THE COMING MAN.

Not infrequently do we hear men spoken of as "being in demand." That they are talked of and much in print is because they have the faculty of getting themselves sought after, not because of their intrinsic worth, but because of the noteriety they have achieved. Too often publicity and promotion are taken by many as evidences of worth. If men fail of these, the supposition is at once indulged that merit is lacking. The very fact of being able to get into position is taken as evidence of strength, while a failure to become known is put down as incompetency. It is a well known fact that the reverse is near er the truth. The great soul and finished scholar is, in the very depth of his character, modest of merit and clean in conscience. He would first spare no toil to make himself worthy, and then wait patiently for recognition. This real merit can always do. Nothing is further from the true man than a desire to go down into the public market-place, and, by hawking his own wares, bid for public preferment. Think, if you can, of a princely soul and accomplished scholar like the late Dr. W. P. Harrison, or Prof. T. J. Dodd doing such a thing. Why, the very idea is unthinkable!

True and worthy men do not always find the door of public recognition opened for them, and, right or wrong, they remain in obscurity with clean souls, rather than resort to sly tricks and immodest self-advertisement to open the door for themselves; and so it happens that many a jem of purest ray must glow unseen. In the grave of public neglect sleeps many a "mute inglorious Milton," whose life might have been made a blessing to humanity. Hid away in the humble homes of our land are to be found as noble spirits as ever lived, who are quietly living their high lives in obscurity and want. Faithfully treading the traditional rounds of our itinerancy to-day are as true and capable men as the church has produced. Unknown and unappreciated they are, and may ever be, but who, if given half a chance, would enrich the church by noble deeds. In their hands any church interest would be safe. They have done nothing because they never have been trusted with an opportunity. Loyal, modest Methodist preachers do not make their own choice of appointments. "Nobody" they may appear, and may fill unnoticed places, and yet capable of being towers of strength to a needy church, if once allowed a chance. Sir Humphrey Davy counted the finding of Pat Mograw among the greatest of his many discoveries; and it was, for thereby he prevented a noble genius from spending his life as a common bottle-washer, and opened the way for him to become a great chemist and to bless humanity.

To the man who comes late to his empire there is not necessarily any blame. It is a law of nature that quick growths find early death. Mushrooms spring up in a night; giant oaks in a century. For a long and useful life the late maturity is most promising. The poets Shelley and Keats were both famous in their youth, but went to their graves one at twenty-six and the other at thirty years of age; while the immortal Milton was yet toiling on his masterpiece, "Paradise Lost" at the age of fifty-seven. John Calvin laid aside his massive "Institutes" as a finished product at the age of fifty-eight, after twenty years of patient toil. R. E. Lee was put in command of a Virginia army at fifty-four, and even then had to win his way to the front as commander in-chief over suspicion, distrust, and defeats in the mountains of Western Virginia. One of our Bishops is bravely holding up against the tides of time, active and honored by all, as he nears the octogenerian line; and they who voted for him for office at the age of fifty-eight feel that they made no mistake by voting as they did. He came into office late, but has manifested wonderful staying powers in mind and body.

There is an element of strength and beauty in the characters often of those who enter their empire late in life. They have not been victims of that ambition which pines for position without enduring the toil and pain necessary for preparation. "No greater danger threatens church or state than the greed of small men for office, unless it is the ease with which many of them obtain it." Thus noble interests fall into incompetent hands; and worse, a generation grows up with no faith in public virtues or in the feasibility of the truth. Incompetent and ambitious men by the "skillful manipulation of men of influence" may get into prominence, and by shrewd maneuvering stay there; while the church suffers, and worthy, true men are left in obscurity. But when "demagogues parade in purple and charlatans seem to succeed, then it is that the spiritual currency of the kingdom is debased and ethical values are confounded.

To judge of the motives of men may be difficult, but well-established principles are clear as sunbeams. When good men say that in order to protect themselves against the influence of the shrewd manipulators they too must resort to the same tactics, they evidence the inevitable results of such influence. Ethical values are being badly confounded, and the bottom in baseness is not far distant. In such atmosphere the clean soul feels a sense of horror. He will not besmirch his own soul by getting down to "wrestle with the beasts in the arena;" he will not soil his hands by unprincipled shrewd manipulations; he would rather starve first, and hence he knows he is going to seem to get left behind and be a "little slow in coming." His worth will be estimated by the figures opposite his name on the Conference Minutes. But the true soul will wait; he can afford it.

It is a well-known fact that promotion often goes by favors, not merit; and because of this our Zion must endure some of her severest criticism and bitterest opposition. Not position but just recognition, is what the true man demands; and philosophize as we may, we need not look for contentment when incompetent favorites have preferment and prominence, while worthy deserving men are ignored.

The high, Christ-like soul will patiently toil on and establish his merits beyond a doubt. But his crowning day must come. A Moses must not remain forever at the "back side of the desert," "keeping the flocks of Jethro" when the Lord's Israel are pining under the yoke of Egyptian bondage. By long training he was eminently fitted for his place at the head of the marching columns. He did not seek prominence, but to have remained at the "back side of the desert" would have been a crime. The age-long opportunity would have been missed, and the plans of Jehovah thwarted.

Let us devoutly hope that our Israel may be spared the unwisdom of allowing unworthy men to push themselves into position, while the faithful and true are ignored.—The Nashville Christian Advocate.

WORK AND WORRY.

Rev. N. W. Stroup, M. A.

Worry has sometimes been termed the great American disease. From whence comes this discordant note to break the harmony of life? Much from the unalterable past and more from the unexperienced future. We must cease peering over the hilltops that separate yesterday from tomorrow. You had trouble yesterday and you may have tomorrow, but you have a Father who knows and cares. Our call is to work, not to worry. To use today, not misuse tomorrow. Jesus once said, "Let the dead bury the dead; come and follow me," and again to his disciples, who were borrowing trouble from the future, He said, "Let not your heart be troubled." To the one he said it's too late and to the other, it's too early.

Service is better than sorrow. Trust is more sacred than tears. We must cease sorrowing over the "awful days" that are gone and those other "awful days" that may never come. Mark Guy Pearse says it is worse than having no God, to kneel down and say "Our Father who art in heaven," and then go forth fretting and fearing as if he never knew nor cared. It is worse than being an orphan to have a father and yet forget his love. The wandering boy when he came to himself was conscious of the eternal fact that a father whose servants had enough and to spare, will not fail to supply the needs of a hungry son. He knew that we have need of all these things. He loves us with a never-failing love. He is infinite in resources. He is rich toward us in kindness and care Why should we worry? Having kept his first and second commandments, let us not fail in obedience to this third one, "Do not worry."

The latest gospel in this world, says Carlyle, is know thy work and do it. We are to do our work well. The time and talent needed for today must not be consumed by worrying over the imaginary trials and burdens of tomorrow. The world's work is too great when viewed in its wholeness. We gain by the divine division into days and become co-workers with God and the promised daily strength is provided. We are not large enough to face the toil-burdened years, but we may do our duty today. We toil till darkness ends the day and when like weary children we lose ourselves in that miracle of mystery—sleep—and await the touch of the divine caretaker, who removes and repairs the wornout parts and empowers us for another day.

"One day at a time, but a single day,
Whatever its load, whatever its length;
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That according to each shall be our strength."

—Western Christian Advocate.

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EXAGGERATED TRIALS.

You always take a man's measure by the way in which little annoyances and petty vexations affect him. If he exaggerates them, talks a great deal about them, you know that he is not a big-souled man.

The habit of making a fuss over a little thing, of exaggerating the importance of what to great characters would be but a trifling annoyance, is not only indicative of smallness and narrowness of nature, but is also demoralizing and weakening.

The really large man will not allow himself to be troubled by trifles. If he wants to go anywhere, he does not, make a great ado because it rains, is hot, is muddy, or because he "does not feel like it." This would be too small, to picayune, for the broad, large-minded character.

Some men are upset by the least obstruction thrown in their path. They "go all to pieces" over somebody's blunder—over a stenographer's mistake, or a clerk's error. Large natures rise above such trifles.

Some men do splendidly when they have the encouragement of good business, the tonic of good times; but when business is dull and the goods remain on the shelves unsold, or they have any little discord in their homes, they are all upset. They are like children—they need to be encouraged all the time, for they cannot work under discouragement.

"I have seen men lose their temper and waste energy swearing at a shoestring, or something else just as insignificant. The foolish or ill-tempered have no range in their scale. Small irritating things come to and 'tag' us all; but the only way to conquer them is simply to smile and 'pass them up.'"

Every one owes to himself to live a real life whether he is rich or poor; to be and not to seem. He owes it to himself at least to be genuine.

Isn't it pitiable to see a man made to dominate the universe and who ought to be a giant, going all to pieces over a trifle in his office, losing his head over little things with his office boy or stenographer, things which would not cause the slightest disturbance in a robust, strong man!

There are thousands of people in this country who are enduring a living death, who are tortured with ambitions which they cannot satisfy. Many of them are college-educated, and yet their hands are tied by lack of health, which they lost while trying to get their education, trying to prepare themselves for a greater career.

If we could only have a national health ideal instead of a natural disease ideal—an ideal which is based upon our inherited belief that a certain amount of disease is a necessity—our health standards would be raised immeasureably in this country.

The time will come when we will look upon all this waste of energy and loss of opportunity, the almost universal suicide upon many years of our lives, as a positive sin. Think of what a loss to the world results from the withdrawal from active work of millions of our people who are incapacitated by preventable ill-health.

Health and harmony are the great normal laws of our being and our suffering comes from wrong thinking, from vicious or ignorant living.—Success Magazine.

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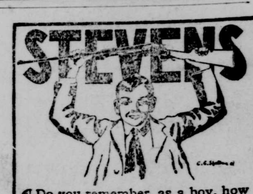
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