The Crown Unwon.

BY BARTON GREY. Whose endureth to the end," So, long ago, the word was spoken, Hearts fail, and bowed heads earthward

Yet who shall say the pledge is broken? Brave eyes may read the premise still. Though writ in lines of pain and loss; The path lies onward up the hill, Though every millstone be a cros .

Long time ago my soul and I Converse and counsel teld together, When clear and bright youth's morning sky Flushed rosy in the summer weather; "Soul," said I, "many a pathway fair, Waiting thy choice, before thee lies; Think long, choose well, then proudly dare Thine utmost might to win the prize."

And so we looked, my soul and I, And many a fair, false joy refusing, Beheld at last, serene and high, The crown of her supremest choosing; And on it fixed our steadfast gaze, While the bright, joyous wizard, Hope Through all those bounteous summer days, Drew one delicious horoscope.

But summer hours fade fast away, And that dear crown, above my winning heart. Here in the twilight of my day, Gleams far, as in my bright beginning And now Hope's eyes are dim and sad, And Doubt and Grief walk close beside And many a joy that erst I had In this long toil has drooped and died.

And yet I know my soul's true good Lies still, lies ever, there before me; I could not turn me if I would, Though clouds and darkness gather o'es

And, though I fail and though I die Far from my goal. my crown unwon, No meaner star can tempt the eye That once has known the steadfast sun

So on I press up that steep slope, Behind whose brow that sun is setting; I walk with Faith, and not with Hope, Despairing not and not forgetting; But when the last brief breath is sped, I shall not grieve if this men write: "He strove - he failed - and he is dead, True always to his highest light." -Chris. Advocate

Christianity and Common Things.

Christianity is the only religion the world ever knew which is as truly of every day life as it is with the loftiest aspirations and endeavors of the soul. As Herbert beautifully puts it,-

"Who sweeps a room as by God's laws, Makes that and the action fine."

There is no service, however humble, which may not be performed in the spirit of Christ, and have upon it the stamp of God's approval.

to common things, imparting a divine significance to the so-called commonplace, develops a rare conscientiousness in the performance of humble duties, which is a characteristic mark of the Christian. "Doing everything as unto the Lord," is the Christian's of illicit love; for love is naturally for motto; and so he puts the best that is in him into all tasks whatsoever. "Is so-and-so a Christian?" asked a business man of a friend, referring to a young man who had applied to him perfect love. Self-respect hath regard for work. "Yes, he is," replied the other. "Then I want him," said the beyond words to the feelings. He business man; "for, although I shall who does not respect the feelings of have to put him at very humble work | those under him is too little for his to begin with, I know he will not despise or shirk it, but do it well, which that he can be depended upon to do the little things well. His Christianity puts him into a truer relation with common things - a relation of absolute fidelity and conscientiousness.

Besides making one conscientious as regards one's relation to the humbler duties of life, Christianity dignifies the commonplace. It impresses upon us the true value of little things. The cup of cold water in the name of Christ, is a type of this nobility and potency of little things. Nothing we do is so unimportant or insignificant as not to be capable of a far-reaching constant companionship of the infinite influence for good or evil. The very God! If traveling over a lonely road manner in which we perform the most or through a great wilderness, how ordinary tasks affects other people, and genial and soul-refreshing it is to have characters. "What are you doing it breaks up the solitude and the monwith that little strip of iron?" asked otony, and shortens (or seems to "Well," said the traveler, "remember ghenies, how lonesome he felt all alone that God made the horse." "I will do with his team, making those long "I will remember that God is making the wilderness, without seeing even a And if God is concerned about the some fellow-teamster! making of so small a thing as a nail, about having them done well?

the humblest task. Christianity can he will draw nigh to you?" never be accused of being a religion when about preaching and teaching, we are told that "the common people heard Him gladly;" and so they do today .- Herald.

Self-Respect.

The honorable man is the one who has self-respect. Self-respect and selfconceit are not the same. Self-respect is a good opinion of one's self based on sufficient grounds; while self-conceit is a high opinion of one's self based on nothing.

Self-respect is brave; it has no fear, since it is incapable of descending to meanness, and need not be afraid of being found out.

Self-respect needs no written co-n tract; it holds the tacit agreement more sacred than the written word. be a revelation of the intent of the

a spoken lie. Cowardice is a recognition of one's meanness. Shame is alway's cowardly. The sly man has none of the boldness of the open one, who does everything with emphatic assertion. To prevent cowardice we must be habitually right. If you are wrong, cowardliness is the most appropriate thing for you. Cowardice at once bespeaks your inferiority. One who carries about the impression that something is greater than himself, cannot be much of a man. A coward hides himself behind silence, saying: "Behold, I have not lied, since I have not spoken."

Self-respect will accept of no advantage which will humiliate another. By being manly one earns a right to selfrespect which is of more account than being happy. No one can respect himself who has no respect for the rights and feelings of others, since selfrespect begins in respect for others. Only he who has self-respect can find happiness in respecting and promoting the welfare of others. Meanness loves a rat-hole, and can easily crawl

Self-respect walks in the open day. light. One gets no higher than his lowest meanness so long as he cherishes that meanness. Meanness is never generous. Meanness is a for aging vice, picking up little advant ages where on account of their unim-This daily application of Christianity portance, they are left exposed Meanness is a vice which has no friends and does not even have its own respect. Honor shows itself in heroid conduct, and is naturally chivalrous. One cannot imagine self-respect doing an unchivalrous act. Conceit is a kind others, and turned to self is a sort of unnatural affection.

Conceit and self-importance go hand in hand, but self-respect allies itself to unto the genuine kindness which looks position. Littleness thinks when it has injured the feelings of others that is the condition of promotion." It is it has established its own importance. always true of the genuine Christian | Self-respect cares not for its own im portance, but only to be kind and true .- - American Truth.

Draw Nigh to God.

This is the admonition of the Apostle James. To it he attaches a precious promise-"and he will draw nigh to you." Here, then, is the secret of securing the companionship of God. "Draw nigh to God, and he will draw

In a world of uncertainty, sorrow, sickness, and death, how unspeakably precious the privilege of having the blacksmith simply as an instrument. how he longed for the company of

But the journey through this life it is a glorious privilege, as well as a without the companionship of a soul- part of the globe. But after His de- Bible. Second, it has proved a wholegreat responsibility, for every nail- comforter is to the soul a far more parture it would be left in the hands some doctrine. Say what one may maker to make the very best nail he dreary, lonely way than a trip across of His apostles, who were now show against frightening people into relican. So with all humble duties in life | the Alleghenies. Only a spiritual -humble as men count them. Do | being can minister comfort and comthey not become dignified by the panionship to man's spiritual nature; thought that God Himself is concerned and happy indeed is that man to whose soul the Father of spirits draws near It is the genius of Christianity to in comforting companionship! Who dignify and ennoble common things. | would not secure this companionship | all His far-reaching plans for the re- | trine, and attract sinners by constant

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and fills with significance the doing of so very easy-"draw nigh to God, and the baseless fabric of a vision!

"But," says one, "how can I draw for the patrician class. When Jesus nigh to God? Is he not everywhere?" Yes, he is everywhere as the muholder nigh to him is he present as a mighty must draw nigh to God.

jesty, his wisdom, his mercy, his love. able and full of glory. The psalmist exclaims, "How precious are thy thoughts unto me, O God!" His soul was made happy by thinking of God "and his wonderful works." In another place he says, "While I was musing, the fire burned." He A lie in the face is worse than an acted | thought upon God, and God drew near lie. The expression of the face should to him, and enabled him to exclaim, "By the help of my God I can run through a troop and leap over a wall An acted lie is more cowardly than He drew near to God in his thoughts, and God drew near to him in a sweet and hely communion.

Before our conversion we were often ouzzled at the familiarity and the confidence with which father and mother were wont to speak of the nearness and of the preciousness of God to them. His presence and protection were to them a blessed reality, an unspeakable comfort and consolation. To us it was a mystery; we could not understand it. But one thing we did not fail to notice -namely, to them the Bible was the Book of books; and in their evening and Sabbath afternoon conversations, God and his word were mostly the chief topic, They drew nigh to God in their thoughts and in their conversation, and God drew near to and abode with them as a mighty Comforter and strong Deliverer all through a long life of toil and hardships, and brought them down to their graves in peace

Second. Draw nigh to God by faithful attendance to secret prayer. When thou prayest, enter into thy closet, and.....pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Do not neglect this. He who honestly draws nigh to God in a fifteen minutes' secret devotion each morning will not fail to have God near him during the day.

Third. Draw night to God by punctually attending the public means of grace—the prayer meeting, the public preaching, the Sabbath school. How many members of the church fail to secure the companionship of God by neglecting duty in these respects! Alas! because of this, too, the church is not the spiritual power for good that it ought to be. God is not in the midst of her as a mighty power to convict and convert sinners, because so many, such a large proportion of its members, do not draw nigh to him.

Fourth. Draw nigh to him by reading his word. Surely if we neglect to do this he can not draw near to us. Would an earthly friend draw near to us and seek our companionship if he knew that the kind, loving letters he had written to us were not read or seldom thought of by us? He could not. Our coldness and our indifference would repel him. How, then, can our heavenly Father draw near to us if we treat his precious word, his message of love and eternal life to us with coldness, indifference, and neglect?

Dear reader, do you desire the companionship of Him who alone can cheer you through life's dangerous journey, lead you safely through the valley of the shadow of death, and guide you up to a seat at the right-hand side of his throne to dwell with him forever? Then "draw nigh to God, and he will draw nigh to you."-Telescope.

THE END.

this nail." He was right. God was house. What a homesick feeling felt, the necessity of living on in the of hell. making the nail. He was using the weighed upon his young heart, and world after death. The cause He had inaugurated must not die. It was for trine is likely to survive for several

sense, we must think of him-meditate | Him to do. This could banish every upon his gracious character, his ma- fear, and fill Him with a joy unspeak-

Workers With God.

Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve, and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why cannot I carve?" it cries. Then the artist comes and seizes it. The chisel lays itself into his hand and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flown down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one. It is the unit which they make that carves the stone. We are but the chisel to carve God's statues in this world. Un. questionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel. But the chisel can do The artist must seize it, and the chisel lay itself into his hand and be obedient to him. We must yield ourselves to Christ, and let him use us. Then his power, his wisdom, his skill, his thought, his love shall flow through our soul, our brain, our heart, our fingers. That is working by faith .-Phillips Brooks.

Revival Stumbling- Blocks.

People who have no faith. People who talk too much. People of inconsistent lives. People with no moral nerve. People who always come late. People with quirks and whims. People who are proud and stiff. People who occupy back seats. People who do no praying at home. People who ride theological hobbies People who are always finding fault.

People who pray four times too long. People who start tunes nobody can People who are in love with them-

People who know more than the

People who are self-appointed ex

People who are cool to poor folks

People whose zeal is not exactly according to knowledge." People who make a great noise

when nothing particular is going on. People who imagine they have a monopoly of all the holiness in the church People who talk glowingly in church and are as dumb as an oyster at home. -The Epworth Herald.

Future Punishment.

Among the first doctrines of the Bible attacked by men who begin to abandon the truth are the existence of hell and the personality of the devil. Much of the so-called "new theology" is emphatic in its denunciation of hell The Church has nearly always had some among its ministers and mem bers who could not subscribe to this doctrine, and this offensive tenet has been subject to periodical assaults, not only from infidels, but from preachers He was terribly alone. The whole of the Gospel. Nevertheless, the old has also a reflex effect upon our own the company of a fellow-mortal! How world was against him-Jerusalem doctrine survives. It is interesting to panting for His life with passionate note the fact that those who begin by hate, tens of thousands from the prov. assailing the doctrine of future evera traveler of a blacksmith. "I am shorten) the weary journey. The inces turned from him in disappoint- lasting punishment usually go on to making a nail to shoe somebody's writer remembers, when but a boy, ment. Not one even of His apostles, deny the inspiration of the Bible, the horse with," replied the blacksmith. and driving a team across the Alle- not even John, was in the least aware divinity of Christ, and end in open inof the real situation, or able to be fidelity. By the extremes to which confidant of His thoughts. This was they carry their opposition to Bible better than that,"cried the blacksmith. drives of ten and twelve miles through one of the bitterest drops in His cup. doctrines they break the force of their He felt, as no other person has ever own arguments against the existence

This much-despised and abused docthe whole world, and was to endure reasons. First, it is in the Bible. To through all generations and visit every get rid of it one must get rid of the ing themselves so weak, unsympathetic, gion, the fact remains that the starting and ignorant. Were they fit for the point of most reformations is the fear task? Had not one of them turned of punishment. Teachers who drop out a traitor? Would not the cause, future punishment out of their creed when He was gone-so perhaps the lose their power to rescue the perishtempter whispered-go to wreck, and ing. Evangelists who avoid this doc-

It sheds a halo about the lowliest life, when the terms of its securement are generation of the world vanish like references to the love of God, only Yet He was not alone. Among the verts are usually half Christians. It is deep shadows of the gardens and upon | not merely because there is efficacy in the summits of Olivet He sought the the doctrine that we insist on its use, unfailing resource of other and less but because it is true; and it is effecof the universe and as the ever resent troubled days, and found it still in tual because true. "By their fruits executor of his righteous, beneficent His dire need. His Father was with ye shall know them." This world laws. But only to those who draw Him, and pouring out supplications needs to be told the whole truth. We with strong crying and tears, He was can conceive the existence of intelli-Saviour and as a merciful Comforter. heard in that He feared. He hushed gent beings who have no need of such Hence, to secure his presence in this His spirit with the sense that His a doctrine, but they are not the inhaball-important sense we must fulfill the Father's perfect love and wisdom were itants of this planet. The doctrine of conditions named by the apostle-we appointing all that was happening to hell is no human invention. It is a him, and that He was glorifying His divine revelation intended and adapted First, and in the most important father and fulfilling the work given to awaken the thoughtless and care less, and compel them to flee for refuge and lay hold on the hope set before them in the Gospel. -Advocate.

Random Readings.

To do so no more is the truest repentance. - Luther. Be not simply good, but good for something .- Thoreau.

Kindness creeps, where it canna gang .- Scottish Proverb. He is the wisest man who is most

susceptible of alteration .- Bacon As we have, therefore, opportunity, let us do good unto all men. - Gal 6: 10. He that hath light thoughts of sin never had great thoughts of God .-

Dr. Owen. The blessedness of youth consists in opportunity; that of old age in the golden fruit of opportunities improved.

The furrow which Time is even now turning runs through the everlasting, and in that must we plant or nowhere.

A religion which demands no sacrifices can have no relation to him who, 'though he was rich, yet for our sakes become poor." The spirit of devotion to Christ and

his truth, of loyality to the church and her principles, is evidently increasing nothing, produce no beauty of itself. | throughout the bonds of our beloved

Minard's Liniment Rheumatism.

To the question. Which is your favorite poem? there may be a great variety of answers; but when asked, Which is your favorite blood purifier? there can be only one reply-Ayer's Sarsaparilla, because it is the purest, safest, and most economical.

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PLAIN PREACHING NEEDED .- God's command to Jonah was. "Preach the preaching that I bid you;" and no man is fit to stand in any pulpit who has not the courage to do that very thing. To know the word and not give it, when it means eternal death to somebody's soul to keep it back, is an awful thing to be answerable for; and yet there are multitudes of watchmen on the walls who give dead men a false peace because they haven't got the courage to speak the whole truth .-Ram's Horn.

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