The Tapestry Weavers.

BY NORMAN M'LEOD. Let us learn a new-year lesson, No braver lesson can be, From the ways of the tapestry w avers On the other side of the sea: Above their heads the pattern hange They study it with care, And as to and fro the shuttle leaps, Their eyes are fastened there.

They tell this curious thirg beside, Of the patient, plodding weaver: He works on the wrong side evermore But works for the right side ever. It is only when the weaving stops, And the work is loosed and turned, That he sees his real handiwork, And his marvellous skill is learned

Ah, the sight of its delicate beauty; It pays him for all the cost; No rarer, daintier work than his Was ever done by the frost. Then the master bringeth him golden

And giveth him praise as well: And how happy the heart of the weaver No tongue but his own can tell.

Wherein we are ever weaving Till the mystic web is done; Weaving blindly, but weaving surely, Each for himself his fate; We may not see how the right side looks We can only weave and wait! But looking above for the pattern,

No weaver hath need to fear; Only let him look clear into heaven-The perfect pattern is there. If he keep the face of the Saviour For ever and always in sight, His toil will be sweeter than honey, And his weaving sure to be right.

And when his task is ended, And the web is turned and shown, He shall hear the voice of the Master-It shall say to him: "Well done!" And the white-winged angels from heaver To bear him thence shall come down And God shall give him for hire, Not golden coin, but a crown.

An Important Aspect of Conse-

Much attention is being given to-day to consecration in the life of Christian people. From many different quarters, and from many schools of religions thought, come words that eagerly press this necessity. The language used may sound very differently, but the underlying thought of all is, that in the life of Christian people there should be realized in daily experience what was in principle given when God in His infinite grace made them His children by the new birth.

To be sure, the word "consecration" is not found in Scripture as often as the average Christian imagines, but the thing itself is here from beginning to end. Perhaps it is nowhere more concisely put, in one of its aspects, chapter of Romans. We say 'in one Jew. Rome has long been looked ble in the countenances of most men. demn. (Heb. 5:14.) cration has to do with the whole of receive the Pope as head of Christenman's personality, it must be concerned dom. Mecca is sacred to the followers streets of our great cities, clearly indiwell as the will. It is to the part that Lake City has a sacredness to the eye within. Did the Creator make man (James 4:4.) the will plays in this important matter of the modern Mormon. Some rivers, to struggle and suffer, and remain forthat the Apostle here refers, and as the Jordan and the Ganges, have ever unsatisfied? probably this is the most important been held sacred. The ancient Egyppart, for the will is generally the final tians held certain animals sacred, as citadel that needs to be taken.

The principle of consecration, so far as the will has to do with it, is here made very clear. Christians are exhorted to yield themselves unto God. The supreme object of Christian devotion often falls short of God. It is easy to think that the supreme object is to serve our church, or our theologi. cal views, or our own personal growth in grace. All these things are good in themselves, but they are not good enough. For the Christian there must be one great centre for his life, one burning passion in his service, and this must be nothing less than God. Toward God the proper attitude is submission. Man was made to be master over the lower orders of creation in this world, but he was just as clearly made to have a master over him Ir the properly ordered life this master is God. And toward God the proper attitude is submission, the submission of a yielded life. In many cases Christian people are just within reach of great usefulness and great spiritual development, but they miss these blessings because something is held back, and God is treated with reserve. For this there is only one cure, and that is to yield. In the principle of consecration there is a third important element. The thing that is to be yielded is ourselves. This is vastly more than what we produce in any way. This covers the source and centre of all. It is ourselves that God asks for and must have. Probably this is where most of the weakness in consecration lies, and a serious weakness it must ever be. We may give large sums of money, we may give oceans of activity, we may give wide areas of time, without giving ourselves, and yet it is ourselves that God wants.

In the words of Paul, we have also the spirit of the consecrated life, "as those that are alive from the dead.' The consecrated Christian, then, is a

Christian who is alive. An impression But it yet remains true that the Lord come something worthy and nobl ever to remember the time when the form of freedom known to men.

military genius has laid; the common not of frolic, of thoughtfulness but not glory, not with the knowledge of string of a violin may be made to of somberness. breathe out the soul of the musician inspiration of the poet whose words it would, however, hold all time and of the soul. "My soul thirsteth for spider-monkey. The animal rejoices, does express Himself, through human the heavenly city we shall need no heart be content. Here is rest, here sense. As the creature is a poor voices and human hands and human temple, "for the Lord God Almighty is peace, here is happiness, here is jumper, this tail is its chief means for brains. The chief question in conse- and the Lamb are the temple of it." cration, on this side of it, is whether We shall no longer need the printed -Chris. Advocate. we shall put ourselves where He can page, for the tree of life will shed its even more freely use us. - Canadian leaves for "the healing of the nations;" Baptist.

Three Sacred Things of Christianity.

Superstition tends to multiply the number of sacred subjects. Certain cities have been held as sacred. Jeruthan in the thirteenth verse of the sixth salem was a sacred city to the ancient upon as "the holy city" by those who of Mohammed, while even great Salt cates the gnawing hunger which preys you with the enemies of Christ.

> the cat and the cow. There are three things held sacred by Christianity, the Lord's Book, the Lord's House, and the Lord's Day. The Lord's Book, God's revealed

truth, might have been transmitted by oral tradition, but this could easily fade out, and would, in the course of time, most likely have been corrupted. A revelation made afresh to each successive generation would involve the peril of counterfeit revelations and open the door to imposture and fraud. Revelation in the form of a book is fixed and certain; cannot le corrupted, is easily transmitted, and constitutes an abiding court of appeal. The sacredness of the Bible does not lie in the paper, ink, or binding, but in the truth itself. It is not a fetich. Yet we confess that we like to see even the outward form, the printed book, treated with reverence. Above all, we should hold its teachings, even their verbal form, in holiest regard. While we do not cling to a verbal or mechanical theory of inspiration, who dare affirm that the Holy Spirit had no position, in social pleasures, or in Write and tell us. 25c. all Druggists. skill and displayed no wisdom in the choice of words? Those who use the words of Scripture to give point to a jest or in anything like play, forget that they are making sport with sacred

"Within this ample volume lies The Mystery of mysteries: Happiest they of human race o whom their God has given grace To heed, to fear, to hope, to pray, To lift the latch, to force the way; And better had they re'er been born

That read to doubt or read to scorn The Lord's House. In one sense all places are sacred. There is no spot thirsting for better things. on earth's surface that is not sanctified come when neither in this mountain nor in that do men worship him who, pecting to be satisfied with possessions, being a Spirit, is worshipped in spirit and in truth.

Where'er we seek Him, He is found, And every place is hallowed ground."

to the proper ideal. Furthermore, went, "I was glad when they said unto satisfaction in that way. the man who is to yield himself to God me, let us go into the house of the is to do so with a deep sense of what Lord. Our feet shall stand within thy way to gain real good. There is a sure he owes to Him. He is to regard gates, O Jerusalem." The house of way. It lies in the opposite direction himself always as one who is alive God is the Christian's sacred place, to that by which most men seek good. from the dead, as one who was given yet the sacredness does not consist in To a worldly generation, blinded by over unto death and who owes his life | the wood and stone, but in the Divine | selfishness, St. James offered this exto the Giver of it. In this subduing presence. Sad it is to see God's house planation of their everlasting disconconsciousness the Christian is ever to turned into a banquet hall, a place of tent: "Ye lust, and have not: ye kill. walk. He is no longer his own, for fun and frolic. This is one of the evils and desire to have, and car not obtain: he has been bought with a price, and of modern church life, and accounts ye fight and war, yet ye have not, betherefore his duty is to glorify God in for the spiritual dearth that prevails cause ye ask not. Ye ask, and receive his body. Just as Robinson Crusoe's in so many places. Reverence for the not, because ye ask amiss, that ye no y The years of man are the looms of God, man Friday owed his life to his master, house of God should mark all our con- consume it upon your lusts." Another and on that very account became his duct, and the opposite shows not only Teacher, whose wisdom is infinite,

day dawned for him, and he is to de- made for man, and made when man My sake and the Gospel's shall save vote himself without reserve to Him was made. Transferred from the it." This is the way to get what the who caused the light to shine out of seventh to the first day of the week, soul needs. "It is more blessed to darkness. This service is the highest it maintains the principle of the give than to receive." sacredness of one day in seven, yet We have also given to us here an commemorates the resurrection as well versal discontent which we witness. important hint as to the expression of as creation. There are three ways of Men and women are making self the the consecrated life. That life is to keeping the Lord's day. There is the center of their efforts, their thoughts, make itself felt through the earthly Puritan method-the extreme of aus- and their aspirations. Forget self; members of our bodies-"your mem- terity-making the Sabbath a burden think of others; think especially of bers as instruments of righteousness." rather than a blessing, a day of gloom Him who gave Himself for us. Let This is, then, not a life that is spent rather than of joy. Then there is the the eyes be lifted up to poblest things. far away in the uncertainty of cloud- Continental method, which means goland. It is robust enough to express ling to church in the morning and to and thirst after righteousness, for they itself amid the jar and bustle of every- the theater or beer-garden in the after shall be filled." "They shall be day life. The common telegraph-wire noon. But as against both these ex- abundantly satisfied with the fatness can carry the message of the com- tremes lies the true Christian Sabbath, of Thy house." Not with bread, not mander-in-chief, and thus assist him a day of rest but not of recreation, of with wine, not with mere human in carrying out the plans which his worship but not of penance, of joy but friendship, not with worldly power and

and we will no more need the Sabbath day, for God will be all in all, and that immortal life will not be told in days and years.-Rev. Jesse H. Gil bert, Ph. D., in The Christian World

Abundantly Satisfied.

The eager haste of the busy throngs, pushing their way through the crowded (Eph. 5:10; 1. Cor. 10:33.)

The longings of human nature have a good purpose. They should awaken mastery over you. (Eph. 5:18.) man's labor should be rewarded by an would seem wholly incongruous: (1. abundant supply of all his wants. It Cor. 10:31.) is not so, however. Men seek good, but find it not. They knock at doors which never open. They spend their strength for naught and their labor for to be a light in the world. (Phil.

that which satisfieth not. One reason why men are not satisfied is they are ignorant of their own recommend to every other. (Phil. nature. They do not know themselves. 4:8.) One imagines that if he can only gratify the cravings of his physical nature engaged in at the Lord's coming. he will be happy, whereas, in many (Luke 12:37.) crucified and their clamor silenced. profession of renouncing the "devil The lusts of the flesh war against the and all his works, the vain pomp and soul. The supply of the highest bodily glory of the world." (Phil. 1:27, f. wants is not sufficient. Man cannot c.; Gal 6: 14.) - Word and Work. live by bread alone. Another believes that happiness may be found in intellectual culture. He is conscious of thirst for knowledge, and devotes himself wholly to the gratification of this worthy appetite.

souls crave in money, in power, in worldly glory. Noble as some of these natural aspirations are, they are not the noblest longings of the immortal soul. Few of us have begun to con- says: "I was troubled with earache ceive of the majesty of man's nature. We are far more than we imagine. When one has furnished himself with needful bodily comforts and innocent luxuries, when he has grasped all wealth and tasted the sweets of all worldly pleasure and the streams of science and literature, he is not satisfied. His soul is looking higher and

Another reason why men fail to find by the Divine presence. The time has happiness is their notions of what will satisfy are erroneous. They are exgains, and outward good. It is not what we possess, but what we are, that be content with getting. It must be- complished a perfect cure.

has been fostered that the sleepy honors the place sacredly set apart for So long as we remain narrow, selfish, Christian, the half-dead Christian, is him. He still loves the gates of Zion, and base no amount of treasure or the highest type of Christian. Noth- and makes the place of his feet glori- knowledge can contribute anything toing could be further from the truth. ous. There are some who under the ward real happiness. The more one The consecrated Christian is alive, and pretense of making everything sacred, has the more wretched he will be, so the more alive he is the more fully he really make everything secular. All long as he is narrow-minded and realizes the purpose of his consecra- religions have had their sacred places. earthly. Devouring widows' houses tion. He will be alive to what is found The ancient heathens had their tem- will only trouble his digestion and in God's word, and he will be alive to pled groves, the Greeks their Par- sleep. He has forsaken the Fountain what is going on in the present day. thenon and Olympus. Thrice in every of living water and hewn out for him-The larger the number of points which year the pious Jew went up Zion's self a broken cistern which can hold he vitally touches, the more true is he temple-crowned height, singing as he no water. No soul ever yet found

Men have erroneous notions of the devoted servant, so the Christian is want of piety but want of refinement. says: "Give, and it shall be given unto The Lord's Day. The Sabbath was you." "He that will lose his life for

This is the secret of the almost uni-"Blessed are they which do hunger science, but with the fatness of God's As Christians, then, we cling to the house, shall the soul be abundantly tants of the forests of the Amazons abundant satisfaction. Seek the Lord. getting about from tree to tree.

Wrong Amusements.

1. Those of doubtful propriety. (Rom. 14: 23.)

2. Which, followed by others, might lead them into sin. (1. Cor. 8:9: Mark 9: 42.)

3. Which grieve fellow-Christians. (Rom. 14:15, f. c.) 4. Which the holiest Christians con-

5. Where time is selfishly wasted. 6. Which would to a stranger place

7. Which are essentially worldly. (11. Cor. 6: 14, 17.) 8. Which are liable to gain the

inquiry and stimulate activity. But 9. Where prayer or praise to God

10. On which you cannot ask the blessing of God. Col. 3:17. 11. Where you have no opportunity

2:15.)12. Which you cannot conscientiously

13. Which you would not like to be

cases, these propensities should be 14. That are inconsistent with the

The error we regret are those we can't blame on somebody else.

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One of the strangest-looking inhabiwho plays upon it; the common sacredness of the Lord's Book, the satisfied. O, that men would recog- a monkey which, from its long, lanky, printers' type may carry to men the Lord's house, and the Lord's day. He nize and regard the highest yearnings spindle-legged figure, is called the sets forth. Even so the Lord God every place as sacred, because God is God." Not until this longing appetite moreover, in the possession of a tail so Omnipotent can express Himself, and in all and fills all time and space. In is understood and gratified shall the useful as almost to be equal to a fifth

When a company of these monkeys has to cross a wide river, they first of all look for a spot where the trees are tallest and where they stretch out farthest across the stream. A proper tree having been found, they climb to the best of the highest branches, and there form themselves into a chain by hanging on to each other's tails. The chain is, of course, free at the lower end, and when all is ready it begins to swing to and fro until it has got force enough to carry it to a tree on the opposite bank. Then the bottom monkey scuttles as fast as he can to the top and holds on tightly. The top monkey on the other bank then lets go, and the whole chain is swung across the river.

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