

MOSQUITOES AT CHURCH MEMBERS.

REV. A. C. DIXON, D. D.

It is not the lions that trouble us, but the mosquitoes. These pests join the churches and get into the official boards and the sewing circles, and once entrenched in power, do nothing but buzz and bite. It takes more grace to stand their buzzing and biting than it does to overcome the lion by grace.

"It is the tendency in these times to carry things not by grace, but by diplomacy, but our business as Christians is not to whitewash, but to wash white. It is also the tendency to look after the ninety and nine sheep within the fold and pay no attention to the lone wandering one. The danger which threatens this plan is that, while we are singing the sleek sheep into bliss, the wandering one is gone forever.

"You old sheep are being too well fed, and it is about time you wandered outside of the pen and worked off some of the superfluous fat. Do this, and the wandering sheep will have some show at the fodder which rightfully belongs to it."

Dr. Dixon closed his sermon by appealing to the millionaire church members to think less of trusts and more of God and to devote more of their means to God's cause and less to Wall street or the syndicates.

GETTING ON AND GETTING UP.

"How to get on" is the supreme question of the world. "How to get up" is the supreme question of religion. A young men's Bible class has arranged for a course of lectures on practical business subjects. Some of the ablest business men of the country have signified their willingness to make addresses dealing with the matters with which they are familiar. "Banking," "The Dry Goods Business," "The Packing House Industry," "The Operation of Railroads," are among the subjects advertised in the attractive syllabus. It is believed by the promoters that this innovation will be a great success. We have no doubt of it. Lectures on business are certainly to be preferred to many of the frivolous and inane church entertainments that are in vogue. But at the same time, young men of to-day need to be told how to get up, even more than they need to be told how to get on. They need to be taught to seek goodness, not that they may get paying jobs, but that they may get goodness.

The model held up before the youth of the present day is too often the man who from boyhood saved his cents, changed them into dollars, and by exploiting social and legal conditions before legislation had made his methods illegal, became a multi-millionaire. Such a man is said to have got on. There is another question to be answered before we urge our children to copy his life, and that is, Has he got up? If the man sink while the monopolist rose, if character deteriorated while capital accumulated, the loss has been greater than the gain. For our part, if we cannot be both, we prefer to see a boy become an honest man than a rich man.

There are those who get up but do not get on. The world says of them that they have failed. But have they? It depends on one's definition of failure. Misfortunes have beat upon them, but they have not grown bitter; temptations to abandon principles and get rich dishonorably have come to them, but they have chosen poverty to a tarnished name. Is that failure? It is success. They may have lost the whole world, but they have gained their souls.

Young men need to be reminded that there are worse things than a small in-

come. Those who are poor in purse may be rich in faith, rich in character, rich in hope. A clerk need not be less than a man. He has but to choose. The man who has no money is poor, but the man who has nothing but money is a pauper.

We must place the highest standards of life before the young men of to-day. If they must be taught not to despise wealth, much more must they be taught not to despise honesty and honor. The highest ends of life are often served by those whom the world regards as failures; and on the other hand, those who are spoken of as successful men are those over whose fate heaven sheds tears of pity. When Lot "pitched towards Sodom," he was looked upon as a successful man. He had selected the most fertile plain in all that region. Subsequent events showed that Abraham made the wiser choice when he turned toward the hill country.

With regard to him whose life forms the perfect model for our imitation we see how one can be rich without money. Born in a stable, living a life of marked privation, buried in a borrowed grave, he made the world richer by being in it. In him was exemplified the meaning of Paul's words, "Poor, yet making many rich; as having nothing; and yet possessing all things." It was not the ambition of Jesus to wring success from God's hand. He ascended by descending. It was by his cross that he was lifted up.—*Christendom.*

"I WISH I COULD."

It was a cold December morning, and I was hurrying home from the post-office where I had bought a package of newspaper wrappers and a dozen postal cards. Few people were on the streets, even in the busier part of the town. When I reached the less frequented portions there was only an occasional pedestrian to be seen. I came to a certain point where two streets met at a sharp angle, and where, when the wind blew, one was so much at its mercy that we called the place "Cape Horn." A blast of unexpected violence swept round that corner, and away went my unlucky postal cards, whirled right and left, strewn the brick pavement. I stooped down quickly, and made a desperate effort to pick them up.

Suddenly I was aware of someone approaching. With a half-glance at him I saw that he was in work-day attire, and I felt free to appeal for help that might otherwise have been proffered.

"Oh, won't you please help me pick up these cards?" I cried.

He lingered, but for a moment did not even reply. Then he said slowly, "Madam, I wish I could!"

I looked up. "Oh-h!" I cried, every fibre of my body thrilling with horror; "I wish for your sake you could!"

The man had lost both arms.

ON GOD'S ERRAND.

Mr. Spurgeon says that one afternoon when he was a young country minister, as he returned home after a day of weary riding, an unaccountable impulse prompted him to go and visit a certain poor widow and her invalid daughter before he took out his horse. He could not resist the feeling, and though almost at the stable door he turned and rode back. He tells the rest of the story as follows:

"I was thinking only of the poor widow's spiritual needs, but when I reached her little house I was struck with its look of unwonted bareness and poverty. After putting a little money

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into her hand I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done.

"I just spread it out before the Lord!"

"Did you tell your case to any friend?"

"Oh, no, sir; nobody kens but himself and me! I kent he wadna forget, but I didna ken hoo he would help me till I saw you come riding over the brae, and then I said, There's the Lord's answer!"

"Many a time has the recollection of this incident encouraged me," said Mr. Spurgeon, "to trust in the loving care of my Heavenly Father."

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