"THE CALLING OF LIFE"

A Brilliant Sunday Sermon By Rev. Dr. S. Parks Cadman.

Our Soul's Pace Is Liable to Be Set to Perishable Strains, Where Noble Means Are Used for Little Ends.

BROOKLYN, N. Y.—Dr. Samuel Parkes Cadman, pastor of the Central Congregational Church, occupied his pulpit for the first time Sunday morning since his vacation and his return from Europe. A large congregation had assembled. The sermon was upon "The Calling of Life," and the text from the First Epistle to the Corinthians i:2, "Called to be saints." Dr. Cadman said in the course of a strong sermon:

To-day we enter upon the fifteenth year of our church's existence and work. Behind us lies the honorable past, conferring obligation more than feeding pride, a holy prophecy in living deeds and a strong root of confidence that God, even the God of our fathers, who has reared this pillar to His name and glory, will not break it in the midst. So this year of jubilee is upon us, and these considerations make it a priceless possession which our stewardship must guard and increase.

These divisions of time are arbitrary, but influential. January 1 is but a moment's space from December 31, and yet the birth of a new year has witnessed in numberless instances spiritual and moral revolutions. A few hours separate Good Friday from Easter Day, but if near in time, how distant are they in meaning! These distinctions of the calendar arrest us. They break the crust of our conventionality, they recall us to our original work and purposes and they inspire us with the realities of vision and of hope.

Let us beware of blaming our surroundings for our weakness, our failure to instrumentally convert men and control the present world in the interests of the kinddom. The scant supply of living waters is too often caused by the choked pipe and its paucity prevents many from seeking it.

Pastors, teachers and workers of all churches should remember that the mighty tide of God's life and blessing finds its way to human hearts through their appointed agencies. And the greatest church among us is only like a port on the ocean's shore, dependent on it for increase and for strength.

Dredge deep the bar and cleanse away the silt of daily cares. Then, when the text is thus understood and obeyed, commerce with the unseen world shall bring its wealthier freights, and life, which now seems far away, and inland shall be lifted upon this resistless affluence of blessing and brought back to God.

But sainthood is no passive movement, dependent on our inaction, hesitating when we are alert and shy of any effort we can make to secure its franchise. It absorbs into one flame of devotion altar and sacrifice. It insists upon the full employment of every capacity and new and better obediences. It bids you rise from the low grounds of despair and cease to say: "What might I not have made of Thy fair world had I but lived Thy highest." God's love and health are yours, willing to meet your readjustment of energy and of aim.

Lord Salisbury's favorite advice to those who pestered him about his world-compelling diplomacy bade them "Study larger maps." And the sweep of God's plan in your life and mine is wide unto the infinite, tender and wise and capable beyond our utmost imagination. When the apostle wrote these words he was conscious of their high supremacy, and yet they are but a faint reflection of the weight of glory God has chosen to give perfected character after the pattern of the Master.

If we see the excellency of this calling it should mean for us the objective point where the finest energies of the soul are constantly in service. The pity of it is that we are busy overmuch in trivial and immaterial things and struggle in the meshes of the commonplace.

Our soul's pace is liable to be set to perishable strains, where noble means are used for little ends. Strenuous life is wise when its aims are correspondingly high, but it was said of a noble Roman "Domitian is always busy—catching flies."

To be born a man and die—not a saint, defeats the central thought of our loving Creator. Manhood sacrificed to anything less than the Maker's purpose is manhood lost. We may pursue the petty round until high achievement and its possibility are paralyzed.

You naturally ask, What is sainthood? It is spiritual health and moral thoughtfulness. "It is," to quote a significant utterance of Dr. Arnold, of Rugby, "the inquiring love of truth sustained by the devoted love of goodness." It is wholesome, because it is holy, set about and adorned by the abiding beauty of holiness, rightly understood. It is practice, not theory; consecration, not perfection; a condition of character and not a theological definition. It is the kinship in willing and feeling of your spirit to the spirit of Christ, who was the very will and heart of God in human flesh.

Because it flows out of the fulness of God and is accepted by our belief, it is a catholic blessing, and there has been no more mischievous teaching than that which has limited it to a sect within the church. Being God's gift, its only condition of existence in you is your hearty trust and acceptance of the same, followed by constant effort to walk in Christ's way. Alike for all who profess and call themselves Christians, for brilliant but blameworthy Corinthians, for generous but fickle Galatians, for Ephesus in her dearth of first love, as for Sardis and Laodicea, with little more than a mere name to live; let none draw back from this divine election or declare the boon is not for them.

Many shrink from this term "saint" because it has been defamed by the charlatan and soiled by all ignoble use. Pharisaical sanctimoniousness and bigoted exclusiveness and false standards of the real measure and quality of sainthood have hindered its free range.

But, rightly known, it is the spirit of the heavens within the wheels of earthly intercourse.

Cardinal Newman reflected upon the church of his birth that she failed to produce sainthood, and the Roman communion, he declared, was first and singular in this respect. How rudely he challenged Anglican complacency some of us know. Capable of much, it was wanting here. Bishops, theologians, exegists, ecclesiastical statesmen it could and did afford, but saints, no. Bishop Kew, John Keble and Richard William Church are sufficient evidence to the contrary. And I only quote the cardinal to show how segregated ideals and types of sainthood may mislead a foremost spiritual genius.

The challenge Newman flung down we are bound to take up for ourselves. No more searching question than this can be brought to our fiftieth anniversary. How is this ideal of the New Testament being realized by this flock of God?

His we are whom we serve. He justly claims us for His own, elect and precious. And beyond our cautious Puritan temper and our dislike for the mystic and the esoteric, all the heaven of His purpose awaits the sweep of our faith. I plead for abandon in the front of this gracious calling; for that sanctified recklessness which led St. Augustine to cry, "Give what thou commandest, then command what thou wilt."

Two main lines of Christian culture are open to us all. First, we can seek for a renewed, invigorated personal relation to God. Detached from minor entaglements, we may prove with the pure in all ages that the frontiers of a man's life are not the stronghold. Remote, aloft and lonely is the source of uncreated strength and goodness.

And second, from the mount to the multitude is but a step. Christ continually took it, meditating between the vigil of the night and the burden of the day.

What can I be? What can I do? Answer, oh, thou God of my people, thou Redeemer of my soul!

Neither of these methods of soul development should be without its partner. "Solitude is to character what space is to a tree." And alone with God, our hiding place is no cell where "we wind ourselves too high for sinful man below the sky;" it is the sanctuary where strength and wisdom are nourished for the daily battle.

Service is to character what athletics are to the physical frame. And when all apologetics fail to halt the proud concourse of an alien world, duty well conceived and done can turn the wondering multitudes from their fruitless quest and make them ask, whence received these Gordons and Livingstones their warrant? The nameless saints who heal the wounds of the world and would blush to give their deeds a name, are the joy and crown of the Bridegroom and His Bride. Those who lay upon themselves the lowliest duties, who claim in modest retirement their alliance with the unseen but beloved One, are at this very hour the salt, the leaven, the preservation of God's cause upon the earth.

Both these methods of solitude and service centre in Jesus Christ. He is our unfailing supply, the Mediator of the covenant in all its branches. In Him the best, the real self of men is revivified and reinforced. And as we appropriate His life and His example we make our largest gains in the infinite, the eternal, the holy and the good. In Him we are commended, redeemed and called unto this fellowship.

When governing forces around us are brutal, when certain aspects of national existence are without a moral gleam, when practical infidelity displays its lures and vices catch the unwary, how should we order ourselves save by the light of this command the text enjoins? What humanity primarily needs is not a changed environment so much as a regenerated heart.

I noticed on our homeward voyage that the giantess steamship Cedric, because of her bulk, outrode the fierce Atlantic. By virtue of her increase the proud waves were stayed. How many men dread the sea of life with its adventure, because their size is unequal to the shock. So they tarry in the harbor till death's fog covers all, their work not done.

And in order that lynchings may cease, and justice be undefiled, and the fool and the knave plucked out of the seats of leadership, and the demagogue and the trickster cease to defraud labor communities, and defeat lawful enterprise, one radical and sufficient step must be taken, and the church must take it. We must offer to God and to society genuine sainthood. For its verities I am thankful, as for the different colors and scents of a garden of flowers. A St. Francis, a Cromwell, a Wesley, an Edwards; one loving devotional retirement, another political action, a third the flaming evangel; a fourth profoundest thought, but all in their different gifts the fruit of the tree of life whose leaves are for the healing of the nations. These spell across a world's program the great words, God, the soul, immortality and honor.

Ingratitude.

Ingratitude in those who have helped in their desire to do better things will not injure you in the least particular, if you steadfastly refuse to allow it to stir up your feelings, and to make a way into your heart for anger, and what is born of it. You have had reward enough in being permitted to do the Christlike office of helping the unfortunate and the sorrowful. Take that gift and be glad.

The twinge you feel may be a reminder that your motives were not pure, but were mixed with something which you are not willing to admit to yourself in doing the good which you did, and that the ingratitude of which you complain is sent of God to make this revelation that you may have a further reward in getting to know what is in yourself. As much which profits you is from what is bitter, and as God is seeking to make the best possible use of you in this world, and to save you prepared for the glorious future to which you aspire, then thank God for the ingratitude you feel so greatly because of the hidden store of evil it shows you in yourself, and at once co-operate with God in getting rid of it. When this has been done faithfully, and you find that you are able to see such ingratitude with a smile of content, and thus realize that what you do for others is for Christ's sake, and not for other motives, you have reached a spiritual condition which is approximating what you are to be for ever when you are following the Lamb whithersoever He goeth in heaven. What we bear for Christ is as much an indication of His spirit being in us as what we do for Him and His cause. It is a great and consolatory truth that Christ is our burden-bearer, but it is also true that we are to follow Him in bearing the contradiction of sinners against our peace of mind with the same spirit He showed when in the tops of the wicked.—Presbyterian Journal.

How to Begin the Day.

I begin my day's work some mornings, perhaps wearied, perhaps annoyed by a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer: "Rise, Lord, and let Thine enemies be scattered?" Do you not think there would come a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is One that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career, and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. "Many mickles make a muckle," and there are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of His presence and are beaten accordingly, by reason of the little enemies that come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask for help from God.—John Watson, D. D.

The Rent Provided.

I was pastor of a small Western church and my salary was not very large. One Saturday afternoon wife and I found that we did not have enough money to pay the rent, which was due the next Monday.

We knelt in prayer and asked our heavenly Father to supply our need as He had promised to do. We prayed for $5. The next morning at Sabbath-school, a good brother who was a member of another church, came to me and asked if I needed $5. I said, "Well, to tell the truth, I do." He then said that during the previous night he awoke at midnight and the first thing he thought of was, "You give Brother —— $5." After thinking it over a few minutes he said, "All right, Lord," and went to sleep.

The next morning he approached me as above mentioned, and handed me the $5. The incident is the more remarkable because this brother was a heavy contributor to his own church in another city, and while he worshiped with us and helped with the incidental expenses, yet he had never been a contributor to the pastor's paltry.—H. C. S., in the Ram's Horn.

Our Friend.

We have a friend who knows us better than we know ourselves, loves us better than we love ourselves, helps us when we cannot help ourselves, and in the midst of our deepest despair breathes into our heart the breath of a new and divine hope. —James Freeman Clarke.

Hobson's Choice.

Burn a cork at one end and keep it clean the other. You are then to be blindfolded, and the cork is to be held horizontally to you. You are then to be asked three times which end you will have. If you say "right," then that end of the cork must be passed along your forehead. The cork must then be turned several times, and whichever end you say must next be passed down your nose and the third time across your cheeks or chin. You are then to be allowed to see the success of your choice.

This will afford a good deal of fun and should be played fairly, to give the person who owns the forfeit a chance to escape.

Trunk Came Over in Mayflower.

By the will of Spencer C. Doty of Yonkers, N. Y., the descendants of the Mayflower pioneers of his state are to come into possession of a small wooden trunk which came over in the famous ship.

THE SABBATH SCHOOL

International Lesson Comments For October 11.

Subject: God's Covenant With David, 2 Sam. vii., 4-16—Golden Text, 2 Sam. vii.,—Memory Verses, 8, 9—Commentary on the Day's Lesson.

I. David's desire to build a house for the Lord (vs. 1-3). The kingdom was now fairly launched, with favoring wind and tide to move on to its fulness of usefulness and glory. The people were united, the ark was on Mount Zion, the religious services were renewed. David, in his palace of cedar, looked out upon the place of worship for the nation and saw only a tent, which must soon decay, as the Mosaic tent had decayed. It did not seem right and fitting for the king to live in a house while the Lord dwelt in a tent. It did not honor God nor religion. David accordingly consulted the prophet Nathan whether he should not build a fitting temple for the worship of Jehovah. It was a noble desire, the perfecting the religious work he had already begun. Nathan at once, without waiting to consult the Lord, approved of his proposal and told him to proceed with the work.

II. The desire not granted (vs. 4-10). 4, 5. "That night." After David had told the prophet Nathan his desire to build a permanent temple for the Lord. The night was the recognized time for prophetic visions. "Word of the Lord." God spake to Nathan by a vision (v. 17). "Go and tell." Nathan's first answer to David was not given under divine inspiration, but was only his own judgment. That he might not continue to encourage error, or leave David to carry out human desires, the Lord spoke to Nathan and revealed His will in the matter. God could have spoken directly to David, but He desired to put honor upon His prophets and preserve David's regard for them. "Shalt thou build." Meaning thou shalt not. Not because a house should not be built, but not at that time, nor built by David. See 1 Chron. 17:4.

6, 7. "Have walked in a tent." The idea which runs through the divine message is that the dwelling of Jehovah in a tent was a fitting symbol of Israel's unquiet possession of the land. It was David's mission to give them quiet security in the region which they had conquered so long ago.

8-10. "From the sheepcote." This would remind David of the great things God had done for him and prove to him that though he was not permitted to build the temple he was honored by the Lord. He would also be reminded that he was indebted to God for all his good intentions to do great things. His first step upward from a lowly life came through God's favor. "To be ruler." The office and dignity of prince over Israel. From following the sheep Jehovah took him to be "His servant," a word of high dignity applied to but few persons in the Old Testament. "A great name." Besides all His watchful care and the success which He gave David in battle, the Lord had given him the hearts of the people and established his character abroad. This was not for the sake of mere earthly dominion. It was first of all a type of Messiah's reign, to whom God had promised the heathen for his inheritance, and that His Gospel should be carried to the ends of the earth. Hitherto God's promises had been general, and no tribe, much less any person, had been chosen as the ancestor of the Messiah. "Will appoint . . . will plant." Or rather have appointed, and have planted my people Israel in the land of Canaan. In these words the discourse turns to the future of the people. The sense is: after all these manifestations of favor in the past up to this time, the Lord will for the future assure His people a position and an existence, wherein they shall no more experience the affliction and oppression that they suffered from godless nations.

III. God's promises to David (vs. 11-17). 11, 12. "Will make thee an house." God's covenant promise to David was threefold. First, He promised that the house of David should be established forever. He had a name of renown, and he was also to have a family of renown. He had been a man of war, and through him Israel was established a firm, deep-rooted, living nation. The foundation was laid, on which could be carried out the work of temple building. "Will set up thy seed." Exalt to royal rule and power. Not any of his sons living then, but from among those who should be born unto him there should be a selection for the throne. A gracious promise to David following his denial from building the temple. The kingdom so dear to him should prosper, and through his own son.

13. "Shall build an house." The second promise made to David was that the house of the Lord should be built by David's seed. The house which Solomon built continued four hundred years, till the time of the Babylonish exile, when it was burned by Nebuchadnezzar (2 Kings 25:8); but it was rebuilt at the close of the exile (Ezra 6:15), and of it then the prophet Haggai said (Hag. 2:9), "Thy glory of this latter house shall be greater than that of the former;" for this second temple was the connecting link between the Jews of Haggai's time and the Messiah. "For my name." The name of God signifies God Himself so far as He has revealed and manifested Himself to men. His promise concerning the temple was that He would "put His name there;" that is, that He would be present and reveal Himself there in an especial manner. "Forever." "The word 'forever,' emphatically twice repeated in verse 16, shows very distinctly that this prophecy looks beyond the succession of the kings of Judah of the house of David, and embraces the throne of the Christ, according to the angel's interpretation as given in Luke 1:31-33, where the reference to this passage cannot be mistaken."

14-16. The third promise was that David's seed should be the Son of God in a peculiar sense. "His Father." This prediction applied to Solomon. "Will chasten." This was another token of love and union. As a father He would punish that he might not continue in wrong-doing. Though exalted to the throne and honored above all others, this son would have the nature of men and suffer for evil, as all men suffer who sin. "My mercy shall not depart." The family of Saul became totally extinct. The family of David remained until the incarnation. Joseph and Mary were both of that family. Jesus was the only heir to the kingdom of Israel. He did not chose to sit on the secular throne, but ascended to the spiritual throne, and now is exalted to the right hand of God, a Prince and a Savior to give repentance and remission of sins.

IV. David's prayer (vs. 18-29). David's address to God consists of, 1. Humble thanksgiving for the undeserved favor shown to him and his house (vs. 18-21). 2. Praise for God's past manifestations of His glory in and to Israel (vs. 22-24). 3. Petition for the final fulfillment of the promise (vs. 25-29). This prayer is a model for all who approach the spiritual mercy-seat. It embodies (1) confession, (2) adoration and (3) supplication. Observe that although the divine promise was as sure as God could make it, yet David prays for its fulfillment.

A Dish of Happiness.

Take one large spoonful of usefulness, one cup of love for mother, another cup of love for your little brothers and sisters, a pound of wishes to make others happy, a saltspoonful of wishing to be happy yourself; mix well together, and see if it doesn't make the nicest kind of an afternoon for anybody.

Twins Born in Dublin.

Irish women can boast of having twins more frequently than any other women in the world. Twins are born in Dublin about once in every fifty-two births, as against a general world average of one in eighty

Taking Out the Romance.

That back East poet who wishes he "were the belt that clasps my ladye's waist" might feel somewhat embarrassed to learn that she got it at a bargain sale for 19 cents.—Denver Post.

CHRISTIAN ENDEAVOR TOPICS.

October 11—"Great Men of the Bible: What Joseph Teaches Us."—Gen. 41: 14-16, 42-46.

Scripture Verses—The Story—Acts 7:9-11; Peter in Prison—Acts 12:4-11; Paul in Prison—Acts 23;6-11; God's Providence—Rom. 8:28; Faithful in Few Things, Ruler Over Many—Matt. 25:21, 23; Luke 19:26; The Trial of Your Faith—1 Peter 1:7; Promises of Success—Matt. 8:33;; Mark 10:29-30.

Lesson Thoughts.

Misfortune and suffering must not destroy our confidence in God. In the dungeon, it was God who enabled Joseph to give Pharoah an answer of peace; raised to favor and power, he saw that it was God who had sent him into Egypt to preserve life. Fidelity seldom fails of its reward; it may be long in coming, but merit will win recognition.

Selections.

A good character will not save one from wrong and trouble; but sometimes even brings one into trouble and becomes a cause of injustice. In every age some men have been called upon to suffer because they are the children of God.

There are two elements in every life—the divine and the human—God's providence and man's free choice. Our success in life, the kind of success, depends upon both. All the open doors in the world are of no use if we have not prepared to enter them. What are opportunities for business to one who has not learned business? What are libraries to one who refuses to learn to read? Both elements were in Joseph's life. The divine is clearly seen; the human element that made for his success was made up of faithfulness, purity, energy, skill, courage, piety, discipline.

In the Memorial Hall at Harvard University there is a wonderful array of beautiful sentences frescoed on the walls in various colors, but they are all in Latin. And it is said that some of the workmen did not know the meaning of the sentences they painted, but could only put the letters and the colors on the walls as they were told, without understanding the wondrous meaning wrapped up in them. So we are often writing our lives in an unknown tongue; we can only do as we are bidden, but in due time there will be read out in some heavenly language a biography we never dreamed was ours, full of glory and blessing.

Suggested Hymns.

Lead, kindly light.
I do not ask for earthly store.
Take thou my hand, and lead me.
While thou, O my God, are my held and defender.
True-hearted, whole-hearted.
To thee I lift my soul, O Lord.

EPWORTH LEAGUE MEETING TOPICS.

October 11—Put First Things First.—Matt. 6: 24-34.

"Ye cannot serve God and gain." There is not room in one heart for two opposing purposes. The object of God's service is the kingdom, the brotherhood. The object of mammon service is self. Loyalty cannot be divided between opposing kingdoms. This is not mere good advice, it is a law as absolute as the law of gravitation.

Life is the purpose and end of existence; meat and drink and clothes are means to the end. There is the possibility of the largest life from the meanest provision; dainty meat and fine feathers and mansions do not inevitably produce great lives. Prison fare has often nourished princes of God's kingdom, and palaces have been known to shelter fools and worse. For the meat that nurtures the real life is not sold in the markets. It is God's gift.

The business of God is the chief concern of his servants. But tormenting, disquieting care makes them unprofitable servants. If he were like some human masters, grinding the faces of the poor for his own enrichment, we might be disturbed. But he is more interested even than we are that we should make the best use of our lives. So he will provide what we need, though not always what we think we need.

Learn from the birds and the flowers. The birds are fed, the flowers clothed, and shall God's children be neglected? Dives can eat but one meal at a time, and he has small gain by it. Solomon can wear but one robe at a time, and he is outshone by the lilies of the field. But in service and in wisdom the birds and the grass are not to be counted. Great service can be done in obscure places, and wisdom needs not to sit at the rich man's table.

Growth is not by contriving, but by living. The lily comes to its beauty by having life enough to take what sun and rain and soil provide. The child of God comes to maturity and power by having life enough to use all things within his reach as furnishing nourishment for his highest life.

To the heathen there is one law: Take care of yourself, or none will take care of you. To the Christian that attitude is impossible.

The Christian has greater business. He is to find heaven's kingdom on earth, and the road to it and through it is the highway of holiness, "wholeness," which is righteousness. God will give all the rest, "thrown in," over and above, good measure.

Seek first the kingdom. Seek repentance, faith, adoption into God's family. Seek the privileges of the kingdom—and the greatest of these is charity. Seek the laws of the kingdom—and the greatest of these is obedience. Seek the ideals of the kingdom—and the greatest of these is that it shall reach to the farthest of earth's people.

Horse Dies of Broken Heart.

A horse owned by John Dillon of Holyoke and known as the "Old Maid horse," dropped dead in the stable the other day, after over thirty years of continuous service. Just a few moments before his death the old horse, which had been recently moved to new quarters in the stable, broke his halter and went back into the old berth which he had occupied for several years.

World's Marriage Statistics.

Marriages average 3,000 a day in the whole world. Of 1,000 men who marry 332 marry younger women, 570 marry women of the same age and ninety-eight older women.

Indians in the Ministry.

In the Dakota presbytery composed entirely of Indians, there are twenty-seven churches and 1,458 communicants, ministered to by fifteen Indian preachers.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: The Hour With God—Perils of Privilege—Position, Family and Wealth All Mean Added Responsibility For Those Exceptionally Favored.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
That hour of prayer?

Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer upborne,
The world I leave.

Then is my strength by Thee renewed;
Then are my sins by Thee forgiven;
Then dost Thou cheer my solitude
With hopes of heaven.

Hushed is each doubt, gone every fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord, till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee.

Duties of the Strong.

Christ taught a proportionate responsibility, says the Boston Congregationalist. "To whosoever much is given, of him much shall be required, and to whom they commit much, of him will they ask the more." Great gifts and privileges, therefore, carry with them a corresponding danger. This is so with personal gifts, it is doubly so with our relation to corporate bodies in which we hold a membership. The strong man likes to use his strength. He may use it for evil, but he is not likely to let it lie unused. In the parable it is not the one who has ten talents who hides them away unused. The great danger is more frequently with the weak, who rest upon the attainment of others, and fail to exert and improve what strength they have. The perils arising from privileges are most frequently the perils of the weak and the few talented.

One such peril is that of narrowness of view. Prosperity is, on the whole, exceptional, but the thoughtless members of a successful church or company are apt to fall out of sympathy with the unsuccessful members. Members of strong churches hear with some impatience the call for help in mission fields. They are used to strength, their imagination is too feeble to enable them to sympathize with the struggle and hardship in which all great work begins. The personally prosperous, especially the prosperous through inheritance, have little patience with poverty or misfortune, which too often seem like crimes. But to be unsympathetic is to be dead to the fellowship of believers, to whom Christ prophesied that they must suffer tribulation.

In the same way pride of family is often treated as if it were a virtue which the owner had himself acquired, instead of a responsibility which God has laid upon him. This view on good descent as a ground of personal merit is as common as it is amusing, but it easily becomes a peril to the soul. The same is often true of national pride, which also is God's call to great responsibilities. To be an American is only a matter of choice to those who are not born Americans. To be a good American is a responsibility and an opportunity. The danger is that we may think that because America is so strong we can afford to be weak or careless citizens. To be an American is little. Three assassins of three Presidents have been Americans by birth or choice. But to be the right sort of an American is much.

The church is made up of men who lift, and men who lean, of men who are feeders of strength and men who are parasites. The world is in need of a whole-souled, unanimous, growing and Christ-like church. It is a peril of privilege if any disciple believes that this need does not include his own enthusiasm and growth toward strength. The strong can never help the weak as they might do, until every church has all the working force at its disposal which God has given. The bracing atmosphere of struggle may be far better for the soul than confidence in the attainments and the strength of which we are a part, but to which we contribute nothing.

This Warm-Hearted World.

The last time that Frances E. Willard spoke to a Washington audience she told of a Chicago bootblack, who with his kit on his shoulders and a package of newspapers under his arm, stopped at the call of a man with a club foot. He worked away at the man's shoes, giving them as fine a polish as he could, and when the job was done the man threw him double pay, saying, "No change; I made you more work than most folks do."

Quick as a flash the little fellow handed back half of the money, saying, with his eyes full of earnest sympathy, "Oh, mister, I couldn't make money out of your trouble."

Not far from Washington there lives a boy who has to bear the heavy burden of deformity, but so bravely does he bear it that he is the very heart of his home, the brightest and cheeriest and most helpful one in the household.

Not long ago he went out and hunted up a situation for himself, so that he might be able to pay his share of the family expenses.

Somebody asked him, "Don't you find it rather disagreeable going about as you have to now?"

He looked up with his bright, flashing smile, and answered quickly, "Oh, no; everybody is kind to a fellow in my fix," with a slight gesture toward his back as he spoke.

There is plenty of love and sympathy in the world, after all, if our eyes are open to see them.—Christian Endeavor World.

Rest.

What is rest? It is "to step out of self-life into Christ life; to be still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul and to draw all the hurry and fever from its veins; to realize you are not a mighty messenger, an important worker, of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfil; to lay your busy plans and ambitions confidently in His hands, as a child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, 'Holy, holy, holy,' a single note of praise, as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him, and not run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honor more than your own; to be a clean and facile medium for His life-tide to shine and glow through—this is consecration, and this is rest."—Atlanta Constitution.

All Have a Place.

Every brick in the wall has its place, and a place no other one can fill. It may be hidden from sight in some obscure nook in the building where admiring eyes never rest upon it, but its importance may be far greater, and its mission far more essential than some that are more conspicuously placed. God has made some lives to be hidden, some for the night and some for the day. They do their work unseen, unheralded. No one proclaims it. Their names seldom get into the papers. But in the mind of the Great Builder their inconspicuous place in the divine plan is of great importance.—United Presbyterian.

Ancient Fire Bucket.

Fred Stone of Windsor, Vt., has an old leather fire bucket which he found recently in the space beneath the flat roof, upon which he was at work, of the L of the house on State street, occupied by Mrs. Marcellus Barber. The bucket is painted, and is in an excellent state of preservation. Upon its side is printed the name "Cotton," indicating that it was in use as long ago as John H. Cotton, who died in 1850, was chief of Windsor's fire department.

ORIENTAL LANTERNS.

How They Are Made and Uses to Which They Are Put.

The lantern of the East is as old as civilization. Its primary object is to protect the flame from sudden draughts. Beyond this is the concentration of light for the convenience of a reader, and last and least the regard for beauty. The oldest form is a perforated cylinder or rectangular box. Of this type there are numberless varieties old and new. The ancient ones which have been preserved are of iron, copper and brass, nearly all simple in construction and finish, but a few richly decorated. Occasionally one runs across a lantern made of silver or ivory. These come from palaces or temples, and in most instances are richly carved. Not infrequently the perforations are fitted with pieces of colored glass, rock crystal, amethyst and garnet.

A collector in this city who owns several displays them to great advantage by replacing the candle and holder with an incandescent bulb. Arranged in this fashion, his dozen mosque and temple lanterns fill his drawing room with a rainbow splendor altogether delightful.

In China or Japan the traveler's or street lantern is a feature. This is a sphere or ellipsoid ranging from six inches to two and even three feet in diameter, made of oiled paper, cloth or silk. In Cathay this lantern is used to show the rank of its owner by the coloring or inscriptions on its exterior. The humble citizen uses a small affair in white or red; the official of low rank a sphere, a foot in diameter, hanging in front of his sedan chair; while the high mandarin employs a huge lantern, resplendent with his titles in colors, carried by an able-bodied coolie, who walks a yard in advance.

It is in house lanterns that the greatest variety is found. Of these, the general type is a four, five, six, seven, eight or ten-sided box, whose length is usually twice its width. Each side is a pane of glass, plain, ground, frosted, or decorated. From the angles hang pendants of many sorts. The frame work is usually of teak, but ebony, rosewood, mahogany and other woods are employed. Often the sides of the lanterns are alternately wood and glass, the latter being covered with ground designs, and the former richly carved in relief or inset with ivory, mother-of-pearl or silver.

Upon the pendants the artificers put their hardest work. Some are made of colored beads, strung and massed with fantastic shapes and knots. Others are strings of little bells, which ring with every passing breeze. Lines of glittering tinted glass balls betray the origin of a favorite mode of decorating Christmas trees. Quaint objects in gaudy enamel or colored porcelain, connected by threads, chains or wires, constitute a fourth and very pleasing group. Floral festoons made of artificial flowers are popular, especially with the fair sex.—New York Commercial Advertiser.

In the Trackless Woods.

The New York Times publishes an interesting letter from Paul Smith's, on Lake St. Regis, about traveling in the Adirondacks and getting lost in the woods.

The suggestions about the course that should be pursued when one is lost are good; but better are the suggestions to avoid by every device confusion and loss of direction in the great woods. One may read long articles concerning ways to get out of deep woods when lost, but when one is actually lost such confusion and nervous fear usually intervene as to drive out all knowledge and prevent correct reasoning. Such a state of mind constitutes the real danger. It does little good to know that the tops of pines lean to the east, or that the heaviest growth of moss is on the north side of trees. For the judgment is so warped and uncertain that it does not trust the sense in regard to such matters. Perhaps the best suggestion made by the Times' correspondent is to follow streams, old trails, or abandoned roads down hill, or march forward by taking a sight across two or three tree trunks keeping some object known to be in line with something behind in view.

Another good method is to provide one with a few newspapers and tear from them small pieces as one enters an unknown wood and drop them at short intervals on the ground where they can be readily seen. This is a precaution against getting lost. But if one is lost he can mark his trail in that way and help his confused mind to steady itself by some marks he has made. With the mind occupied in this way some sense of direction may be gained by contemplating the situation and examining all available landmarks.

We recall the experience of a young man who made an effort to find a new and short trail to the summit of Blue Mountain, in the southern Adirondacks. He stuffed his pockets with strips of white cloth. Going forth with a hatchet he tied these white rags to trees as he went along, with the result that he kept a good course going and coming. He did not find a new trail, because he came upon one of those peculiar mountain swamps that compelled a wide detour, and defeated his purpose of a short cut. Upon entering on the bald summit of a mountain from a well-worn trail, fixing paper marks at the entrance of the trail is a wise precaution. It would at least prevent confusion if one wandered about a summit like those cleared by topographical surveyors in the Adirondacks.—Rochester Democrat and Chronicle.

Coaxing the Boy.

"Did I understand you to say that this boy voluntarily confessed his share in the mischief done to the school house?" asked the magistrate, addressing the determined-looking female parent of a small and dirty boy.

"Yes, sir, he did," the woman responded. "I just had to persuade him a little, and then he told me the whole thing voluntarily.

"How did you persuade him?" queried his worship.

"Well, first I gave him a good hiding," said the firm parent, "and then I put him to bed without any supper, and took his clothes away, and told him he'd stay in bed till he confessed what he'd done, if 'twas the rest of his days, and I should thrash him again in the morning. And in less than an hour he told me the whole story, voluntarily."—Tid-Bits.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

It Is Done at the Counter—That Is the Place Where Diseased Bodies, Ruined Homes and Crowded Jails and Almshouses Are Dispensed.

I have lately seen in an English newspaper the announcement that a public house is for sale, and the advertisement contains the following sentence: "These premises are surrounded by numerous manufactories, employing thousands of well-paid hands, who inhabit numberless dwellings in this dense neighborhood. The trade is large, full priced, and mostly done at the counter, approaching $2000 (£400) per month."

This coldblooded announcement smells of the pit. Beelzebub himself could not frame a more infernal sentence than this one, in which the dram dealer tells how cunningly he has planted his death trap between those laborers' wages and all their needy wives and children. He has reared his toll gate right in the very track of these well paid hands, so that he may levy on them at the rate of $2000 per month! For this sum he retails to these operatives disease, poverty, disgrace and endless destruction. We feel our fingers instinctively twitching to get such a scoundrel by the jugular, and gripping it until he is as purple in the countenance as any of his victims.

But why spend our righteous indignation upon a foreign liquor seller, when this same conspiracy against the wages and honor and lives of workingmen is being carried on in our land? Precisely the crime which that Englishman so shamelessly advertised is being perpetrated here in all our factory towns, in all our cities, and in a great majority of our villages. At this time the labor question is one of the foremost questions of the hour. Discussions about labor, about wages, and about the needs of the laboring classes are engaging the pens and the tongues of the ablest writers of the country. Both patriotism and philanthropy are studying the problem: "How shall the laborer be elevated?" and "How shall the inequalities in a degree be remedied?"

After all, the chief problem, to my mind, is to teach the laborer how to save and how to use aright the money which he earns. High wages are not always a blessing. They are often a curse. Master mechanics tell me that in the "inflation times," when they paid their hands high wages, the increased pay was a terrible temptation. With such wages, a much larger traffic in tobacco and rum was "done at the counter," when wages are low, and work is scarce, he is tempted to drink, in order to drown worry and sorrow. All winds seem to blow towards the dram shop. This traffic in intoxicants is sometimes tremendous. How else could high rents be paid on so many corners, and so many glittering bars be kept up in the fashionable saloons and hotels?

Multitudes of the humbler classes may be rescued from the clutch of the dram shop by personal effort. This is the line of effort in which the Sawyers, Moodys, Murphys, Reynolds, Goughs and Williards did their best service. Father Mathew saved thousands of his fellow-countrymen from the whisky shop by his own personal effort. My Irish gardener refused to touch whisky even as medicine when he was sick. He belonged to a "Father Mathew Abstinence Society." The dead hand of the Irish apostle held him back. There is an immense field for this Christian temperance propaganda among the working classes, and the educated Christian class ought to go into it. Horace Greeley told me that none of his work paid better than this—to open temperance coffee houses, holly tree inns and reading rooms. It is a vast boon to the poorer class, who have been done at the counter of the dram dens.

Many of even the better grade of laboring people are pitiably ignorant as to the [illegible] nature and effect of alcoholic stimulants. Patrick or Sandy really believes that a glass of whisky gives warmth and strength. This error is being corrected in the public schools by teaching every child the principles of true temperance. If the commonwealth suffers by the poverty, crime and demoralization caused by the bottle, then the commonwealth is as much bound to save its children from the bottle as to teach them to read and write.

All attempts to break down the counters are balked as long as costly bars are sustained by the upper classes. The drinking usage of workingmen will continue just as long as their employers practice the same. Social influences work downward. And in the highest tier of society the decanter is slaying its thousands, too. Alcohol is no respecter of persons.

Perhaps some of my readers, who will redden with indignation at that English rumseller's advertisement, will themselves offer wine at their own tables! They set out liquors at weddings and on New Year's day. Practically, they put their own tables on a par with the dram shop counter! Fashion tempts them to do what avarice tempts the liquor seller to do. Are they any less guilty? Before they warm into indignation at the temptation set before the poor laborer, let their cheeks crimson with shame at the example they themselves are setting.—The Rev. Theodore L. Cuyler, D. D., in the National Advocate.

Labor and Liquor.

The following extracts are from an article on the subject read by Mrs. Bosworth, of Evanston, Ill., before a recent meeting of the Woman's Home Missionary Society:

"During a conversation with a manager of one of the factories at Chicago Heights the other day, he told me that the average wages of their laborers were from $1 to $2.25 per day;