THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. WILLIAM PORKESS

Theme: Profit and Loss,

New Haven, Conn .- The following preacher, the Rev. William Porkess, the special Sunday evening service in St. Paul's Church, New Haven, for Yale students and business men, October 17, 1909. The congregation who listened to Mr. Porkess was an unusually large one:

St. Mark, 8:36: "For what shall it profit a man if he shall gain the whole world and lose his own

Occasionally our Lord assumed the role of questioner, but when He did it was not for the sake of gaining knowledge, it was rather to empha size the knowledge that He possessed When Jesus turned on the crowd and asked, "Who touched Me?" many as there were around Him. He knew who the individual was before He had spoken a word, but the introduction of the question was His method of calling the people's attention to the strong faith of the diseased and trembling woman who had forced herself near enough to the Saviour to touch the hem of His garment. is it exactly the same with regard to the searching question of our text. Christ knew full well the answer before He addressed His audience. which consisted of the disciples and the people. He, however, became the questioner to lay stress upon a spe-cific knowledge of human nature. That knowledge consisted of the in-extinguishable fire that is aflame, the unending stream of ambition that flows from a man's heart. He, so to speak, by this question takes out of man the strongest force that is within him-ambition, and holds it before him, clearly implying that that force will have one of two effects, it will either be constructive or destructive, it will either develop life or dwarf it it will either make man or kill him. The implification, however, is, that Christ gives the warning, and the result rests with man. It remains with him absolutely whether he will be his own constructor or destroyer. underlying the words of our text, there is the ruling power of nature-ambition. words of the text there is the goal of smbitton—profit. "For what shall it profit a man." Then there is the highest degree of profit—the gaining of the whole world, "For what shall it profit a man if he shall gain the whole world," and still further we have the awful contrast—the loss of the soul, "For what shall it profit a

man if he shall gain the whole world and lose his own soul?" Now what has been the effect of the centuries that have elapsed since our Lord's day, on the question that He then asked, and we are now considering? Has time made the question any less a question? While the conditions of our Lord's time and those of our own day are very different, does that difference make it unneces sary for Him to address us in the words of the text? No. I think per-haps the difference makes it all the more necessary. The fire of ambition is more aglow to-day than ever. The element of profit is if anything a part of our nature, and the world although older seems fresher in its appeals, and consequently the dangers to the soul are increased. Therefore the words of the Saviour spoken to the disciples and people of His time are a searching question for men of to-day, and at some stage of man's life he will be confronted by this question, for it is inevitable. a man never to enter any church, never to come into touch with any religious organization, never to pay the slightest heed to the claims of Jasus Christ, yet he must sooner or later face the stern teaching because of the common ruling power human nature—the factor of ambi-tion. Now Christ emphasizes by this question His knowledge of the secret government of a man's life, and He also strongly indicates the course that that inner power may take He recognizes that ambition may be everything or it may be nothing. It may be a man's salvation or it may be his damnation. Unlike the Saviour, man is not able to see the trend of this inward factor, and because of this he is very often led astray. What we are not able to see, before it is too late, Christ is, and therefore we should be willing to listen to and ready to act upon His teaching. So many of us misunderstand the Sav-We rather look upon Him as a despotic ruler, when really He is seeking to be our leader, directing us to the plane of life in its grandest form. Ambition is ours, and it is our most uable, but it is also an essential. You cannot point to a single pros-perous man without this possession, and you cannot mention any stalwart type of character without this essential. God knew this better than we do when He endowed man with this power, that that endowment must prosperity or character in its fullest sense. Some of us are so over-whelmed to-day by the powers of evil that we do not always credit to their right source the factors that sway human life. Satan has no claim on ambition, but God planted this seed gifts to man He is more than willing but it is for man to decide whether he will accept the guidance. We must always remember, however, that it is the design of the Evil One to usurp the place of the Giver. As man determines whom to call in as his guide, so will his life be. In this very decision he fixes the result. God-guided am-bition aiways means the bringing out of the inherent beauty of character. Ambition under the spell of Satanic influence means the exposure of life's failure, and very often the degrada-tion to which life can sink. The effect tion to which life can sink. The effect of God's gift then rests with man, he has the last word to say, and on this decision depends the courte that ambition will take. Man, therefore, through this gift may be rich or he may be poor. We need to give emphasis to both results, and the more we do this will the one result be an incentive while the other will act as

The fire of ambition is stirred by the fact of profit. We might almost call profit the magnet of ambition. call profit the magnet of ambition. Profit is not only a fact but it is a necessity, for it is an element of humanity's struggle. The God-given gift of ambition is not for us simply to treasure, but rather to put into operation, and as we do this, allowing the donor of the gift to control, we shall gain the true result. Now, the business man may bring in here his question, "Am I to cease making money?" No, your efforts to make your fortune, or to gradually increase

your savings, are perfectly legitimate, The spendthrift is no credit to God, and equally no credit to man. Your ambition to make your way in the world is worthy and there need not be one iota of the sacrifice of manliness in allowing that inward flame to burst forth. We all know where the ambitionless man will land. He will

surely go to the wall, and he deserves to. Whatever our life undertaking may be, whether a business or pro-fessional career, it is unreasonable to expect profit, success, unless we put our whole personality into that under-taking. There are a host of people hanging on the first rung of the ladder, and they will stay there, because they have not cultivated God's gift to them. But there are comparatively only a few on the topmost rung, and they are there because they have kept stirring the flame of ambition that was within them. You cannot keep back an ambitious man any more than you can impoverish the ocean. But

when any man approaches a task half equipped or takes in hand an undertaking as if he were afraid of it, he must inevitably meet with de-I know that life has its struggles, for I have tasted of them, and thank God that I have, that I may more deeply sympathize with those in the new. But I also know that if we teep aglow on the altar of our hearts the flame of ambition, struggle will enlarge and brighten the fire rather than have a tendency to extinguish it. Let me emphasize the fact that there is no substitute for ambition Sometimes people will thrust one in place, but it always proves a Religion will never accomplish what ambition should, and amsition will never bring about what religion should. They each perform a particular and different function in

When a man thinks that in em bracing religion he receives the title to success in his commercial or professional undertaking he is deceiving himself. One may be truly religious and yet ambitionless, and on the other hand one may be intensely ambitious, and yet void of religion. Of course an ideal life should have the two, but we must not place them in wrong sphere, as seems the tendency at times. If then it is impossible to substitute ambition, and we fail to cultivate this God-given it is almost hopeless in this world of enterprise to expect any re sult, to secure any profit. Provided.

however, that a man keeps aglow this inward flame he will bring the success of his undertaking nearer and nearer within reach, until at last it is in his possession. Profit is what he looks for and what he secures through the channel of ambition. There is not the slightest element of depravity here. Then pray, why did our Lord ask of His disciples and the people this seaching and important question, "What shall it profit a man if he shall gain the whold world and lose his own soul?" Peter had given

the reason for the question almost before, for Christ had uttered the stinging rebuke to him, "Get thee behind Me, Satan; for thou savorest not the things that be of God, but the things that be of men. Peter allowed his ambition to rush him headlong into placing earthly tinction before devotion to his Mas-And this has been the tendency of human nature ever since. When a

place of loyalty to Jesus Christ, when the summit of achievement eclipses the position of the Saviour in the individual life, or when a man wins fame of any kind at the expense of personal religion, ambition-God's great gift, has been distorted, and been a destroyer instead of a con-Should a man make money, should he achieve, should he gain Yes, these are the goal of ambition. The more one makes, more one achieves, the wider fame, the more is the ambition stirred, and because of this restless-

Lord bring His searching ques-

tion to us, emphasizing the danger that we are in. In substance the Saviour says. Whatever world your ambition has for its goal, if it should reach the impossible position—the gaining of the whole of that world, at the expense of the soul, or as St. Luke you profited? Here, then, is the supreme thought of the text. You can gain and lose at the same time, paraallow your ambition to lead you in the quest for fortune, or achievement, or fame, that you pay dearly for these things, for you have sacrificed your own soul—your self. We might de-

> you ask me? Am I to give up the enterprises that are interesting me to-day? Am I to extinguish the fire of my ambition? If I gain must I lose? Not necessarily so. The whole trouble is, that you have not given Jesus Christ-the questioner, the right position in your life. You have left Him out of your ambitious schemes. are reluctant to allow Him to be a silent listener in your office. You

scribe this as a process of building up

with one hand and pulling down with

the other. What then is the remedy

have given Him no place in your thought. You have treated Him as a servant, rather than as your Lord and Master. When such is the case your gaining is losing. While your ambition is all alive and you are reaching the goal of earthly distinc tion or earthly possessions, your own manhood-your soul-your self is being sapped to satisfy your restless thirst. The things of the world and the soul of man are here in conflict, and from whatever standpoint you

look at it, it resolves itself into a los-ing game. Unfortunately, however, play the game, we live life, before we realize the severity of the loss. The association of our Lord with His disciples was rapidly drawing to a close. He had already begun to speak of His crucifixion, but before the end He puts to them the question of cur text. And in spirit has not the same question again and again been put to

us when men are about to pass from life's scene, men whom the world has called great, men whom the world has called great, men who have built up colossal fortunes or have won great fame? Yes, they will invariably hold before us as the most priceless treasure, not the following of their example, but rather the safeguarding and cultivating of the soul, the de-

and cultivating of the soul—the de-veloping of the self. There can be no conflict between the goal of a man's ambition and his soul when the cultivation of the soul is put on the highest plane of life. This is its rightful position, and once dethrone and you give creation to antag-ism. Ambition must still play its part in the life, but it will be a sec-ondary-part, and then the gain will be pure gain, for there can be no loss of self, but rather fuller development.

Here is where we have the combina tion of a religious and ambitious man Religion first, ambition second. The former controlling the latter. Gain-ing profit in the world of things, deing profit in the world of things, developing the soul in the world of religion. Prosperity is a desirable and a legitimate thing. Nay, the fire of ambition demands it, and ye', this very prosperity is dangerous, because it is likely to usurp itself. It needs to be handled firmly and intelligently

of our life is to escape the danger. Our Lord knew this well when He said, "How bardly shall they that have riches enter into the Kingdom of Heaven. Sometimes I think we pray too much for the poor man and too little for the rich. We lavish our sympathies upon the pauper and we fling scathing denunciations at the plutocrat. Each type of man has his eculiar temptations, and everything lepends upon the way in which he deals with that temptation. men show weakness here, and it is all the more pitiable because they have shown such strength in other things temptations to flagrant forms of evil they will meet with the con-queror's spirit and then will yield to the insidious and subtle temptation of placing their fortune building, or their fame acquiring, in the supreme position of their life. Oh, how often we see this, and how sad it is, when we know what the result always is. It never deviates, for it is an inexorable law of life, that the man who spends his days in simply getting and gaining, robbing himself of all the beauty that is within him, relegating God to an inferior position, trampling upon the high ideals that dominate a noble mind, the end of such a man worse than the beginning-it is failure—it is loss. But what a bene-diction to the world is the prosperous man, who has recognized Jesus Christ through all the days of his prosperity, who has given to Him the first place and put his prosperity in the second. Whatever our undertaking may be in life, whether a business or a profes sional career, let us bring to it the inward force of ambition, always contemplating success, but let us also keep in mind the danger that we are of having our religious fervor

The Source of Power

The power which inspiration has over the body is one of the miracles The career of every man who influences his generation displays it, but each new instance gives new energy and strength to those willing to profit by example. Colone Hammond, an old friend of Dwight L Moody, has this story to tell of the spirit of the evangelist:

Mr. Moody, says the colonel, came to see me one Sunday after his morning service, seeming to be quite tried out. He threw himself into a chair and burst out with the following ex-

clamations: "I am used up! Can't think or speak or do anything else! There is my meeting at the church to-night. You must take it! I have absolutely nothing left in me!"

Knowing that Mr. Moody never asked for help unless he needed it, I promised to take the service off his When the time came, I went to the Illinois Street Church and found the house quite full. I was about to commence the service. in walked, or rather rushed. Mr Moody, followed by a long line of young men, whom he had picked up in saloons or on street corners, brought with bim on an errand which was evidently to them a new one.

Mounting the platform with a bound, he seized the hymn-book and began; and from the beginning to the end of that service I had nothing to do but to keep out of the way.

It appeared that he had taken an hour or two of rest, and then, having no care about the evening service on his mind, took up his old familiar work of bringing in recruits, at which he happened this time to be still more successful than usual.

As he led the way to the church ome happy thought struck him, and between the street corner and the pulpit he arranged a sermon which was one of the most effective I ever heard

"Come."

A certain king was accustomed on at occasions to entertain all the begpurtiers, all clothed in rich apparel; the beggars sat at the same table in their rags of poverty, so Chas. H. Spurgeon used to tell the story. it came to pass that on a certain day one of the courtiers had spoiled his silken apparel, so that he dare not put it on, and he felt, "I cannot go to the king's feast to-day, for my robe is foul." He sat weeping, till the thought struck him, "To-morrow, when the king holds his feast, some will come as courtiers, happily decked in the beautiful array; but others will be dressed in rags. Well, well," says he, "so long as I may see the king's face, and sit at the king's table, I will enter among the beggars." So, without mourning because he had lost his silken habit, he put on the rags of beggar, and he saw the king's face as well as if he had worn his scarlet and fine linen. My soul has done this full many a time, and I bid you do the same; if you cannot come as a saint, come as a sinner, only do come,

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the foftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself .-Pallips Brooks.

In these days of progress the man who would succeed must advertise. This is an established fact, and it is also a well-known fact that the most successful business men not only in this town but throughout the country tre large advertisers. Now occasionally we find a merchant who does not believe in advertising at a!l. He tried small ad for a month perhaps and then stopped it. Thought it did not pay. Did he take down that big sign over his store front at the same time? 3h, no. Now, then, what is the difference? Both your sign and your idvertisement are used to draw trade Both are necessary to your success If the two your advertisement is the nost important because its influence s greater. It reaches the peoplelot when they are hurrying past your store on the opposite side of the street, but in their leisure moments, when they are given to good sober hought, and it is your own fault if you cannot at such a time present your business in such a manner as to make a lasting impression on them. Yet, very few men are convinced by the first appeal. It is like the gospel of grace. It must be "precept upon precept, line upon line, here a little and there a little." It is in this way

The electrical show in Boston was the first of its kind in New England. It was the result of co-operative actions, there were no articles for sale. The decorations were unusually ar-tistle, and the exhibition was an un-

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR JANUARY 2.

Subject: John, the Forerunner of Jesus, Matt. 3:1-12-Commit Verses 2, 3.

GOLDEN TEXT .- "The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make His paths straight." Matt. 3:3.

TIME.—A. D., 27. PLACE.—The Wilderness of Judea.

EXPOSITION.—I. "Repent Ye, For

the Kingdom of Heaven is at Hand,"
1-6. John's message is very like that
of the last prophet of the olden days
(comp. Mal. 3:1-5; 4:1-3). He had
received his training for the work in none of the rabbinical schools of the day, but largely in solitude and com-munion with God in the wilderness (Luke 1:80). As he had received his message directly from God (Jno. 1: 33; Luke 3:2) he waited for no call or ordination by man before deliver-He sought not the synagogue, but the oper air, for the delivery of his message. His was a startling cry. "Repent ye; for the kingdom of heav-en is at hand." The average Jew The average Jew looked at himself as the unfortunate victim of other men's hostility to God. John said to them, You are yourself a sinner against God. Your great need is not deliverance from Roman domination, but repentance from your The one cry of the pro own sins. phets of God unto man is, "repent." John's reason for immediate repent-ance was new. Newer still was his announcement that the King was right at hand, and the character of the King's work. The kingdom of heaven was near them, because the King was about to appear. He was about to set up His kingdom in the hearts of those who would receive Him. Furthermore, He would have set up His kingdom on earth if He had been accepted by His people. More than seven centuries had passed since Isainh (Isa. 40:3-5) had uttered his prophecy of a coming of the Lord the forerunner who should precede Him. He had come at last, God's word had been fulfilled to the letter, as it always will be sooner or later, though the fulfillment may wait for centuries as in this case. came in the spirit and the appearance of Elijah of old (comp. 2 K. 1:8; Matt. 17:12, 13). His whole manner of life was a protest against the pre-vailing worldliness and self-indulgence. Jesus did not follow in the footsteps of John in the outward manner of His protest. But men who would represent God and have power with men should live lives of great simplicity. John's earnestness, ruggedness, fearlessness, renunciation of self and stern declaration in the power of the Spirit of the message God gave him awakened great interest. Men were convinced that he was "a

man sent from God. II. Bring Forth Fruit Meet For Repentance, 7-10. John was no trimmer. He was not an adept at honled words (cf. Matt. 12:34; 23:33; Jno. John believed in a coming wrath of God against sin. It was not any more a popular doctrine in that day than it is now, but it was true, and men needed to hear about it, and so this faithful man of God told them, The way to "flee from the wrath to come" and to "prepare the way of the Lord" and to be ready for "the kingwas to repent with that gennine repentance that would show itself in a transformed life, bringing forth fruit worthy of repentance. No one was ever saved by a plous ancestry. A son of Abraham may be a child of the devil (Jno. 8:37, 38, 41, 44).

III. The Baptism Wind and Fire, 11, 12. John has emphasized the need of good fruit; he now discloses the secret of bearing A mightier than he was coming who would baptize with something more efficacious than water—"in the Holy Spirit and in fire." Some have interpreted these words to mean that there are two baptisms between which one may have his choice—"the bap-tism in the Spirit" (now) or "the baptism in the fire of judgment," as in the next verse (hereafter). The original does not admit of this interpre-tation. John doubtless had in mind Isaiah's expression, "the Spirit of burning" (Isa. 4:4) when he uttered these words. In verse 11 we have three baptismal elements, "water," with which John should baptize them unto repentance; "the Holy Wind" and "fire," with which Jesus would baptize them. In Acts 2:2, 3, we have the fulfillment of the promise in the case of the apostles when they found themselves engulfed in "mighty wind" "from heaven tongues of fire resting upon their heads, and they themselves "filled with the Holy Wind." The promise is a promise not of two baptisms, one of blessing and the other of cursing, but of one two-fold baptism of blessing, "Holy Ghost and fire." does it mean to be baptized in fire? The answer is found in considering the work that "fire" does. (1) "Fire" reveals (1 Cor. 3:13). (2) "Fire" refines (Isa. 4:4; Zech. 13:9; Mal. 3:1-3). (3) "Fire" consumes of the constant of filthiness and seum (Ezk. 24:9-11). (4) "Fire" illuminates. (5) "Fire" makes to glow and melt (Jer. 23:29). (6) "Fire" generates energy. A bap-tism in "fire" then reveals us to ourselves; consumes the filthiness and scum — the selfishness, ambition, worldliness and vileness that we have vainly contended against for years— out of us; makes us to burn and glow with love to God and man and truth;

Hated to Take the Money. Frank I. Cobb, the chief editorial writer of the New York World, was on a vacation in the Maine woods once when Joseph Pulitzer, owner of the World, wanted to communicate with him. Mr. Pulitzer sent Cobb a

love for souls; fills us with heavenly

cipher message. Presently a country operator drove into the Cobb camp and handed Cobb the message, which read something like this:

"Simplicity - aggrandizement griffon — gerald — roderick — hop-

"There's a dollar to collect for delivering that message," said the operator, "but I hate to take it. Someoody along the line got it all balled up, and they ain't no sense to it."

"The preacher that married you says you only gave him a dollar."
"He ought to be glad I didn't suchim for damages."—Answers.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Rum Traffic.

First and foremost, as always, is the fact that the sale of liquor results

detrimentally to the community, indi-vidually and collectively. A few men are prospered financially by the licensed sale of liquor, but

the vast majority are made poorer by it, and thousands are subjected by it to extreme hardship and misery. There is not a single sound argu-ment, moral or material, that can be advanced in favor of the sale of

Many good citizens vote "Yes" year after year on the assumption that the sale of liquor cannot be stopped by a vote, and that it is better have the business regulated under

Many others vote "Yes" because of the money the sale of licenses brings

into the city treasury.

Neither of these reasons justifies the infliction upon the community of the evils of the rum traffic.

There has never been any honest attempt to regulate the liquor traffic under license A computation of the extra burden of expense entailed upon the city by the rum traffic through the police and pauper departments would

the city pays out more than it receives on account of it. Add to what the city pays in extra police and pauper appropriations the amounts expended by the churches and charitable institutions and by individuals in caring for the victims of the pauper-breeding traffic and the amount received from liquor licenses appears only a drop in the bucket in

Comparison.

Then the loss of income to many families cutailed by drunkenness which results in the loss of time or the loss of jobs must be taken into consideration.—National Advocate.

Nation Sells Indulgencies,

To-day the Government is a part-ner in the liquor traffic. This is its shame. It is a great stain upon our nation's life. Somehow or other Uncle Sam has been induced to buy out a large share of Old Nick's interest in the business, and he finds it an ex-ceedingly profitable investment, if it does impoverish his people. His cof-fers are full. His vaults are almost bursting with accumulated millions of gold and silver. Every now and then he must make new vaults to hold the surplus. And he says to the liquor men, "Go on debauching manhood, ruining health, dethroning reason, peopling prisons, supplying gallows, filling hell, but be careful to give me every cent of my share of the pro-fits!"

Thus the nation sells indulgencies to sin. Thus it builds itself up with the price of blood. Thus it estab-lishes itself with the price of iniquity. Thus it places itself under the woes of Almighty God. Thus it be-comes particeps criminis in all the abominations growing out of the liquor business

Russia and the Drink Evil.

M. Fuster, in L'Alcool, has this to say of the drink evil in Russia: "I have visited all the countries of Europe, and I can say that in no part have I seen so many drunkards as in Russia. On Sundays and on fete days (of which there are more than 100 officially recognized, besides Sundays) they are to be found every-where in towns and villages. On the edges of the footpaths, in corners of the streets, one stumbles against men dead drunk, sleeping a leaden sleep. The police occasionally pick them up. ore usually leave At Moscow I have often seen peasants and workmen lying in the dust, a bottle of vodka in their shrivelled hands. In every street shrivelled hands. In every street there is an official place of sale, and the people form up in a queue as at the door of a theatre and pass in with their empty bottle, and exchange them for bottles full of liquor with forty per cent, of alcohol."

"After Your Boy."

One of the delegates to a State con-vention of Christian Endeavorers, a young business man, dressed in a natty rough-and-ready suit, every movement alert and eager, and telling of bottled energy within, came suddenly upon a red-faced citizen who evidenthad been patronizing the hotel bar, Buttonholing the delegate a trifle unceremoniously, the latter said:

"What are you fellows trying to do down at the meetings? You are temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot with a keen glance, "we evidently couldn't do much for you, but we are after

At this unexpected retort the man dropped his jocular tone and said seriously: "Well, you have got the right of it there. If somebody had been after me when I was a boy I should be a better man to-day."

William E. Johnson, chief special officer of the United States Indian service, in Salt Lake City, has issued a table showing the convictions se-cured during the month of March of this year, in the matter of the sup-pression of the liquor traffic among Indians. It is there shown that the otal number of convictions secured during the month was fifty-six. Of these, thirty were in California, two in New York, six in Oklahoma, thirteen in Nevada, one in Montana, two in Arizona and two in New Mexico

Temperance Notes

The Russians are the hardest drinkng of all the European peoples. It is worthy of notice that last Christmas Prince Henry presented all the navy with the temperance pam-phiet, "The Poison Tree of the Ger-man People."

"Wyoming will be entirely under prohibition outside of incorporated towns after January 1, 1910, under a new law whereby saloons are per-mitted only to that extent, each il-cense costing \$1000."

State prohibition is predicted at the next seasion of the State Legislature of South Carolina.

The Catholic clergy of Germany to the number of six hundred have or-ganized a sacerdotal total abstinence union. The president of the union is Prince Max. of Saxony, who is a

Sir William Hartley, a prominent temperance leader of England, has just made a gift of 24,500 copies of "Alcohol and the Body," the well-known recent book by Sir Victor Horsley and Dr. Mary Sturge, to the Band of Hope movement in Great Britain.

THOUGHTS FOR THE QUIET FOUR

THE GIFTS OF GOD.

Be with me, Lord! My house is growing As one by one the guests go out the door; And some, who helped me once to do Thy Behold and praise Thee on the Heavenly

Uphold my strength! My task is not yet Nor let me at the labor cease to sing, But from the rising to the setting aun Each faithful hour do service to my King.

Show me Thy light! Let not my wearied eyes Miss the fresh glory of life's passing day, But keep the light of morn, the sweet sur-Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew The best of gifts Thy best of saints have with the great joy of Christ my heart endue
To share the whole world's tears and still
be glad.

-Theodore C. Williams, in Christian Reg-

The Joy of Christ,

There is a prevalent misconception concerning the daily life and experi-ence of the Lord Jesus when He was with us. We think of Him as the "man of sorrows," and rightly. "He carried our sorrows;" the burden of our guilt was upon Him. He was so in sympathy with men that their bur-dens and sorrows became His. The incompleteness of character, the hy-poerlsy and deceit which met Him everywhere, the thousand forms of inwhich filled the world, our guilt laid upon His soul, did indeed fill Him with sorrow; there was no sorrow like His.

It was a deep undercurrent that became greater as He approached the end. Even when all would seem to be far removed from this, when the multitudes were about Him seeking His blessing, we hear Him say: "My soul is erceeding sorrowful, even unto death.

But with all this His heart was full of joy. There was sorrow, but there was no sadness; there was a burden, but there was no disappointment; there was the keen sense of the guilt of sin and of the agony of the atonement, but there was no hesitation. We see the tumult, but He speaks of "My peace." His own peculiar peace: we see the suffering, but His highest wish for His disciples was that "My joy might remain in you

and that your joy might be fully."
Suffering and happiness are not incompatible; sorrow and joy are not so antagonistic that they may not dwell in the same heart. There is a grace which rises above the suffering, and makes it minister to joy. It is one of the wonderful things of grace that it so lifts us up out of our sur-roundings, and out of ourselves, that there is perfect peace even when the suffering is greatest. We have seen the victim of disease racked with pain whose face beamed with joy and whose words were songs of praise. The martyrs sang as they burned. So with Jesus; at the very time when His cup was filled to the overflowing, He talked with His disciples out of

a heart perfectly at rest. There was to Jesus the joy of His sinless nature. We cannot measure that, but we may sometimes have a foretaste of it; there may be such a sense of pardon and of Divine love that we are as in the presence of God. but our highest short experience is far below the blessedness which was perpetual in the soul of Jesus. To Him there was the joy of infinite love. He gave Himself for others, and in their salvation His joy was above all suffering. The prayer of the penitent thief was to Him the joy of love the salvation was to Him the joy of love. of love prevailing, even over the

thorns and the nails. There was the consciousness of Ilis Father's love and support. He dwelt on that love. Even with the cross be-fore Him, in the communion of the holy fellowship His very garments shone with the glory of God. He was mocked and scorned, but all the time He saw His work prevailing. The lame man walking, the one dumb man singing the praises of God, the dead coming back to life, were typical of a greater work of love in th vation of men. He thought of the man whose sins were forgiven as one saved, and not simply healed. How great the joy of that hour as He prayed. "Holy Father, keep those whom Thou hast given Me!"

We can know but little of that higher world in which Jesus lived, for it is the world of perfect holiness and infinite love, but we see thing of it; we have something in common with Him, so that we can enter into His joy sufficiently to know that it crowned all labor and sweetened all sorrow. The "man of sorrows" let Him ever be to also we should open our hearts to receive the inflowing of His ever-pres-ent, unbounded joy.-United Presby-

Our Lord, when in the flesh, passed through the different stages of hu-man life that He might sanctify them all and show mankind that it is possiall and show making that it is possible in every estate and condition of existence to keep the law of God in view and to deal justly and humanely with one's fellow men. Christ was the perfect man, though He was more than man and not less than God. By His sinless life He has dignified and ennobled every earthly relation, and leaving behind Him a shining and beautiful exampl+, calls now to all believing souls to reproduce in their own experience and conduct the grac and holiness that shone resplendent in His unique career.

Christianity's Failure

If Christianity falls as a world pow-er it will fall because the individual falls as a Christian to incarnate in his life the spirit and life of his Lord —which means that he falls to be a Christ man.

Present Day Fathers. Present day fathers are too often merely their children's pocketbooks and bogy men, instead of being their law book, monitor, teacher, guide and closest friend.

"Pshaw!" exclaimed Miss Yerner, impatiently. "I'm sure we'll miss the first act. We've waited a good many minutes for that mother of mine."

"Hours, I should say." Mr. Sloman retorted rather crossly.
"Ours? Oh, George." she cried, and laid her blushing theek upon his shirt front.—Catholic Standard.

bottled up in their hip pockets.

CHRISTIAN ENDEAVOR NOTES

JANUARY SECOND

Toplo-Through This Year With God. Num. 9: 15-23; 10: 10. In His work. John 9: 1-7.

In my labor. Eph. 6: 5-20.
In my labor. Eph. 6: 5-20.
In my home. Josh. 24: 14-24.
In my church. Heb. 10: 19-25. With my Bible. Ps. 1. With His spirit. Gal. 5: 16-26

Would you like to see an filnerary of this year? Get your Bibles and read God's commandments. Could you ask for a better? You may have a whole year of tarrying, or only two days: what difference does it make, if only the tarrying is with Him?

Solemn days and glad days are able God's days, and alike to be consecrated to Him.

Suggestions.

Make this God's year. So will it he most truly your year.

In planning the year most people are likely to plan for receiving and not for giving. Thus will they receive the least.

Let us enter the year with confidence, sure that God has better things in store for us than we dare to guess, if we will only take them.

There need be no slow climbing into the blessings of the year. The very first day with God will be a diand so will be all other days with Him.

Illustrations.

Don't prescribe what the year shall be. That is like ordering a gift from

The year looks like a path through a maze; but we are to go through a with the Designer of it all. A certain builder had been unfortunate, but one day a friend gave him a contract to build a large house. The builder, to recoup his fortunes, put poor material into it throughout

him that the house was his own! Now the year before us is our house that are building for God. How short is a journey when we have good company! And we may have the best of company through the

journey of this year.

When it was finished, his friend told

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 2.

How to Concentrate-Making Religion a Business-(Phil. 3, 13, 14; Eccl. 9, 10.)

(The Morning Watch.) Phil. 3. 13. Nobody ever arrives anywhere in business who thinks that he has come to the top of all achieve-There must always be some unattained remainder, some unscaled steep, some unexplored territory. Otherwise advance becomes retreat The only use for yesterday's success es is to make of them a starting point for today. For every other use, for-get them, as Paul did. They have given you a point of vantage, but it means nothing unless you face the front. Yesterday's triumphs were good, but we are past them now; they

And the word of reli are behind. gion, as well as of business, is "Forward!" Verse 14. There is a difference between dash and definiteness. Some people run, but without thought of any goal; they have plenty of dash, but no particular destination. You meet them in many companies of Christian people. They wear badges which exhort everybody to "win one," to "help it along." Bu when they are asked "To what pur pose?" their answer is either vague or altogether too small to be making such a fuss about. Paul had a mark -"the heavenly life of the redeem-

ed"-or, as the prayer book has it, "our perfect consummation and bliss both in body and soul." For illustration of Paul's figure, borrowed from the athletic games and contests of the Greeks, see any Bible

dictionary on "games."

Eccl. 9. 10. There's no time like Everybody knows how easy faithfulness will be, and devotion, and self-denial, and will be tomorrow. But life is a succession of todays, and every day veryone's hand finds something to do Do it, and do it now! statement of this Old Testament exhortation is found at the close of Paul's great discussion of the resur-"Be ye steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

MOTHER NATURE PREPARES.

The cosmos and hardy chrysanthe mum blooming in the garden tell that summer is over and that Mother Nature is preparing for the cold sesson which will soon be here. The woodland trees are dropping their leaves to protect the roots of the delicate flowers and to enrich the ground for the next year's growth of plant life The green worms which have feasted on the parsley beds and tomato vines have eaten their fill for winter and have spun their little homes about them. The great alanthus worms and bickory worms are also preparing to hide themselves in silky cocoons

In the woods the open chestnut burrs show that the nuts inside are ripe. The busy squirrels are niready at work filling their storehouses with nuts and acorns to last until pert year. Into the ground the anskes and turtles are going for their long winter naps. Flying birds tell of the Journey of our feathery friends to the South. The lambs, horses, cows and all fur-bearing animals are growing heavy coats for protection against the cold weather. Many of the filt in the streams and rivers are leaving in the streams and rivers are leaves our waters for those which will be warmer during the winter. The farmers are busy gathering their freits and vegetables so that the frost may do no damage to them. In the city the people take Mother Nature's warning that the cold season is coming to prepare their houses and ciothing for the early visits of Jack Frost.—Washington Star.