THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. MERLE A. BREED.

Theme: Realizing the Pattern.

Lincoln, Neb.—The Rev. Merle A. Breed, who recently entered upon the fifth year of his pastorate of the Congregational Church at Monticello, Iowa, occupied the pulpit of the First Congregational Church of this city Suiday morning. He spoke from Hebrews 8:5: "See, saith he, that thou make all things according to the pattern that was shewed thee in the mount," taking the subject, "The Pattern in the Mount, the Building on the Plain." Mr. Breed said in the course of his sermon:

Our text, which is a quotation from Exodus 25:40, sets before us a picture as interesting as it is suggestive. The hosts of Israel have been waiting long before Mount Sinai. Their leader, Moses, is hidden in the cloud-capped, fire-riven summit in communion with Jehovah. While the people are waiting in the plain, he has gone forth to the mountain's towering peak to be with God, to hear His will for them and for himself, and to bring down a divine pattern of a tabernacle for God's worship and the uplifting of men's hearts and lives to heavenly things. The people in general had but earthly ambitions. While Moses was hidden in the clouds and darkness of the mount, they were occupied with dancing and feasting, with eating and drinking, and making golden calves to worship. Moses is beholding the pattern of that tabernacle about which the religious life of the nation was to arise, and which was to stamp its impress upon the world. Moses is filling his soul with the vision which he is to endeavor to realize among the rude, ignorant, superstitious, half-wild Israelites in the plain beneath him. To one man came the vision of heavenly things. The rest were to receive it through him. His life work was to be that of bringing this within their reach and making it real to them.

The vision splendid came to him on the heights. The details, measurements, gathering of materials, labor of construction, were all to be wrought out on the levels of common life upon the plain. We may easily imagine that the children of Israel and the roving tribes about them greatly admired the completed tabernacle, with its curtains of blue, purple and scarlet, with its ark and altar, its candlestick and cherubim, its pillars and table, its canopies and courts, its holy place and holy of holies, its laver, mercy-seat and mysterious separating vail. But there was one who had seen something better, who knew that, beautiful and costly as it was, the tent of meeting but dimly foreshadowed forth the glory of that pattern shown him in the mount. The people saw only the tabernacle in the plain, but the eyes of Moses looked beyond and through that and saw the pattern he had beheld in the mount with God. And that is our thought together this morning, the pattern in the mount, the building in the plain, for life still has its Sinais, where we behold ideals, and it has its plain, where these are to be realized. Surely he is a sorry builder who has seen no pattern in the mount.

For the success of our building, much will depend upon our choice of a pattern.

The costliest building is manhood and womanhood, that something we call self, a life, character. Yet there is much haphazard building. With the greatest variety of plans there is little attention to standards, and an infinite variety of results, because the pattern is not selected with the care an architect draws his designs upon his trestle board.

What shall we build our lives—hovel, or palace, or temple? It is an exhilarating reflection that every act or thought is building them into something. What an infinite variety of patterns. We can not build after them all—which shall we choose? There must be unity in the design. The eclectic method, pure and simple, will hardly avail for this. What one age approved fails to win the approbation of the next. There must be permanence and real worth in the pattern, if it is to satisfy ourselves or others as the years pass. As we read history and the great names of past eras move before us, we often feel how transient they were. How like a hovel is Midas, the Phrygian king of legend and story. How like a moldering trireme upon the shores of time is Pompey the Great. How like a dust covered ruin in the Roman forum is Caesar.

Now we may all be tabernacle builders, like Moses, if we will.

For this method Moses followed is not to be thought of by us as exceptional. It is a type for us each in our building. We, too, are building, "building every day, building for eternity," and our Scripture lesson told us that our building must stand God's test. We have like opportunities with the great Jewish lawgiver. If he had eyes to see God, and ears to hear God, so have we. Will we choose the tabernacle pattern for our lives? "Every human soul," wrote Hartford's greatest divine, "has a complete and perfect plan, cherished for it in the heart of God—a divine biography marked out, which it enters into life to live. This life, rightly unfolded, will be a complete and beautiful whole, an experience led on by God, and unfolded by His secret nurture, great in its conception, great in the divine skill by which it is shaped; above all, great in the momentous and glorious issues it prepares." Life may be used for other purposes, no doubt, but do they satisfy? Is not life insipid, unsatisfying, lost, till it is all wrought out a temple, a dwelling place for God most high?"

Here some will say, "But my life is cast on other levels. It deals with common things, with the doing of momentous acts and routine service. What opportunity can there be for me to achieve such large or worthy results? If conditions were different, or my calling other than it is, all this might be of interest to me. I long to put just this into my living, but it is all too remote from life as I have to live it." Here lies the value of the scene before us. Through Moses the humblest of the people became partners with him in building the tabernacle. Moses did not rear it upon the cloud-encircled mount, but in the plain, that you and I might be encouraged to realize the purpose of God for us in the field of common daily relations and amid what will otherwise be the drudgery of daily living. He leaves us the same task. Merchant and teacher, sailor and soldier, farmer and workman, author and editor, housewife and clerk, mistress and maid, lawyer and preacher, however humble and obscure our lives seem, we are to be fellow workmen with God in bringing things divine into these seemingly common and unremaining activities and relations. After the clouds and glory had withdrawn from Sinai, the humblest Israelite could point to the tabernacle and say: "The glory of God still follows us all through our wilderness wanderings in that tabernacle yonder, and without me it would never have been complete." Your life, where it is, is needed for the rearing of something greater and better than the tabernacle in the world of to-day, and without it the kingdom of God will never come in its fullness. Before this all other needs of our time sink into insignificance; for the truest tabernacle for the showing forth of God to the world is not a pattern hidden in the majesty of unapproachable heights, nor is it temple or cathedral, helpful as these may be, but a life simple outwardly, though with luxuriant and divine furnishings within: a life spent on the levels where our fellow men live theirs, filled not with such consecrated furnishings as adorned the tabernacle Moses fashioned, but with the graces and kindly deeds men need to see and feel near at hand. This is our work, as divinely appointed to us as it was to Moses. It is the greater building, in which all our common tasks and humblest efforts may have an honored place—as truly as did the altar and laver in the ancient tabernacle.

But for this successful building of our lives into God's purpose we, too, must seek our pattern in the mount.

God Himself builds according to plan. Even a casual glance at His wonderful world this morning will disclose that. Purpose and plan are everywhere. Not one grain of sand is a law unto itself. Not one flower blooms, or withers, unbidden. Not one leaf drops before its time. Not a bird note is unrelated; its music is born from present conditions and wakes its own echo. All things fall into their place and carry out the divine purpose.

This is the method of the divine building, whether in nature or in human lives. And it may be so in your life and mine. We may know God's purpose for us and follow it as truly as the grain of sand, the flower, the bird of the air. "If any man willeth to do His will," said the Master, "he shall know." God does not withhold His plan from any man. The mount is ever ready for the revealing of the pattern, but men must take the time to learn, to withdraw to its retreat. The pattern came not to Moses till he had twice spent forty days and forty nights in the mount alone with God. After many years' tuition in the wilderness came John the Baptist, herald of Christ. The wilderness was his mount of vision. Handel had a spiritual ear, and gave the world the oratorio of the Messiah, and when we hear it we must not forget the long period of preparation. Michael Angelo had the spiritual eye and hand and painted the frescoes of the Pauline Chapel with the representations of the martyrdom of St. Peter and the conversion of St. Paul, and carved the statues of "David" and "Moses." If Paul spent three years in Arabia to meditate upon the vision he had had of the Christ, who had met him on his way to Damascus; if Christ Himself retired to solitary places for quiet and prayer, you and I need time for such a disclosure of God's will for us as He is waiting to give. Before we can rightly rear the tabernacle of our lives in the plain of daily service we must seek the pattern in the mount, not Sinai, but the heaven-reaching life of Christ. The divine pattern has come near men in Jesus Christ. We have not to seek it amid the perils, darkness and difficulties of Sinai; it is here with us, built in all its divine perfection on the levels of our daily needs; supplying us with all desirable inspirations, helps and satisfying fellowship, opening the very vail by which we enter into the most holy place itself. It is not a mount distant and removed, but a presence near at hand, familiar with our needs, to which we may withdraw in moments of discouragement or temptation, full of divine comfort and solace for the hours of sorrow, full of divine strength and vitality in our days of weakness when all other help seems far away, full of gracious warning when we are careless and wayward. We need ever to be withdrawing into this mount, Jesus Christ, if we are to realize the pattern in the plain of our earthly living. Because it is so accessible, so complete in its ministry. "See, therefore, that thou make all things according to the pattern that was shewed thee in the mount."

Why?

Is there not something minutely pathetic in the continual going back of one generation after another to the old, sad mystery of pain? There is, I suppose, says the Rev. George Jackson, nothing new to be said about it; there is no fresh light to be cast upon it; yet still men wait and watch with hope, still the poor brain busies itself and the torn heart cries aloud, "My God, my God, why—?". Other questions we answer, or they answer themselves, or we are content that they should remain unanswered; but this question is always with us. And, indeed, how should it be otherwise, since on every man, soon or late, the dark mystery thrusts itself? "Man that is born of woman is of few days and full of trouble." The words are very old, they are never obsolete. The generations come and go, but sorrow and pain and death abide.

The Reason.

The saint loves truth because it is true, and loves right because it is right, and loves God because He is God.—Rev. J. Ossian Davies.

The True Conqueror.

The greatest conqueror is he that has mastered the world that lies in his own breast.—Scottish Reformer.

Covered by the Rules.

A bright girl in a large school applied to her teacher for leave to be absent half a day, on a plea that her mother had received a telegram which stated that company was on the way.

"It's my father's half-sister and her three boys," said the pupil, anxiously, "and mother doesn't see how she can do without me because those boys always act so dreadfully."

The teacher referred her to the printed list of reasons which justified absence, and asked if her case came under any of them.

"I think it might come under the head, Miss Rules," said the girl pointing, as she spoke, to the words "Domestic affliction."—Philadelphia Ledger.

SAME WITH A DIFFERENCE.

"So he praised my singing, did he?"

"Yes; said it was heavenly."

"Did he really say that?"

"Well, not exactly; but he probably meant that. He said it was unearthly."—London Opinion.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 15.

Subject: The Lord Our Shepherd, Psalm 23—Golden Text, Ps. 23:1—Commit the Entire Psalm—Read John 10:1-18.

TIME.—Uncertain. PLACE.—Uncertain.

EXPOSITION.—I. Every Want Met, 1-3. The twenty-third Psalm is a great depth, an unfathomable ocean of truth. The foundation thought of the first four verses, "Jehovah is my Shepherd." The figure stands for care, protection and provision on God's part; trust and obedience and following on man's part (Jno. 10:1, 18, 26-29; Gen. 33:13; Lu. 2:8; 5:4-6; Acts 20:29; Isa. 53:6; Matt. 9:36). It is a shepherd's business to feed the sheep and lambs, and by making Himself my Shepherd Jehovah has undertaken to make it His business to provide me with pasture, to meet every need. So David continues, "I shall not want." This anyone who is sure that he is one of Jehovah's sheep can confidently say. Who Jehovah's sheep are Jesus plainly tells us (Jno. 10:3, 4, 5, 27). Jehovah's sheep will never lack anything that it is for his real good to have (Ps. 84:11; 34:9, 10; Phil. 4:19; Matt. 6:33; Ro. 8:32; He. 13:5, 6). The Psalm leads on from the general statement to specific wants supplied. In verse 2 we have four wants supplied: rest, food, drink, leading. Literally translated, "He maketh me to lie down in pastures of tender grass, He leadeth me beside the waters of rest." There is a twofold rest in this verse: the passive rest of sheep lying down on the soft, young spring grass; the active rest of walking beside the waters of rest. Is there any other grass, food, so easy for a true sheep of Christ to eat, so juicy, so delicious, so nutritious, as that which we find in the Word of God? There is drink as well as food. Jehovah leads His sheep right beside "the waters of rest.' What "the waters of rest" are Jesus tells us (Jno. 4:14; 7:37-39). The Holy Spirit is the water we drink (for the appropriateness of "waters of rest" cf. Gal. 5:22). There is guidance also "He leadeth me." Not only are there still waters there, but it is Jehovah Himself who leads along the bank. This leading is continuous and constant. He "leadeth," not driveth. In this and the following verses there are four experiences into which, and in which, He leads; "waters of rest;" "paths of righteousness" (a holy walk); into and through darkness, peril and testing; into His own house forever. In verse 3 we have a fifth want supplied: healing, or reviving, invigorating, "He restoreth (or, reviveth) my soul."

II. Every Fear Banished, 4. The Lord's sheep is now taken into entirely new experiences. No longer pastures of tender grass and waters of rest, but "the valley of the deepest darkness" (that is the force of the Hebrew phrase "shadow of death"). The Psalmist has not merely the experience of literal death in mind, but all experiences where the darkness is thick and profound. God's sheep do not always walk in bright paths. In the darkest valley Jehovah's sheep have no fears, "I will fear no evil." A true trust in God banishes all fear, under all circumstances, for all time (Isa. 12:2; 26:3; Ps. 3:5, 6; 27:1; 46:1-3; Phil. 4:6, 7; Ro. 8:28-32). And why not fear? "For Thou art with me." Not because there is no danger, but because there is One with us stronger than any possible enemy.

III. Every Longing Satisfied, 5, 6. Here the figure changes: Jehovah no longer appears as a shepherd, but as a bountiful host. "Thou preparest a table before me"—think out all that He has spread before us on this table. No banquet on earth like that. As to the general character of the feast read Ps. 63:5; 81:6. Note where we are feasted, "in the presence of mine enemies." Christ's own have enemies (Jno. 15:19; 2 Ti. 3:12), but our wonderful Host will spread us a banquet in their very presence. That is one of the things that make the world so angry with the church; they see what a banquet we have, while they are feeding on husks. There is not only a feast; but also an anointing. The oil with which He anoints our heads is "the oil of gladness," the Holy Spirit (Acts 10:38; He. 1:9; 1 Jno. 2:20, 27, R. V.). He anoints our heads with this oil, it flows down over our whole person (cf. Ps. 133:2, R. V.). In ancient times an anointing was a necessary preparation for a feast, and the anointing with the Holy Spirit is a necessary preparation for the Lord's feast. The next step follows naturally, yea, inevitably—"my cup runneth over" (or, is "an abundant drink"). Do you know the overflowing cup? Now we leave the feast for our earthly pilgrimage (v. 6). But we are not unguarded, "surely goodness and mercy shall follow me," I wish no better rear-guards, or footmen than those. God's goodness and mercy (loving-kindness) follow our every step. There is no doubt about it, "surely." How well-protected and perfectly secure we are. The Shepherd picking out the path before us, and again close beside us in the dark valley, and His own goodness and mercy following us all the way. Note how long this will continue. Now we come to the end of our pilgrimage and pass out of time into Eternity, "I will dwell in the house of the Lord forever."

A Cure For Seasickness.

To pick up your home paper in a strange city produces a feeling akin to seeing your nation's flag floating in a foreign country. That we knew, but we did not know that sight of the home paper would cure seasickness until last week. A lady on board the steamer State of California, on her trip from San Francisco to Portland, was shown a copy of the Pilot Rock Record and the effect was marvelous. The lady was on her way to Pilot Rock to pay a visit to her parents, but had been confined to her berth almost from the hour of leaving San Francisco. At sight of her home paper she came on deck and enjoyed the remainder of the trip immensely.—Pilot Rock Record.

SHE SHOULD KNOW.

"The opera is laid in the time of Louis XVI. The stage manager wonders if the costumes are historically correct."

"Why doesn't he ask one of the chorus girls?"—Pittsburg Post.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER FIFTEENTH.

Topic—Temperance Meeting: A Study of Temperance Organizations. Jer. 35: 1-19.

The Nazarites. Amos 2: 11, 12.
The anti-treating league. Hab. 2: 15.
The wise men. Prov. 23: 19-21.
A divine proclamation. Isa. 51: 17-23.
Paul's doctrine. Rom. 14: 19-23.
A woe upon drink. Isa. 28: 1-3.

Never take it upon you to test a man's ability to withstand temptation until the Lord tells you to do it, as He told Jeremiah! (v. 2.)

Jonadab was wise in his commands. A father should not leave such a matter to his children's judgment, but should reinforce their wills with his authority (v. 6.)

The Rechabites adopted the only safety—no wine; not moderate drinking, or drinking when they "felt in need of a stimulant" (v. 8.)

Temperance families do not run out; and they transmit their fine qualities, as any observer may see (v. 19.)

Temperance Organizations.

The Independent Order of Rechabites was established in 1835, in Salford, England, in imitation of the ancient children of Jonadab. It not only requires total abtinence, but it provides a fund for sickness and death.

The National Temperance Society had its origin in a convention held in 1865 at Saratoga. It publishes temperance periodicals for young people and adults, and a very large number of temperance books and tracts.

The Woman's Christian Temperance Union has been called "the sober second thought" of the wonderful Woman's Crusade of December, 1873, and the first half of 1874. The organization was effected in a convention held at Cleveland in November of 1874.

The Independent Order of Good Templars, originating in 1851, received a national organization in May, 1855, in a convention at Cleveland. It admits women on an equality with men. Its pledges requires life-long total abstinence.

The Prohibition party, after many State campaigns, participated first in a national Presidential election in 1872.

The Sons of Temperance arose, in 1842, from the famous Washingtonian movement. It is a total abstinence association, with charitable and benefit features.

The Catholic Total Abstinence Union of America was founded on Washington's birthday, 1872, in Baltimore, and it is doing a fine and aggressive work.

The first Band of Hope was formed in Leeds, England, in 1847, and it soon became a popular name for temperance organizations, especially among the young.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 15.

Soul-Winning a Glorious Service. James 5. 20; Dan. 12. 3; Ezek. 33. 7-9—Personal Evangelism.

"Soul-winning" is a large word. It can very properly be made to cover everything involved in the establishment of the kingdom of God in a human life—Christian child nurture, helpful religious instruction, the education of the heart in all things of the Spirit, the discipline of the will through social service and combating evil, and the open acceptance of Christ as a personal Saviour.

Even in this limited sense it embraces abandoning sin, self-surrender, a sense of forgiveness, willing obedience and service and trust in the Spirit—things great enough to make angels shout. Some are not far from the kingdom, and only need to yield definitely to the spirit within and to openly confess Christ; others must break with their whole past, its sinful habits and evil companions. Whatever it may involve, winning a soul is the most glorious service we can render our Lord.

Soul-winning is the chief business of the church. "The Son of man came to seek and to save that which was lost." Paul says: "I am become all things to all men, that I may by all means save some." The church is and ought to be engaged in many enterprises—educational, social, philanthropic and civic, but all these activities are directly and indirectly to facilitate and strengthen her main business of soul-winning. This is one of the strong elements of the great Forward Movement among the English Wesleyans, that all their men's clubs, soup kitchens, Pleasant Sunday Afternoons, and goose clubs are auxilliary and subordinate to the great work of personal evangelism.

Soul-winning is every Christian's personal business. God seeks to offer the world personal salvation, personally presented by those who have personally experienced it. We never quite know the joy of the Christian life until we have a definite share in the Christian happiness of another soul.

Apple Trees Are Long Livers

By E. P. POWELL.

How old can an apple tree grow? I have a few of the trees planted by Sconondoah, the Oneida chief, with Dominie Kirkland, the missionary, in 1791. These trees, now considerably over 100 years of age, still bear an abundance of fruit. The wood is in good condition, notwithstanding many years of neglect. The average age of an orchard, as generally planted and cared for, rarely exceeds fifty years. I am inclined to think that the more sturdy sorts can be made to exceed 150 years. In order to attain any such age there must be a selection of varieties, and they must be grafted high up on tough stock. Our father's apple trees were grafted in the tops; but the apples planted in these days are grafted in the roots. However, one must not cling too long to an old tree. I love any fine old tree, especially an apple tree, but when beyond usefulness it is a sin to let it cumber the ground. Jesus laid down a great horticultural law when He cursed the barren fig tree (i. e., condemned it to being cut down). There is no room for second-rate stuff in the orchard.—The Outing Magazine.

BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

A Saloon Catechism—A Few Answers to a Few Questions Which Should Open the Eyes of Those Blind to the Great Liquor Evil.

What curses the unborn babe? The saloon.

What robs the little child of clothing, food and love? The saloon.

What takes the tender youth out of school, sending him to work? The saloon.

What causes the manly boy to blush for his father? The saloon.

What lures young girls into its dens for vile purposes? The saloon.

What thief takes pictures, furniture and comforts from the home? The saloon.

What sends a mother out to scrub? The saloon.

What turns a deaf ear to the pleading wife? The saloon.

What impoverishes but never helps? The saloon.

What is the only business built up by debauchery? The saloon.

What fills the jails, reformatories and prisons? The saloon.

What hides the thief, holdups and murderers? The saloon.

What constantly defies the law? The saloon.

What costs the county, city and State more than all other things? The saloon.

What backs up dance halls and houses of ill-fame? The saloon.

What bribes legislatures, cities and corporations? The saloon.

What furnishes free drinks for the police? The saloon.

What ruins body, mind and soul? The saloon.

What makes a man make a fool of himself in public? The saloon.

What makes a man a demon in private? The saloon.

Who owns the most stock in a saloon? The devil.

What fools the citizens by talking of revenue? The saloon.

What would reduce our taxes and replenish pocketbooks and banks? The abolishment of the saloon.

Drinking Women.

The Sun, in discussing "Women and Drinking," says:

"It is true that of recent years the practice of drinking by women at public restaurants has much increased. Formerly it cast a reproach on women and raised a doubt of their respectability, but now if a woman orders a cocktail, whisky, champagne or any other alcoholic beverage it attracts no special attention in a restaurant."

This is certainly the case, and many of them are of a class of which fifteen years ago most of the members would not have thought of doing such a thing. It is quite possible to deduce too much from this, but it is also easy to underestimate the conclusion. While what "sensational" preachers or "sensational" papers say on such matters, as though an epidemic of drunkenness is prevailing among respectable women, is not to be taken for exact truth, there is a serious change in progress. "Young society women," under the influence of imitation, which most of them are incapable of resisting, are falling into evil ways. One coterie includes fourteen at the present time, all of whom drink wine freely, and only three reject stronger liquors. They are all members of Episcopal and Presbyterian churches, except one, who is an ex-Methodist. The fact that women of high grade and their imitators can drink in public hotels and restaurants without exciting remark or attention is more portentous than is the mere fact that these particular women drink.—New York Christian Advocate.

Won't Employ Drinkers.

Extreme measures to prevent future mine disasters have been taken by the H. C. Frick Coke Company, Pittsburg, the coking division of the United States Steel Corporation. Orders have been issued providing for the dismissal of miners who become so intoxicated while off duty that they are incapacitated for work the following day. The company has also notified its employes that it will not employ miners who drink either on or off duty. This radical action is the result of numerous conferences of all superintendents and other officials of the company.

They declare that the use of intoxicants among the miners, particularly the foreign element, has been so pronounced in recent years that they cannot afford to employ them. At such times, they allege, the men take chances that they would not take if in their normal condition.

Not a Citizen's Privilege.

"To keep a saloon is not a privilege of a citizen of the State or of the United States." Such has been the declaration of the Supreme Court of the United States and of the Supreme Court of Indiana and other States. Courts deny that the saloon is one of the privileges or immunities of citizens, guaranteed under the Fourteenth Amendment, and this denial, taken in connection with their construction of this amendment, means that to keep a saloon is not liberty; that it is not the pursuit of happiness; that a saloon is not property within the meaning of the Constitution, and that it is an unlawful business.

Setting an Example.

The labor people in the present British Parliament pledged themselves not to buy or use liquors in the government buildings, which offer unusual facilities in that direction.

Temperance Notes.

The workman must be made to see and feel that the saloon is not helping him as he imagines.

Never so much trying to settle the liquor question on non-partisan lines; never so many political conventions having trouble with it. Happy the man who can see the drift of things.

I find that alcoholic drinks give no strength. No. On the contrary, drink builds up no muscle, but destroys its power and makes it less active for work.—B. W. Richardson, M. D.

HADN'T BEEN KISED FOR YEARS.

Ella—"She isn't a very attractive girl."

Stella—"That's right; if anybody ever printed a kiss on her lips the copyright must have run out."—New York Press.

One of the biggest pieces of engineering in New England is a 2500 horsepower dam in the Union River, at Ellsworth, Me. It is constructed of hollow concrete, and cost nearly $500,000.

ROYAL HELPS Gathered for the QUIET HOUR

FACE TO FACE.

BY ATWOOD MILLER.

Alone with Thee, O God,
I all my sins confess.
I would not hide one act of guilt,
Did I the power possess.

Thou knowest every blot
Upon life's written page,
Thou knowest e'en the secret thought
That do my mind engage

Therefore, O loving Lord,
I come to seek Thy face,
That I may plead, as oft before,
For Thy continued grace.

Forgive, dear Lord, I pray,
Forgive my every sin.
Oh, cleanse my heart, and let my life,
Be free from error's stain.

May I with heaven-born trust,
Live ever near to Thee,
And may my walk and talk through life,
Lead others Thee to see.

—Christian Union Herald.

Duties as Privileges.

If you and I who testify to God's love and care for us could only realize the "privileges" of the Christian's life instead of talking of "our duties," surely the world of which we form a part and influence most, would feel the glad spirit of love and consecration which might win souls (we know not the number) for our God.

The trouble often is we look upon our daily tasks as "duties;" just try calling them "privileges" and act as if they were such and see how soon the whole character of it all will change. We render service so gladly, so willingly, for the one we love with our whole heart, and if any one should ask us, "Don't you find it a matter of duty and very tiresome to do so much for the one you love?" we would be so surprised. Ah, friends, if you and I have given our hearts and all we have into God's keeping, surely then loving Him enough to trust Him with our "all," we must love Him enough also to do the thing He sends us as a privilege.

Doesn't the child count it a "privilege" to be able to help mamma with the dishes or "help mind" the baby? Doesn't the boy feel proud and manly when he is allowed to do something for papa, and does he not tell it as though it were an honor and trust put upon him?

Would it not be well for us to realize we are the children of our heavenly Father? If we would only, like the children, feel it was a privilege to be chosen of God, to "help Him," as it were, in doing our every day work cheerfully, and the very best we know how, because He trusts us with it we would be living our salvation by proving our love in our actions. God is often proving us in the "little things." "He that is faithful in that which is least is faithful also in much." Let us count up our privileges.—M. F. Bolton

A Double Life.

Not many years ago the president of a large loan company in Canada was convicted of fraud. For a long time he had been speculating in stock until his defalcations grew to hundreds of thousands. To keep the facts from the auditors, he had been obliged to handle a double set of books, one for his own personal inspection, and the other for the inspection of the stockholders. The difficulties involved in this double life increased until the situation became unbearable, and he went into bankruptcy.

There are many men to-day who are living double lives. The part that the world sees is plausible and respectable. The other part is unclean and repulsive. Robert Louis Stevenson's classic entitled, "Dr. Jekyl and Mr. Hyde," is an interpretation of these dual tendencies. Dr. Jekyl is a physician of repute; Mr. Hyde is the personification of his baser parts, and he is debauched and brutal. These two lives lived in the self same town by the self same individual finally betray their authorship, and the mask of respectability is torn away. It is always thus. The secret sins will inevitably express themselves, and the veneer will soon cease to conceal the truth. The life that is prostituted to sin leaves its traces, and a train of hidden penalties follows in its wake.

God's Debts.

It is the wonderful mercy of God, both to forgive us our debts to Him in our sins, and to make Himself a debtor to us in His promises; so that now, both ways, the soul may be sure; since He neither calleth for those debts which He hath once forgiven, nor withdraweth those favors and that Heaven which He hath promised; but, as He is a merciful creditor to forgive, so He is a true debtor to pay whatsoever He has undertaken.

Whence it is come to pass, that the penitent sinner owes nothing to God, but love and obedience; and God owes still much more and all to him; for He owes as much as He hath promised; and what He owes, by virtue of His blessed promise, we may challenge.

O infinite mercy! He, that lent us all that we have, and in whose debt books we run hourly forward till the sum be endless; yet owes us more, and bids us look for payment. I cannot deserve the least favor He can give; yet will I as confidently challenge the greatest, as if I deserved it. Promise indebteth no less than loan or desert.—Bishop Hall.

The Unseen Ideal.

"The situation that has not its duty, its ideal, was never yet occupied by man," said Thomas Carlyle. If we cannot find the ideal amid our daily circumstances, we shall never find it anywhere or follow it. If we feel no responsibility, no sense of duty where we stand, we condemn ourselves in thus failing to recognize what is really there. Young people often look for ideals and duties in the clouds, and miss the best of life and the truest of growth by their folly.—Scottish Reformer.

HE EXPLAINS.

"I don't see how you can write six jokes a day. Ideas must be scarce."

"They are," admitted the press humorist. "I couldn't do it if ideas were necessary."—Houston Chronicle.

EVERYTHING IS.

"Fell out of the window of my flat yesterday."

"Break anything?"

"Broke the lease. Falling out of the window is strictly against the rules."—Pittsburg Post.

CHARITIES BESET BY POOR COLLEGE MEN.

Mission Workers Say Most Employers Refuse Men With Higher Education.

As the result of a month's careful observation those in charge of charitable institutions which care for the needy men of the city declared last night that a surprisingly large number of college men are among the unemployed. Further it was stated that it is very difficult to find work for such men even in minor capacities, as employers are doubtful of their usefulness as practical men.

More than 400 graduates or students who had not finished their courses at prominent universities and colleges were applicants at Bowery missions and East Side charitable organizations during the last month for work of any kind. The employers who take men recommended to them by the missions almost invariably preferred those without a college training regardless of the physical equipment of the college men to do the work.

The fact in itself that so many college men are seeking work has become an interesting study for the sociologists who have to deal with them and during the last month they have been put through a course of questions.

Although each man has given an individual reason to show why he was seeking work, the lack of practical training was common to all the answers. Ambition in many cases took men away from college and sent them out in the world to seek a living for themselves.

In explaining the cause of their failure to get out of college a training that would fit them to earn a living, the following reasons were given by many of the men seeking employment:

Too much "bossing" by instructors.

Discouragement over failure to pass examinations.

Unhappy marriages which began with elopements from college.

Tired of the restraint of college life.

Anxious to get out in the world for themselves and enjoy living on the money which they actually earned.

In a few exceptional cases the appetite for liquor has been confessed, but most of the men who have applied at the Bowery missions have been splendid examples of physical manhood.

One of the men who has been a close observer of the unemployed said last night that the fact that college men were wandering in large numbers about the East Side in search of work was due to over-production from the colleges. Years ago it was an exceptional case to find a college man at manual labor. That was because there were but few college-bred men at that time.—New York American.

Enlistment of Minors.

We are indebted to George C. Holt for the copy of a decision rendered by him in the United States District Court, Southern District of New York, in the habeas corpus case of a minor, who sought for his release from the army on the plea that he enlisted without the consent of his parents. It will be observed that the learned judge holds that recent decisions give to the military authorities the right of which they were deprived by previous decisions, to punish a minor for fraudulent enlistment and hold him until he has completed any sentence imposed in his case. As Judge Holt says: "The recruiting officers of the army ought to be freed from the nuisance of enlistments which may at any time be nullified." While the decision is determined necessarily by the law in this case, it is interesting to note the fact that Judge Holt is familiar with army conditions, he having served during the Civil War in the volunteers.—Army and Navy Journal.

Detestable and Heinous.

The class at kirk had been reading the story of Joseph and his brethren, and it came to the turn of the visiting minister to examine the boys.

The replies to all of his questions had been quick, intelligent and correct. Such as:

"What great crime did these sons of Jacob commit?"

"They sold their brother Joseph."

"Quite correct. And for how much?"

"Twenty pieces of silver."

"And what added to the cruelty and wickedness of these bad brothers?"

A pause.

"What made their treachery even more detestable and heinous?"

"Then a bright little fellow stretched out an eager hand.

"Well, my man?"

"Please, sir, they sell't him ower cheap."—Philadelphia Record.

The Incumbent.

On leaving his study, which is in the rear of the church, the pastor of a district in Birmingham saw a little boy, a friend of his, talking to a stranger.

"What was he saying to you, Dick?" asked the divine, as he came up to the youngster.

"He just wanted to know whether Dr. Blank was the preacher of this church."

"And what did you tell him?"

"I told him," responded the lad, with dignity, "that you were the present encumbrance."—Tit-Bits.

Airy Persiflage.

Mrs. Cuppotee—"How could a woman ever bring herself to marry an aeronaut? He's so flighty."

Mrs. Waypher—"Yes, and too often he lacks ballast."

Mrs. Marmalayde—"Then, too, he looks down on ordinary people."

Mrs. Chillicon-Kearney — "And again, he moves in the higher circles."—Chicago Tribune.

The Australian regulation for imports deals very strictly with patent medicines, the labels of which make extravagant claims as to their curative properties.