's, and with the changed condition a different supply will be demanded; but whatever the condition or the need, God in His graciousness and wisdom has promised to impart strength to enable His child to meet it. All that is necessary is belief in God's promise, and an evidence of that belief by becoming in a most practical sense a partaker of the divine nature—a recipient of the strength of God.

But the promise, "As thy days, so shall thy strength be," contains a rebuke. It urges the Christian not to be overanxious, to make no over-drafts on the cares and burdens of tomorrow. Tomorrow is not yours; but today is. So bear the burden today, and fortify your hearts with strength for today and let tomorrow go, "for the morrow shall take thought for the things of itself." It says, "Do not fret." Fretting is an evil, and is one of the means used by the adversary to entangle God's saints, and entice them from their allegiance to Him. The troubles of life are often hard to bear because those that belong to today are augmented by those that belong to tomorrow. One day's load is enough for anyone to bear, and it is all that is designed one should bear. Besides the Christian often deceives himself as to the character of tomorrow's burden by anticipating it. When added to today's burden it is heavy, but frequently when borne by itself it is light.

In a peculiar manner the Christian may be fortified for what he is called upon to endure. The consciousness of reserve power is in itself a source of confidence and strength. Sailors do not fear the storm very much so long as their vessel is staunch, and there are strong anchors and reliable cables on board; so the Christian enters upon the duties and responsibilities of a new day with confidence because he knows where there are unfailing resources upon which he can draw. God's promise of daily strength is like a sure anchor, that holds even in the

most terrific tempests of life. That anchor never fails; that cable never parts. The Christian must not expect exemption from the cares, burdens, and disappointments of this

life. They will come, and may come like an avalanche. "Many," says the psalmist, "are the afflictions of the righteous, but the Lord delivereth him out of them all." And the way of deliverance is frequently through the acceptance of the strength that He gives to meet the daily need.

In view of these things the child of God should take courage, and bear with patience whatsoever burden may be placed upon his shoulders. Bear the burden just for today, and let the strength that God imparts help you to bear it. Deliverance may come tomorrow. Be patient and be hopeful.

Be courageous in the face of temptation. Do not give up because you have suffered defeat once, twice, or thrice. Stand on your feet again. Your adversary is strong, but God is stronger. Be a partaker of God's strength today, and together you will humiliate the tempter and quench all the fiery darts of the wicked.

Be serene in the trial of sickness. It is hard to be patient. The strong man chafes under the burden of sickness. Men were not made to be sick. The condition is unnatural. But endure it for today. A brighter day may be yours tomorrow; yea, it may be that tomorrow you will be permitted to behold the King in His beauty. Who can tell?

The burden of sorrow is unendurable if it is not borne by cooperation with God through the daily strength He gives. Who can stand alone under the crushing weight? Bear the sorrow today, then and think not of tomorrow, for it may be that tomorrow will see all your sorrow turned into joy and all the tears wiped away from your eyes. Bear it patiently and hopefully by the daily strength that comes to you from the God of all comfort and Father of all mercies, whose word of promise is true which says, "As thy days, so shall thy strength be."—Chris. Advocate.

Temperamental Temptations.

Religion does not destroy the fundamental differences in men's dispositions. God did not design that it should. It would be a very tame, dull, flat world if all good people were just alike. The society of heaven itself would be reduced to an uninteresting sterility if all its inhabitants thought and felt the same. There is no probability that such will be the case. But, however that may be, it is absolutely impossible here for people to act alike simply because they have the same amount of piety. That piety, equally genuine and fervent in various people, will take on a variety of forms and manifest itself in a variety of ways. Regenerating grace, though it makes men new creatures, does not make them, all after one pattern; neither does it completely conceal, however thorough its operation, the kind of men they were before. This truth is so plain as to need no illustration, yet it is very frequently forgotten.

And the consequences of this forgetfulness are serious. We do great injustice to our neighbors, and make ourselves also more or less needless trouble, by failing to recognize how powerfully temperament, to say nothing of early training, modifies the outward aspects and workings of religion. It is along this line that ardent Protestants will find important help in maintaining amicable relations with their Roman Catholic neighbors. The Celt and the Saxon, the Frenchman and the German, may be equally devoted to God, but it is wholly unnatural for them to show it in precisely the same way. It is very common for people to say, if such a person were a true Christian he would act thus and thus. But he who thus speaks would do well to pause a little and consider the matter more broadly. It would greatly help him to charitable thoughts.

A man's strongest temptations will always be in the line of his temperament, and that is where he must make his hardest fight. In certain directions it is naturally easy for him to do right; in others very difficult. His fidelity to God, his real goodness, will be tested at these latter points. Temperamental tendencies largely indicate where a man's specific work will lie, where he can put forth his strength with least friction and accomplish the greatest results. But if he makes these tendencies an excuse for neglecting those positive obligations which are binding on all, no matter what their disposition, he becomes decidedly guilty and suffers serious loss.

The practical application of these principles constitutes a very important part of the right management of one's life. Only very careful reflection will reveal the exceedingly narrow path of

individual duty. Only the severest resolution will enable one always to walk therein.—Zion's Herald.

Rest In Life.

Rest is a soft-sounding, beautiful word that comes from the heart as the breath of peace and sweet contentment. But few words have more meanings, or rather, more applications. The laborer, wearied with the toil and heat of the day, goes home at night, task done, wage earned, to wife and little ones, to put his strained muscles at ease. He finds rest in cessation from toil. One who has given the day to ease and pleasure finds a great need of change and gets rest in sleep. Hunger and thirst afflict the traveler in the wilderness, and there is no rest for him until he gets food and drink. In the hospital lies a patient whose bones have ached, whose pulse has raced and whose flesh has burned with fever day and night. He finds rest in the flight of the malady. The man of business has had great financial burdens which he could not lay aside; they have tormented his waking and broken his sleeping hours. Rest comes when he has passed the crisis and met the obligations. The guilt of a crime lies heavy upon this man's conscience; he is troubled because he cannot escape it. Life becomes a horror to him. At last he confesses, surrenders himself and, having made restitution so far as he can, he has rest. The poor suicide thinks there is rest only in ceasing to be. Greece has been at war. She staked her very existence on her defiance of Turkey. All her resources were strained to meet the enemy which was far too powerful for her. Her rest comes with peace.

What, then, is rest? Is it cessation from toil, or satisfaction of hunger, or the coming of sleep, or the return of health, or the laying down of business burdens, or confession of crime, or declaration of peace, or death? There is a rest the desire for which has a deeper hold on the nature of man than any of these. We are made with higher longings than the horse or the sheep, which, having food and drink and companionship of their own kind are satisfied. Rest from toil and all the burdens and ills of life, and even from life itself, does not fill up the measure of our hopes and aspirations. We believe in a life continuous. At death we do but cross a stream to live forever on the other side. God sends our spirits and takes them again. We are anxious, we must be anxious, to understand his purposes and to fulfil the destiny he created us for. When we are made to see how far we have gone astray and to what adverse fate we are tending, there is and can be no rest for us until we have found our way back again. The desire for this rest in God is likened in the Bible to hunger and thirst; to longing for sleep, for health, for cessation of war, for life. It is not of supreme importance that the brief days we spend here should be free from trouble, toil, illness, hunger and thirst; but that they should be lengthened out; but that it is the one great object to learn God's will and conform our lives to it. Not to know that will means a blind conflict with the Almighty; to know it and to defy it means the most unequal, hopeless, terrible battle ever waged. How can there be rest when there is "a certain fearful expectation of judgment"?

Rest is the sweeter for the toil or waking, the trouble or agony of pain that precedes it. Rest in God is inexpressibly precious to them who have been tossed and torn with doubt, who have groped blindly in the darkness of sin for a ray of hope, who have learned that it is a fearful thing to confront the living God as rebels. What a rest of peace comes to the troubled soul when it ceases its silly war against God and knows that all its future battles will be fought with him against the common enemy! This is a rest which comforts and sustains through all the troubles and trials which may be cast into our lot. Unless we have it the present is without meaning, and the future utterly without assurance. —Independent.

How to Pray for Friends.

All true Christians are deeply interested in the conversion and salvation of their friends. Most Christians too, have friends who are un saved. Naturally they are objects of deep solicitude. They think of them and doubtless often pray for them. But it is to be feared that they are too general or too temporal in their prayers. They ask the Lord in a general way to bless them, to have mercy upon them, to care for and protect them. They also in their prayers aim more at securing the temporal prosperity and protection of their friends than their souls' salvation; or they pray for their souls' salvation sometimes, but

do not ask for or expect them to be saved now. They do not pray as Paul prayed for the Ephesians. (See Ephesians 3:14-19.) As to unconverted friends, the chief thing, in fact, the supreme thing, to pray for is their conversion. Until that point is gained, every other interest is scarcely worthy of thought. "For what is a man profited, if he shall gain the whole world and lose his own soul?" Of what worth is the temporal ease, comfort, and prosperity of our children and friends if amid it all they go down to hell? The good things enjoyed in this life will then only augment the intensity of their endless misery. None of us should rest day or night until our friends are brought into the kingdom. For them prayer should be made without ceasing, day and night. God will hear and answer. "Hear what the unjust judge saith."—S. S. Times.

Intentions Should Be Intense.

Many people make the mistake of rating their good intentions as equivalent to actions, and so swelling the credit side of their account beyond reason. And when they go still further, as they generally do, and dignify their idle wishes with the name of intentions, the harm done is very serious. They need to be plainly told that a wish is by no means a will, and that the will cannot be accepted in place of the deed if it is in any way possible for the deed to be done. The trouble with a multitude of the intentions on which people pride themselves is that they are not intense enough. The mind has not set itself in earnest on the accomplishment of the thing in hand, hence it lets little hindrances frustrate the infirm purpose, and tries to draw comfort from the thought that it meant to do right. But this will not avail. It is one thing to be nobly indifferent about results when the hardest kind of work has been put in to bring them to pass; but the indifference is ignoble which satisfies itself with a half-hearted endeavor and then cries out, "It is of no use to make further effort." Many men succeed because they never know when they are defeated.—Zion's Herald.

Prayer In Secret.

Christians often complain that private prayer is not what it should be. They feel weak and sinful. The heart is cold and dark, it is as if they have so little to pray, and in that little no faith or joy. They are discouraged and kept from prayer by the thought that they cannot come to the Father as they ought or as they wish. Child of God, listen to your Teacher. He tells you that when you go to private prayer your first thought must be: The Father is in secret; the Father waits me there. Just because your heart is cold and prayerless, get you into the presence of the loving Father. Do not be thinking of how little you have to bring to God, but of how much He wants to give you. Just place yourself before, and look up into His face; think of His love, His wonderful, tender, pitying love. Just tell Him how sinful and cold and dark all is: it is the Father's loving heart will give light and warmth to yours. O do what Jesus says: Just shut the door, and pray to thy Father which is in secret.—The Rev. Andrew Murray.

Do The Work Nearest You.

The great majority of people will find the work of life near at hand. It may be, perhaps, to correct the faults of one's self, to sweeten the atmosphere of home, to bless the local church, to consecrate one's business, or to purify the political atmosphere. True and true as is this statement, it is a difficult one to apprehend. If we set ourselves to master it, the task is soon abandoned, and we are looking far away for some other and greater work to do. The most successful and useful minister is the man whose labors are confined strictly to the cultivation of the one vineyard committed to his care. The minister's best helper is that member of his church who finds duty nearest at hand, and can always be relied upon to sustain the home church in its regular constituted work.—Zion's Herald.

God will not always be causing grief. He traverses the dull brown acres with His plow, seaming the yielding earth that He may be able to cast in the precious grain. Believe that in the days of sorrow He is sowing light for the righteous and gladness for the upright in heart. Look forward to the reaping. Anticipate the joy which is set before you, and shall flood your heart with minstrel notes when patience has had her perfect work. You will live to recognize the wisdom of God's choice for you. You will one day see that the thing you wanted was only second best. You will be sur-

prised to remember that you once nearly broke your heart and spilt the wine of your life for what would never have satisfied you if you had caught it, as the child the butterfly or soap bubble. You will meet again your beloved. You will have again your love. You will become possessed of a depth of character, a breadth of sympathy, a fund of patience, an ability to understand and help others, which, as you lay them at Christ's feet for Him to use, will make you glad that you were afflicted. You will see God's plan and purpose; you will reap His harvest; you will behold His face, and be satisfied.—Rev. F. B. Meyer.

No man is born into this world whose work is not born with him; there is always work, and tools to work withal, for those who will.—James Russell Lowell.

When there shall be no distress to be relieved, no injuries to be forgiven, no evil habits to be subdued, there will be a Creator to be blessed and adored, a Redeemer to be loved and praised.—Hannah More.

Many have yielded to go a mile with Satan that never intended to go two. He leads poor creatures down into the depths by winding stairs and does not let them see the bottom where they are going.—Moody.

A true man can be true whatever influences are about him, and "there is no time so miserable but a man may be true." He who does wrong because of his surroundings shows that he is wrong apart from his surroundings.—Everybody's Magazine.

The spirits of my beloved speak to me as the Supreme Spirit speaks to me. It is the voice of like unto like; for God and man are kindred, and death but increases man's likeness and nearness to his Maker by giving him place and part in the invisible, inaudible, intangible, and celestial life.—J. C. Learned.

"In all thy ways acknowledge Him." Perhaps we acknowledge God in spiritual things, but shut Him out of the other parts of our life. We talk to Him about our souls, but not about our daily work, our week day life. What did you pray for yesterday? Did you men talk to God about your business, your buying and selling, your farm work, your common task-work? Did you women pray about your household affairs, asking God to help you keep tidy homes, to train your children well, to be sweet-tempered, gentle, patient, thoughtful? Did you young people talk with God about your studies, your amusements, your friendships, your books? We make a mistake when we take God into our counsel in any mere section of our life.—J. R. Miller.

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