

## I LONG FOR REST.

W. K. BURR.

I long for rest while journeying here,  
On earth's rough, darksome ways;  
I long for rest, with friends so dear,  
Beyond life's toilsome day.

How tired I am; and still I cling;  
Hand over hand I climb,  
For rest I know the Lord will bring  
Beyond the shores of time.

My head oft aches, my feet are worn,  
I long for peaceful rest,  
In that bright world, where care's unknown,  
At home among the blest.

'Tis hard to toil through heat and rain,  
But still God knows what's best;  
And then my work oft seems in vain,  
So that I long for rest.

I shrink to bear my burdens here,  
With anxious cares oppressed;  
And when I see the falling tear,  
I long for quiet rest.

How oft I grow and never reap  
The precious, golden grain;  
Sometimes I cannot help but weep,  
My heart is pierced with pain.

Again I plow, harrow and plant,  
Without a fruitful yield,  
And vainly ask the Lord to grant  
A blessing on the field.

No wonder that I dread to till  
A barren, dreary waste,—  
My very limbs with anguish thrill,  
And sigh for a dreamless rest.

O yes, indeed, with pain I groan,  
My life so oft is riven;  
My bosom heaves a bitter moan,  
I long for rest in heaven.

'Twas ever thus in early years  
When on my mother's breast;  
My heart o'en then was drenched with tears,  
So that I longed for rest.

'Twas then I learned some little prayers  
And lisped my first request;  
But soon there followed many cares,  
Which made me sigh for rest.

And through long years 'tis just the same,  
Fierce storms my way infest;  
Fain would I lay my weary frame  
Down to eternal rest.

But, then, how soon, how very soon,  
My longings will be o'er;  
My sun has reached its highest noon,  
Soon I shall long no more.

Till then I'll labor, hope and wait,  
My eyes turned towards the west;  
And when I pass the Golden Gate,  
In heaven I'll be at rest.

## "WHY GO TO COLLEGE?"

President Gates, of Rutgers' College, has a good article on this subject in a recent issue of the *New York Independent*, which presents important considerations worthy of being pondered by all parents who have sons growing up in their homes. A great many parents underestimate the value of a thorough education and lay up for their children, or spend for them in some way, money that would have been much better expended in training their faculties and filling their minds with useful knowledge. The value of a good education remains, when riches take to themselves wings and fly away. We can only give in a condensed form a few points from this article. Dr. Gates calls attention to the fact that a college education is no longer regarded simply as the portal to the learned professions; but that experience and the teaching of the Bible show, in order that a trained intelligence and a quickened conscience may rightly direct the work of life, the

education of the mental powers is essential. All men who attain distinction in life, by virtue of what they accomplish, are really "self-made men." This is true of the college-bred man as well as of him who has succeeded without college advantages. But there is one respect in which the college-trained man has an advantage over the "self-made," practical man. The former has learned to deal with ideas. His education does not consist merely in the attainment of a certain amount of knowledge. He has learned to master subjects; and he knows the power and value of being able to think and compare ideas, as those who are without the advantage of systematic intellectual culture cannot do. Men of college training are more likely to be open to the influence of new ideas and to know their value. Such men are also more likely to be fair and reasonable in their intercourse with other men. It is always a pleasure to meet men who can form a candid estimate of the force of what you have to offer upon any theme. There is a wholly different class of men. "To deal with this other class," says Dr. Gates, "is weariness to the flesh and a discouragement to the soul. These are the men who are powerless to break the foolish bonds of unworthy custom. They do not help to raise society above the level of the unthinking. They dread a new idea. A new idea is a positive pain to them simply because they never had it before. When such a new idea comes at them as if it meant to influence their daily living, it is a terror to be fled from, or if they cannot escape its grasp, then they close with it, as with an enemy to be throttled if possible, that all things may be as they were before. This is the type of man of whom Crabbe writes.

"His habits are his only test of truth;  
It must be right, I've done it since my youth."

Of course, no one will claim that all college-bred men are liberal minded, and that all who are not university men are narrow and illiberal. This is not so. But mental power and other things being equal, the tendency of intellectual culture is to broaden the mind and enable it to take unprejudiced views of the great questions of life. At any rate, from the men who have had a university training must come the college presidents and professors of the future, who shall largely mould the intellectual life of the country. Every parent who can afford to do so should give his boy a fair chance of attaining to some of these positions of influence and usefulness. Even if a young man who has had the advantage of a university course never enters professional life, it is a great advantage, though he may be a farmer, merchant or manufacturer, that he can lighten and brighten his work by pursuing studies that enlarge and refine his mental powers, and fit him for positions of influence in the community. A man will discharge the practical duties of ordinary business avocations better by being intelligent than if he was ignorant. Dr. Gates concludes his communication with these words: "If a quick, spiritual apprehension of noble ideas, a generous loyalty to truth, and strong sympathy with the needs of mankind are desirable qualities in citizens in every walk of life, then it certainly pays well, in every sense of the term, to train at those colleges where these qualities result from the training, the young man who looks forward to business life, no less than his brother who plans for himself a career in one of the learned professions."—*Christian Guardian*.

## THE OFFENDING MEMBER.

Did you ever know a man who always had an objection to make? Doubtless you do, for he exists in every community, and you are peculiarly fortunate if you haven't a specimen of the genus in your church. You say to him at the close of the morning service that Mr. X. gave us an excellent

sermon. Yes, but he thinks it would have sounded so much better if he hadn't confined himself so closely to his notes. You remark to him on the way home from prayer-meeting that you think the great need of the church is for more consecrated workers. Perhaps so; still, he believes that several other things are more necessary; more prayer, more enthusiasm, for instance. At a business meeting you propose to devote a portion of the Sabbath-school funds to the purchase of books for the library; and he makes a fifteen minutes' speech to show that it would do vastly more good if it was sent to the African missionaries. He thinks that Deacon Blank doesn't give the Bible class the true meaning of the lesson; he is sure that the steeple is fully ten feet too high; he believes that the pulpit cloth is a shade too red and the carpet altogether too green; and he knows that the choir could sing fifty per cent. better if they did not open their mouths so wide.

Yes, you say, we know him; and he has killed more prayer-meetings, stirred up more business meetings, and created more ill-feeling generally than we can ever recover from. Well, what are you going to do with him? That is the question which arises in every church. He is an earnest worker; he is always in his place at church and prayer-meeting; he gives generously; he seems to be in every way a good Christian—except that he will never agree with any one on any subject. He always has some idea just a little better. It is the dead fly in the ointment, and it does create such an unsavory odor that it is not strange you want to be rid of it. But you can not put him out of the church; and that would not be the best way, even if you could. What, then, is the wise course to pursue?

Suppose you first go to him and tell him, kindly but candidly, what he is doing. He will open his eyes in amazement, and tell you that he does not know what you mean—that he has no idea of opposing anybody. You go away discouraged; but never mind. He will think of what you have said, and a light may dawn upon him—very faintly, no doubt, but yet perceptibly. The chances are that at least once out of the next twenty times that he has objections to offer, he will restrain himself. You have gained a point.

You must handle him carefully. If you wanted to move a can of nitro-glycerine, you would provide something soft for it to rest upon; and our troublesome brother must be treated in the same manner. A soft answer is the best kind of padding that can be found in the average Christian community. Do not "talk back." Gunpowder will burn with a harmless and quite cheerful fizzing when it is not confined. But when you put obstructions around it, there is a great deal of noise, and generally something is broken. Do not oppose him. Let him fizz—and when the effort is over, everything will be as calm and tranquil as a summer day.

If possible, make him declare his views on a subject before you give yours, and probably he will give a common-sense and practical opinion. He will be disappointed, of course, when you agree with him, and if there is any loop-hole of escape, he will find it; but if you have made him commit himself definitely, it will be hard for him to retreat.

Have charity for him. Remember that this "antic disposition" is due to one of two causes. Probably he was born so. His father and grandfather were so before him, and it is as much a part of him as the high cheek-bones and Roman nose that came into the world with him at the same time. If this is so, it is a fault which it is hard for him to overcome. Perhaps it is still harder for him to realize that it is a fault. If you ever find him letting an opportunity to disagree with you pass by without embracing it, honor him for