

only Christian test of desert. The wrecks of genius lie everywhere to warn men how dangerous it is to have large mental endowments without certain other conditions of true greatness.

Under the Christian order of life, which is one of vital conflict between the good and the bad in men, the measure of a man's greatness is his capacity to suffer and serve in this supreme issue. No man can rightly read the gospel and fail to become imbued with this notion. To know even moderately the wants, wickedness, struggles and sorrows of humanity, and to enter even into the *penumbra* of this appalling mass, necessitates an agony of spirit which none can know, save the truly magnanimous—those who have caught something of the spirit of the suffering Saviour. But the relations of each individual to other members of the race are such that the occasion for personal suffering is a part of the system of things. The iron has been forged for every soul, and, sooner or later, the piercing comes. Now he who has preparation of mind and spirit for properly enduring this suffering when it comes, and as often as it comes, has one side of a genuine and Christ-like greatness. We have in this line illustrious examples, such as Moses, Job, Jeremiah, Paul and many other of like experiences; but this is neither all, nor the most of it. The illustrious suffers are merely samples; the illustrious great are only beacons. A million lives unchronicled here have gone to record beyond the lines of the visible. The highest heroism of this world is of a kind that has never aspired to a princedom or marched to a drum-beat or been thrilled by the blast of a bugle. Quiet sufferers, who are not even sustained by the carnal reflection that their sufferings are distinguished—these are the rank and file upon whose strength and fidelity the welfare of the world depends; and these are they from whom the constellations of the upper kingdom will be made up. There are honest fathers and mothers in the shadowed nooks

and unilluminated dells of life, who have suffered more heroic solicitude over the conditions and destiny of their unknown families than it cost Julius Cæsar to become master of the world. When our Saviour was finishing a discourse in regard to John, in which He had uttered truly monumental words, He said: "Notwithstanding, he that is least in the kingdom of heaven is greater than he." When we have made all due allowance for what was implied in this statement as to the greater opportunities of the new kingdom, it still remains that all real greatness in the kingdom of God was to get its pitch from Gethsemane and the cross, and was to harmonize in every chord with the life of Him who gave himself as a Sacrifice for others.

Next to the power to suffer comes the power to serve. The bestowment of affluent abilities and conditions does not mean that they are for the sole or chief benefit of those to whom they are given. The ability to serve others implies the obligation, and he only is truly great who recognizes this purpose and addresses himself to this work with all the fervor of consecration. There are some who foolishly envy those of the larger gifts and wider spheres, as if those gifts and spheres were to advance the personal felicity of those to whom they come. It is far otherwise. Every successive step in the development of the faculties, and every enlargement of position to which men of conscience are called, means more care, more responsibility, more work, with commonly less of even legitimate gratification and personal enjoyment. There have indeed been some men in exalted positions, in both the Church and the State, who lived on the contrary view; but not one of them has come down in history as a truly great man, or has had any permanent hold on the reverent love of mankind.

He who came as the Exemplar in the paths of the only perfect manhood said of Himself that He came not to be ministered unto, but to minister and to give His life a ransom for many. And He

said also: "The disciple is not above his master, nor the servant above his lord." So that the Christian ideal of greatness is that a man shall serve his fellow men, even to the point of complete self-offering. In comparison with this standard, how mean and defective do the selfish and limited lives of most men appear!—*S. S. Magazine.*

TWO LIGHTS.

The light of the Jew was feeble, "thy word is a light unto my path," that is a hand lantern held low, a farthing rushlight in a paper lantern; and this in a locality without roads, only commons, full of danger to the benighted foot passenger. But Jesus said "I am come a light into the world." Is it like the moon ever changing, or like the sun permanent in its shining? "We are the children of the light and of the day." Does this light beam with a steady constancy, does it glow with benignity to cheer and strengthen the worker, to nourish germs of truth that they may grow to fruitfulness and beauty? Then how great and lasting the privilege of the child of God. H.T.M.

Men sometimes sing:

'Tis a point I long to know.
Oft it causes anxious thought,
Do I love the Lord or no,
Am I His or am I not?

You can answer this by asking another, Am I alive or dead? A dead fish floats with the stream, but a live fish swims against it. 'Tis a moving world, and men are moving on. The great question is, *how*? Are we stemming a retarding medium, or floating with it? Sometimes both wind and tide are against us. What shall we do? Drop the anchor and wait for a better slant; but is riding at anchor a part of true progress? Yes. Hold what you have and wait. A negro preacher thus defines final perseverance: "Take right hold, hold fast, hang on, and not let go."