

Cometh a Blessing Down.

Not to the man of dollars,
Not to the man of deeds,
Not to the man of cunning,
Not to the man of creeds,
Not to the one whose passion
Is for a world's renown,
Not in the form of fashion,
Cometh a blessing down.

Not into land's expansion,
Not to the miser's chest,
Not to the princely mansion,
Not to the blazoned crest,
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

Not to the folly-blinded,
Not to the steeped in shame,
Not to the carnal-minded,
Not to unholy fame,
Not in neglect of duty,
Not in the monarch's crown,
Not at the smile of beauty,
Cometh a blessing down.

But to one whose spirit
Yields for the great and good;
Unto the one whose storehouse
Yields the hungry food;
Unto the one who labors,
Fearless of foe or frown,
Unto the kindly-hearted,
Cometh a blessing down.

—Selected.

Calling and Conduct.

BY THE REV. G. B. F. HALLOCK, D. D.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." In these words Paul was reminding the Ephesian Christians of their exalted privileges. He then exhorts them to particular Christian duties, to avoid lying, anger, theft, corrupt and corrupting conversation, grieving the Holy Spirit, bitterness, evil-speaking, and malice, and exhorts them to manifest in their intercourse with each other a spirit of kindness and forgiveness. He then reminds them of how much he had done and borne for them, and of how deeply he loves them, and pleads with them as their spiritual father to walk worthy of their exalted privileges. "I, therefore, the prisoner of the Lord beseech you." He felt that he was then a prisoner or in confinement in the cause of the Lord. He regarded himself as having been made a prisoner because the Lord had so permitted or willed it. He did not feel particularly that he was the prisoner of Nero. It was because the Lord had willed it, and because he was in God's service. "I beseech you that ye walk worthy," that is in a manner becoming those who have been called into the Kingdom of God.

What is the nature of this calling? Men have different callings in the world, their business, their profession, their temporal office. Though our place in life may be truly appointed us by God, this is not the meaning of the word "vocation" as here used by Paul. It means God's call or invitation by which we become inheritors of the kingdom of heaven. It is a work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ and renewing our wills he doth persuade and enable us to embrace Jesus Christ as he is so freely offered to us in the Gospel. It is a high calling. Phil. 3:14. It is a holy calling. 2 Tim. 1:9. It is a heavenly calling. Heb. 3:1. This call may come to us in different ways, through preaching, through events of God's providence, through conversation, through reading, through the immediate action of the Holy Spirit.

To what are we called? To the knowledge of God. 1 Pet. 2:9. To the faith of Christ. 1 Cor. 1:9, Gal. 2:6. To holiness of life. 1 Thess. 4:7. To peace. 1 Cor. 7:15, Rom. 3:1, Acts 24:16. Called to be saints. Rom. 1:7. Called to fellowship. 1 Cor. 1:9. Called to liberty. Gal. 5:13. Called to eternal life. 1 Tim. 6:12.

What is it to walk worthy of our calling? Generally, to carry ourselves as becometh Christians. There is a seemliness appertaining to each calling. So here. We must walk nobly, as becometh heirs of God and joint heirs with Christ. A writer on Christian consistency says: "History records that in the days of Tiberius it was thought a crime to carry a ring stamped with the image of Augustus into any mesh or sordid place, where it might be polluted! How much may those who profess to be a holy people learn even from a heathen!" Luther counsels us to answer all temptations of Satan with words, "I am a Christian." They were wont to say of one in Rome, "There is nothing in them." Of too many professed Christians it might be said, "There is nothing Christian in them." Every believer is higher than the kings of the earth. He should therefore act in a kingly fashion.

Why should we walk worthy of our calling? Because otherwise we shame our profession. If we do not live out in our lives what we profess, people will say our religion is hypocrisy, that it is all a sham, and so will despise us and dishonor God. On the other hand, there is no argument so strong as a consistent life. "I tried to be an infidel when I was a young man," said Cecil, "but my mother's life was too much for me." A good life is an argument for Christianity sixty years long, one never misunderstood, and always effective. We should walk worthy of our calling, too, because otherwise we lose our comfort. To live a half and half life is not a happy life. There is such a thing as being too religious to enjoy sin and too sinful to enjoy religion. Out and out, heart enlisted Christians are the happy Christians. We cannot be happy when disgracing our calling. We should walk worthy of our calling, also, because otherwise we are in danger of losing its end. "Follow peace with all men, and holiness, without which no man shall see the Lord." If we do not at least try to walk worthy of the vocation wherewith we are called as Christians there can be no hope of our reaching the Christian's goal.

Your Father Knoweth,

BY GEORGE R. SCOTT.

God is not ignorant concerning what we want or what is good for us. It was Jesus who said: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind." Then He gave the reason: "Your father knoweth that ye have need of these things."

The way some good people keep on worrying about how they will make out in the future, what they will get to eat and how they will be clothed and sheltered is something that shows a sad lack of belief in God. What kind of a Father do such people imagine they have? Can it be that they have an idea that they have a heavenly Father who does not care whether they are provided for or not? Can it be that they believe that God takes no interest in their welfare? Or, do they have an idea that God goes on long journeys to some out-of-the-world place where He is all alone and beyond the call of His children?

God is everywhere. He never slumbers nor sleeps, but is on the watch to attend to the wants of those of His children who feel the need of His assistance and who ask for it in faith in the name of Jesus.

Readers, you have not an ignorant God who knows naught about you. You have such a careful God that even the hairs of your head are numbered. Yes, you have a God who cares for the smallest matters that interest you. A God who even careth for the sparrows will not forget to look out for those who are fashioned after His own image.

God is good and kind to us every day in the week. He cared for you last Sunday, and was just as careful concerning you last Monday. He is so good that He even showers His blessings down upon His bad children as well as His good children. What a good Father He is to us all!

And He is a good and faithful Father because in the future He will, in His own just way, reward His good children and suitably punish those who rebel against Him.

Your Father knoweth exactly how to deal with you. In the days of prosperity He is your friend and in the hours of adversity He is your best friend. What is good for you He will give you under proper conditions and what is bad for you He will withhold from you. How fortunate it is for us that we have a God who knoweth the things we need; for it is a fact that we do not know much concerning our needs. We think we know, but thinking is not knowing.

If we could obtain all the things we think we want how badly we would be loaded down with burdens almost unbearable. We would be like the man who placed a belt containing gold upon his person and then jumped from the sinking vessel, only to be drowned by the weight of his riches.

Last week the daily newspaper gave an account of a man, who made no claim to be a child of God, being taken to an insane asylum, where he died. He had been suddenly made rich and had spent his wealth in riotous living. He carried his load of wealth less than two years. It is no wonder that the load was his ruin, for he had not the experience necessary to carry successfully such a burden.

Put implicit trust in your Father, for He is the only one who knows you thoroughly. He has looked into your heart, understands your weaknesses, reads your thoughts and knows you through and through.

You may think you are abundantly able to take care of yourself but there

is a day coming when you will sicken and die and that will be the time when you will want your soul to be taken care of by Him who gave it to you.

Seek ye first the Kingdom of God and all other necessary things will be given you.—Sabbath Reading.

The Sacredness of Everyday Life.

We have often been led to wonder at the false estimates placed upon life. In the everyday world it is usually measured by dollars and cents. A man is worth only so much to another as he can secure in the way of cash by using him. Even one's own life often places value upon self in proportion to the number of dollars it can heap together from the general pile. But the Saviour's challenge keeps on ringing down the centuries unanswered, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Literally, his own life. The challenge has never been answered, because the "profit" can be only eternal, and the "loss" unmeasurable loss. There is not enough gold locked up the everlasting hills to measure the value of a single life. Life is a sacred thing, beyond the power of infinite hand to fashion or value. Not till we can know the infinite fullness of the triune God can we fully value a single human life, for to save a single soul the Father, Son, and Holy Spirit unite their power.

And can any infinite mind hope ever fully to grasp the Infinite? Hence the full value of a life must ever remain only partially known.

And can we, then, divide life up? Does it carry one value through six days of the week, and on the seventh suddenly assume a more sacred worth? It would often seem that we do thus seek practically to divorce life from itself. We fail to realize that "everyday life" is a sacred thing, and that the sanctity which God enjoined upon the Sabbath day is purposed to emphasize this sacredness of all life by calling a halt upon the world's mad race for place, and turning the spirit's gaze upon the great Author of life.

All life is sacred, for "nothing is secret that shall not be manifested, neither hid that shall not be known and come abroad," in that day when the Son of man shall sit upon his throne of judgement. Down in the carpenter shop of Nazareth, day after day the Christ wrought on, as a man fashioning yokes and ploughs out of materials already fashioned by his divine power. The men of Nazareth doubtless passed and repassed the shop with never a thought as to who he was, or as to the lesson he was there setting of the sacredness of the everyday life. All his toil ended in benefit to some one. It was not emptiness. It was not spending his hours in questionable, if not harmful, deeds. It was a sacred service.

If these few thoughts will help the reader to carry this fact of the working Christ more fully into his every day life—behind the counter in the shop, on the street, in the home, wherever he may be—the writer will be glad. Time, place, surroundings, nothing can rob life of its sacredness. All service, everywhere, should be sacred service, and every day in a sacred trust. Acting upon this truth, with the poet we can say:

"After the toil and trouble, there cometh a day of rest;
After the weary conflict, peace in the Saviour's breast;
After the care and sorrow, the glory of light and love;
After the wilderness journey, the Father's bright home above."
—Presbyterian Banner.

Prayer-Meeting and the Pastor.

The prayer-meeting is the one meeting of the church which is most completely in the hands of the minister, and with which custom or tradition ought to have the least to do. The plan of it should be so flexible that it can be adapted to the seasons and be made to change with the changing moods of the those who attend it. Many a minister has killed his prayer-meeting by holding it through the year rigidly to one fixed type, allowing no variation or shadow of turning.

If the minister loves the meeting, he will sacrifice himself for it. He will make himself of no reputation, and be found in the fashion of a modest Christian. He will not monopolize all the time, nor convert himself into a selfish Grandgrind, treating the members of the church as so many pitchers to be filled. Some men have a fashion of opening a meeting by saying everything upon the topic which can possibly be said. They are experts in the art of opening their mouths, but they do not know how to open a meeting. The meeting closes up while they speak, and becomes as dumb as a clam. Instead of saying, as they do frequently say, "Now the meeting is open," they ought to say, "The meeting is now

shut." If the leader of the meeting is going to give a lecture, let him give it, and close with the benediction. But, if he really wants to open the meeting let him open it by keeping still.

But suppose that laymen are reluctant to speak. Then let the minister be patient. He must learn to labor and to wait. Training people to do things they do not know how to do is a part of the work to which a minister is called. He is a teacher, and the teacher does not do for his pupils what his pupils ought to do for themselves. He is a poor teacher who works out immediately every sum in arithmetic over which a pupil stumbles or who reads every Latin sentence that causes the slightest perplexity. It is the business of a teacher to train his pupils to do things which are difficult, and which can be mastered only by long-continued application.

Speaking in prayer-meeting on religious themes or concerning the experiences of the spiritual life is not an easy thing for the majority of professing Christians will never do it, unless trained to do it by a minister who has tact and patience. To rail at people because they do not do it, to nag them with such exhortations as "Do not waste the time!" The time is passing!" to scold because the meeting is dull and stupid—all this is proof not of total depravity in the people, but of sheer incapacity in the leader. Men who are in the habit of consoling themselves do the thought that they have a stiff-necked and rebellious congregation, a peculiar people, who cannot be induced to take interest in prayer-meetings, ought to examine themselves and ask whether the root of the difficulty may not, after all, be in their own disposition and methods. —Christian Endeavor World.

Easing the Chest.

It is the cold on the chest that scares people and makes them sick and sore. The cough that accompanies the chest cold is racking. When the cough is a hard one and the cough corresponding to severe every cough spell strains the whole system. We feel sure that if we could only stop coughing for a day or so we could get over the cold, but we try everything we know of or can hear of in the shape of medicine. We take big doses of quinine until the head buzzes and roars; we try to sweat it out; we take big draughts of whiskey, but the thing that has its grip on the chest hangs on, and won't be shaken loose.

If the irritation that makes us cough could be stopped, we would get better promptly, and it is because Adamson's Botanic Cough Balsam is so soothing and healing to the inflamed throat that it is so efficient a remedy for coughs and colds. This really great medicine is a very simple preparation, made of extracts of barks and gums of trees, and it never deceives. It heals the throat and the desire to cough is gone. When the cough goes the work of cure is complete. All druggists sell Adamson's Balsam, 25 cents. Try this famous Balsam for your sore chest and you will find prompt relief.

Self-Sacrifice Necessary For Progress.

The Life of Faith says: "You will not evangelize the world until you know what sacrifice is," was a truth expressed repeatedly during the Anniversary Meetings. "Read and you will know, know, and you will feel; feel and you will pray; pray, and you will give; or better still, you may go." "Is any Christian weak? Let him begin to do something for Christian missions, and soon he shall be strong. In effort for the eternal good of others lies the secret of spiritual advancement." Everywhere we are shown that "the great spiritual laws are constant. Jesus Christ as the Redeemer of mankind, the truth that the perception of things spiritual is only through the way of the Cross, that there is a power that can possess a man and invigorate his spiritual life, viz., the power of the Divine Spirit—these remain unchanged and these are truths still strong for the regeneration and rejuvenation of the world."—Faithful Witness.

Obstacles to good Listening.

A mind preoccupied by anything else.
A poorly warmed and illy ventilated church.
A janitor with squeaky shoes.
A body suffering pain.
Vision distracted by vain display of dress.
The annoyance of nervous, whispering, or inattentive neighbors.
An ill-behaved choir.
A long list of advertisements of shows and socials from the pulpit.
Uncomfortable and ill-fitting garments.
Odd and unnatural things in dress, voice, or style of the speaker.
A jumbled or disorderly sermon.
A sermon that has so many heads there are not ears enough to fit.
The influences of a careless and sinful life.
The distracting power of Satan.



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Good Through Evil

"The fire in London was a blessing," says Macaulay. "It burned down the city, but it burned out the plague." "The irruption of the northern tribes saved the Western Empire from stagnation and decay, although it cost Europe a thousand years of barbarism to escape the fate of China"—S. S. Helper.

CANNOT BE BEAT.—Mr. D. Steinbach, writes:—"I have used Dr. Thomas' Electric Oil in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of Dr. Thomas' Electric Oil was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house."

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