I Ask No Rest.

BY JAMES B. CABLE.

Head, Hands, and feet, and heart are weak and weary
My soul sore pressed;
My tired body down life's highway dreary
I drag, nor rest.

I, too, have toiled when toil was vain and mocking,
In was unblessed;
I have sown seed and seen disaster stalking
Rough o'er my best.

I've tilled and tended, full of joyous hoping
That I should reap:
Autumn and winter sped and left me groping
In darkness deep.

And yet I ask no rest; my one petition
Of Sabaoth', Lord
Is that my labor shall have the fruition
Pledged in His word.

Then when I toil and strive, His truth believing,
Trusting though weak,
It shall be mine to know a sure receiving
Of that I seek.

The gracious promise given by the Teacher
Stands well attest;
Till 'tis fulfilled not death nor other creature
Can give me rest.

—Current Topics.

Intimacy With God.

BY BISHOP H. W. WARREN.

Among the earliest desires of a child is the desire to know. Everyone joys to put himself at the service of any child to gratify this beautiful desire. When the child becomes the boy and matures to the thoughtful man, he philosophically desires to go beyond things to causes. His greatest desire is still to know, but it is to know God. He is met at once by God's great desire to reveal Himself. Much more than earthly parents desire to give good gifts to their children, God desires to give Himself to His. How is it accomplished?

There is usually, and always to those who have not been living in intimacy with Him, an initial crisis. It is not so much an awakening of a new interest, as one might be led by some friendly enthusiast to take a sudden interest in botany, geology, or music, but it is a change of faculty. Christ said that to them who believed on Him He gave power to become the sons of God. Peter saw how we might be partakers of the divine nature. It is a common experience of Christians that they have been made partakers of the Holy Ghost. Such lofty intimacy being an actual fact, what are its characteristics?

First, it will be strictly according to the laws of being. All things move thus, even earthquakes and storms. It is a great comfort to realize that in any lofty spiritual experience we are not to be unselfed, but raised to the exercise of our best faculties. The splendid flowering of the rosebush is as natural as the previous making of thorns. How gloriously men have blossomed—Jacob at Peniel, Elijah beyond Jordan, Paul in the third heavens, John on Patmos, all the heroes mentioned in the eleventh chapter of Hebrews. But in each one it was according to the law of his being.

God wants children growing to the stature of perfect manhood, not tools and automata. Hence all intimacy will be conditioned on the use of the child's own faculties. The child is endowed with restlessness, and the result is growth; with desire of knowledge, hence an intelligent mind, not a dull beast; with hunger for God, which leads to exercise of faculties in order that they may be filled. The great gifts recorded in the Scriptures were not so much the result of endowment as of development. Abraham exercised faith nearly one hundred years before he could show his best obedience and be called the father of the faithful.

So the general law of intimacy for all men of all time is thus conditioned, "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him" (John xiv, 23). See also verse 21. Under this law the closeness of the intimacy is not expressible in the language of men, but only by the intimacy of the Father and the Son. "I in them and thou in Me." "As the Father hath loved Me, so have I loved you."

The wise father provides all things for his boy in childhood, but not in youth and manhood. He wants a trained, developed man, and not a mere clotheshorse that is also an eater of bread So God. He might easily have provided food that needed no care to raise or cook, and gorgeous clothes that fitted as nicely and easily as a tiger's. But he wanted the quick masterly thinking that results from finding means for ends. The finding how to handle lightning is better even than handling it. Hence the promise is to guide, not drive into all truth. I go before My sheep, and they use all their energy to follow. In order that intimacy might come from observation God has connected Himself with everything in the world. Christ made the lilies, fig-trees, sparrows, candles, lambs, women sweeping, men sowing, a Bible. They are all to tell about Him of whom and for whom are all things. It is easy to practice the presence of God surrounded by things in which He is immanently and creatively present. It is also easy to go beyond the things provided to the provider.

The law then is, possession comes to desire, food to hunger, knowledge to curiosity, God to love. Great desire achieves great possession. When one says, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God," he can also say, "In Him we live, and move and have our being. We are His offspring."

"My God, the spring of all my joy,
The life of my delights."

Does this intimacy seem too great to expect? It is no more than Paul enjoyed. "I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me, and gave Himself for me.

Probably the great difficulty is that most of us, desiring this intimacy, desire it for different purposes than those which God has. We desire it for joy, to be exalted overmuch in feeling and personal revelation. He desires us to come into intimacy for the fulfilling of His ends—no intimacy of plan and work, no intimacy of feeling. The Master said, "I am come not to do My own will, but the will of him that sent Me. He worketh up to now, and I work." Paul had his third-heaven revelations followed by a thorn in the flesh. And he rejoiced in his sufferings for the Colossians (i, 24), was ready to fill up in his own flesh any of the afflictions that still remained to Christ in His care of His Church. Many are calling out like Moses, "Show me Thy glory," when there is no idolatrous and rebellious people to contend with that can be controlled only by the shining face of him who has been with the true God.

If we have any sufficient work for God on hand, He will take care that our wisdom, strength, and feeling are sufficiently augmented. Whenever He can find a Gideon and Phurah willing to go down to the host of the Midianites. He will send the dream; or a Jonah willing to go to Nineveh and "preach the preaching that I bid thee," He sends the panic.

The sum is this; for God's work, His feelings and aid are vouchsafed, according to the laws of our being and His.—Golden Rule.

What Can I Do.

DR PENTECOST'S METHODS.

In a certain city we were holding a series of evangelistic meetings; a special meeting of Christians was called one morning to consider what might be done to increase the interest on the part of the unsaved and get them to attend the meetings. Several persons who had been quickened, and were ready to do some personal service, professed their willingness, but declared that they did not know what to do or where to begin. We proposed this simple plan to them:

"When you go home to-night take your memorandum book and write down the first six or ten names of unconverted acquaintances that come to your mind. You might first ask God to direct your thought to the right ones. Let these souls constitute your 'cure' or charge. Having made out your list, at once ask God by the Holy Spirit to lay them on your heart and conscience. Begin to pray for their conversion at once, and by name. Set your whole heart and soul to the task of winning them to Christ, and do not cease from your effort until they have been converted or God takes the desire for their salvation out of your own heart. But do not stop with praying for them. Seek them out, and tell them that you are concerned for them, and endeavor to interest them in their own salvation. Bring them, if possible, to the meetings. If you cannot visit and speak with them personally, ask God to help you, and then write to them and tell them that God has laid their souls as a burden upon your heart, and lovingly and tenderly plead with them to consider the things that make for their salvation."

It was objected that this would be very hard to do; that is, the personal visitation and writing, but especially the personal visitation. But the difficulties are magnified. It is not so hard to speak to souls as we think nor are men and women so reluctant to be spoken to as we suppose them to be. We are disposed to think that the unconverted are more surprised that we do not speak to them than that we do. We are sure that none can feel angry or hurt at another for desiring to do them good. We could relate many instances in support of this proposition, but this is not the place to do so.

However, a dozen persons agreed that they would at least try the plan. Among them was a Christian letter-carrier. He at once put down the names of six of his fellow letter-carriers, not one of whom was a Christian. He began by inviting them to come to the meetings, which most of them did. Then he began to ask others to unite with him in prayer for their salvation, and day and night he gave himself to the securing of that end. He would with great tact get others to speak to them, until the men became deeply impressed with the fact that so many persons seemed personally interested in them. In the end, five of them were converted to Christ, and a more happy and grateful Christian I never saw than was that Christian letter-carrier. The same thing occurred in a large Western city. A gentleman, with a large Bible class of young men, set himself to bring them to the meetings and to Christ. The man seemed absorbed with one idea for six weeks. He got his "boys," as he called them, one by one to the place of preaching; he secured the interest of others for their salvation. At the close of the meeting of six weeks, and on the last night, just as we were leaving the building, saying good-bye to our fellow-workers, this gentleman came up and said, "Won't you stop a minute, Mr. Pentecost? I want you to speak to one of my boys. He is almost persuaded, but won't quite give in to Christ. Can't you say a word to him before you go?"

We turned and spoke to the young man for a few moments, and withdrawing a little from the crowd around, finally persuaded him to kneel down with us and his teacher, and then he arose rejoicing in the Lord. We looked up and saw our friend with cheeks bedewed with tears of gladness and gratitude. He grasped our hand and said, "Mr. Pentecost, that is the last of fifteen who have come to Christ.

Surely it was enough to make glad his heart, as it made gladness in heaven in presence of the angels of God.

If the preaching of the gospel were only supplemented by this kind of personal work on the part of Christians who think there is nothing for them to do, our churches would be crowded with converts, and our Lord would have great honor and glory given him by those who now doubt his power and his very being.

Who among our readers will make a little parish of "six or ten" souls and set themselves to win them to the Saviour?—'Words and Weapons.'

Effective Public Speaking.

There is much public speaking that is not very effective. It lacks force and is not attractive. The speaker even may not know why the people do not care to hear him. The people likewise may not be able to state why certain speaking lacks effectiveness, but they know that it does. When a speaker fails to reach and interest the people his speaking is plainly ineffective. As a remedy for a lack of effectiveness speakers often resort to novel devices and to sensational subjects and taking announcements to catch the attention of the people and thus to secure from them a hearing. But such catchpenny methods are no equivalent for effective speaking even in gaining and holding an audience.

This is especially true in preaching as well as in other public speaking lacking in real effectiveness. The man who talks effectively in public must talk as if his whole soul were in what he says. A stiff or strained manner, or an effected earnestness, or an attempt to make up for real soul-force by noise and flurry, is sure to be detected, even by hearers who do not think, but who know some things by an intuition they can not explain.

Some public speakers, notably some preachers, fall into grievous faults in vain attempts to be effective. Of these the New York 'Advocate' says: "Some scream, mistaking force for vivacity; some weep, or contort their faces into the presumptive aspect as of weeping; some assume a far-away look, as tho just receiving inspiration. There is but one way. It is attainable without any special help from the divine impulse, but tho attained in that way, in preaching the gospel it fails to produce the effects which Jesus predicated of one taught by the Comforter. That infallible method is for a man to become so interested in what he is going to say, while he is preparing himself, that while that speech, address, or sermon is delivered he feels that there is nothing and can be nothing so important in this world. A friend said to us: 'Explain this mystery; I preached seventeen sermons in my former parish; they were attended with glorious results; hundreds gave their hearts to God. I have delivered these very sermons where I now am with even more energy and freedom than before, and nothing has come of them.' Inquiry showed that in the interval he had bought a farm, and was cutting it up into building lots. Further inquiry showed that he was selling lots with much success. He talked about them as if his whole soul were in what he was saying. Well has it been said that a sermon is like a man; if it be preached a second time it must be regenerated. What does that mean except that it must seem to the speaker in its essence and possible effects the most important thought, the most vital utterance, of his life?"

Then, effectiveness in speaking is difficult without a good cause and a pure motive. The man who speaks to secure personal advantages lacks an essential element to true effectiveness in a public speaker — unselfishness. Miss Willard has said respecting the advocates of the temperance reform: "We are not here to seek a following; we are here to lift an ensign." Men who have no higher ambition than to gather a following are destined to failure. But those who lift a standard whether the people follow it or not have the consciousness of having done their duty and of having espoused a cause that will yield good results. One who thus puts his soul into what he says, and is actuated by motives of sincerity and honesty, is likely to be an effective speaker. Such speakers are the demand of the times in the pulpit and out of it.—'Telescope.'

Try It This Week.

Let no day pass without personal secret communion with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings, and brooding over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least, smile upon those you meet. Do this not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be this day will determine how his coming will find us, as it must to thousands.—Our Hope.

The Grappling Hooks.

At one time Captain Kane was becalmed in the Arctic Ocean. Not a breeze was blowing. His vessel was resting between two huge icebergs, which, like a vise, were closing upon it, and death seemed sure and speedy. Without hope, they waited and watched for the worst. But just before the fatal crushing, some one discovered another iceberg below the surface, moved by a deeper current and going in the direction of safety. As it approached, they threw down the grappling hooks and fastened their ship to it, and were saved from a horrible death. The Sanhedrim said the apostles must not preach in the name of Jesus of Nazareth, and it looked for a while that their defiance of this high authority would crush them to death. They were thrust into prison and they were scourged. To human vision, it was the few against the many; it was the weak against the strong. But they cast out the grappling hooks of faith and fastened themselves to the great fundamental principle: "We ought to obey God rather than men," and they were saved, and through them God saved multitudes of others.—Chris. Standard.'

The Sins of the Tongue.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James, that it occurs again and again in his epistle. In many things we all stumble," he writes. "If any stumble not in word, the same is a perfect man, able to bridle the whole body also." If this confession of failure and magnifying of the office of the tongue be then exaggerated, let anyone sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises which it has cost us so much to fulfill, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot, angry words which sober thought condemned—these are some of the perils of the tongue.—'Congregationalist.'

Building A Holy Life.

A holy life is made up of a number of good things; little words, not eloquent speeches or sermons; little deeds not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning, the waters of Siloam that "so softly" move in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudence, little foibles, little indulgences of the flesh; the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.—Bonar.

Silent Testimony.

Goodness is usefulness. Some lives are like "songs without words," giving voice to a beautiful and unmistakable message, though "there is no speech nor language." Samuel Rutherford had no such career as George Whitefield, but the Church calls him "Holy Samuel Rutherford." Light travels more swiftly than sound. Men are convinced more quickly and certainly by what they see than by what they hear. It is not "let your lips speak," but "let your light shine." The living epistle is not known and heard of all men, but known and read.

"Birds by being glad their Maker bless;
By simply shining, sun and star,
And we, whose law is love, serve less
By what we do than what we are."

—S. S. Times.

WORDS FOR THE SORROWING.—When prayer brings no solace to your weary heart, try praise.

"Many of the darkest days in history have borne the choicest fruit to the glory of God and the good of man.

It was a dark day when Israel groaned in the bitterness of the Egyptian bondage. But if the bondage had been less bitter, Israel would have been content in Egypt; out of the bondage came the exodus, the Messiah.

It was a dark day when the ardent, brave eloquent Stephen, hope of the early church, was stoned; but out of that day came Paul.

It was a dark day when the Puritans finding no rest for the sole of their feet, sailed from the Old World, but out of it came America.

Darkest of all days was that on which the sun hid his face from the Divine Man expiring on Calvary; yet all hopes and all our happiness come from that day."

Think of these things when clouds are black above your head! Out of your dark day, mourner, may come the blessing of your life.

The greatest cause of leakage in all of our schools is carelessness in the matter of looking up absent scholars.

Some schools have the beautiful practice of asking all new scholars who have joined the school on any given day to rise as their names are called. Then a few words of welcome are extended to them.

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