

cheerfulness. Thus, to the listless, idolent man, a practical, business-like person will be a continual example of the advantages to be gained by industrious, methodical habits. We are a dependent people at our best; each in a measure leaning upon one another for support, either physically or morally. The farmer, while sowing his fields or reaping his grain, considers not the hundreds in the far-away, busy city who will be nourished by the fruits of his labor; he neither sows nor reaps for himself alone. The machinist, hammering away at his daily toil, thinks not of the countless numbers who would be benefited by his labor.

Will any one of those busy travellers hastening away to distant lands, borne thither by the engine which is the work of the machinist's hands, pause to consider that he owes his thanks, in a measure, to the workman for his swift transition to his destination. Thus it is, whether we realize it or not, we live for others, we labor for the good of others, and those of us who are followers of the Lord Jesus Christ are told in the XV. Chapter of Romans that we who are strong ought to bear the infirmities of the weak, and not to please ourselves, but that everyone should please his neighbour for his good to edification, for even Christ pleased not Himself.

What a blessed example we have in Him of what it really means to live for others. He gave Himself up so holy to please His Father, and for those whom He came to save. With our eyes fixed on Him as our pattern we cannot fail to understand the true way to live for and serve others, so that we shall be:—

"A chalice of dew to the weary heart,
A sunbeam of joy bidding sorrow depart,
To the storm tossed vessel a beacon of light,
A nightingale's song in the darkest night,
A beckoning hand to a far-off goal,
An angel of love to each friendless soul."

SENSIBLE PRAYERS.

FREDERICK W. ROBERTSON, one of England's most distinguished and beloved clergymen, tells this story of his boyhood. He had been taught to pray on all occasions, which he conscientiously did. One day at school he was taken up with nine other boys to be unjustly flogged.

"What shall I do?" he said to himself. "I don't deserve this; but I cannot escape the disgrace. Perhaps God will help me out of it."

Then he began to pray that he might escape the shame. What was his bewilderment, when his turn came to be whipped, to hear the teacher say:

"Robertson, I excuse you. I have particular reasons for it."

Robertson says: "That incident settled my mind for a long time; only it did not do me any good, for prayer became a charm. I fancied myself the favourite of the Invisible. I felt that I carried about a talisman unknown to others, which would save me from all harm. It did not make me any better."

There are thousands of young people at this time undergoing what is called the "Christian experience." In the freshness of untainted imaginations and unjaded ambitions, they are giving themselves to the service of the great spiritual Master. Such questions as that involved in this anecdote interest them deeply.

We have all been taught to pray, and in the main we try to do it. Prayer is as real a power as electricity or steam. Now, the question is, what kind of a power is it? And how should we use it?

Many of us, like the boy Robertson, use prayer indiscreetly. We are apt unconsciously to think it a charm, and trust to it superstitiously. Many of us, on the other hand, do not pray enough, and consider prayer a failure.

But a crisis in life comes. An unknown disgrace threatens. We try to pray out of it. A dear one sickens. We try to pray him well. The disgrace strikes. The dear one dies. To our horror and astonishment

get what we want. His part is to answer in the way His love and wisdom dictate.

But as concerns the things that we know we ought to have, because we are sure that they must be what He wishes us to have, our duty is to pray, and not only expect to get, but seek to get, what we ask for.

Some such simple explanation as this of a very old and very perplexing question may keep young Christians from misunderstanding God, and from despairing of His tenderness and of His help.—*Youth's Companion.*

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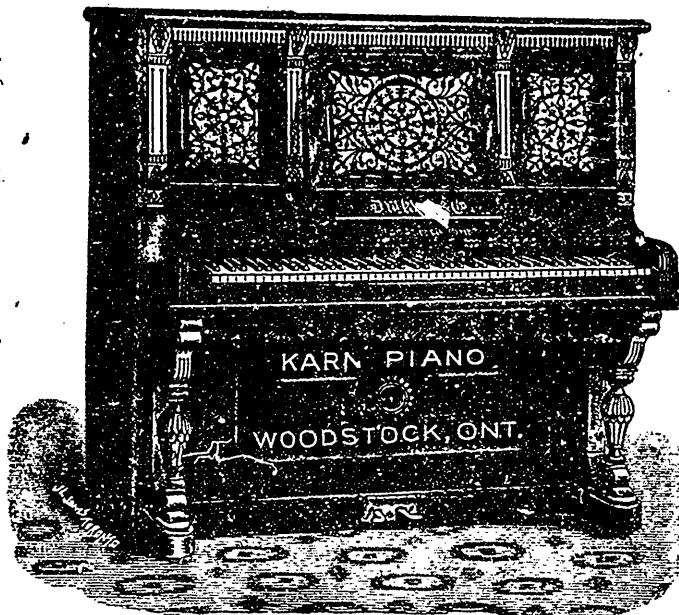
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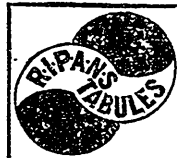
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