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ONLY ONE LIFE.

Only one life to live, Lord !
Let it be lived to Thee ;
Only one life to give, Lord !
Thine only may it be.

Only one life—so brief, Lord.
Oh, take it in Thy hands !
Do Thou inscribe each leaf, Lord,
With Thy fulfilled commands.

Only one life to live, Lord !
And Thou didst die for me !
Yet all I have to give, Lord,
I offer now to Thee !

Only one life ! Then take, Lord,
To-day, this life of mine—
For Thou alone canst make, Lord,
This life entirely Thine !

Only one life ! 'Tis sweet, Lord,
To yield that life to Thee,
Only one life ! 'Tis meet, Lord,
That Thou shouldst thus claim me.

Only one life to spend, Lord,
In Thy glad service here !
Service that knows no end, Lord,
For I shall serve Thee there !

Only one life ! and then, Lord,
Thy blessed face to see !
Only one life ! Oh ! when, Lord,
Will glory dawn for me ?

—Sel.

In the minds of many, the Church of Christ seems to exist for the honor of a few and its own glorification ; but there is somewhere an idea that its commission covers these points—to glorify Christ and bring salvation to a lost world.

THE TEN DAYS' WAITING.

This was evidently of divine appointment, for no reason whatever is given by either Christ or any of His early followers. Hence, no one can speak with authority concerning this strange interval between Christ's ascension and the descent of the Holy Ghost.

Speculation concerning the matter is legitimate, but only on the clear understanding that every and all results of such speculation are themselves speculations pure and simple, with no more authority in them, no matter what name is back of them, than the writings of Baron Munchausen.

We know as positive facts that the disciples were commanded to wait for the descent of the Holy Ghost, that they obeyed, and that on the tenth day the promise of the Father was received ; but there is no command given by Jesus Christ concerning tarrying at Jerusalem which can by any ingenuity be made applicable to any others besides those who lived immediately before Pentecost. We have searched the Scriptures in vain for the slightest intimation to that effect, and so do not hesitate to *dogmatize* concerning this thing : for dogmatism concerning facts is highly proper, however improper in connection with opinions. There is, therefore, no command or intimation which makes necessary one moment to intervene between the desire for and the realization of all that is implied in Pentecost.

But, as a matter of history, constant efforts have been, and still are being, made to account for this interval of waiting, all going to establish the favorite theory that a personal Pentecost is