



HIDDEN CHORDS.

The present hour repeats upon its strings
 Echoes of some vague dream we have forgotten
 But whose winner had remembered things
 And when we pause to listen, answer not

Forholdings come, we know not how or whence,
 That bring a nameless fear upon the soul,
 And stir within our hearts a sadder sense
 Than light may read or wisdom may control

And who can tell what secret links of thought
 Bind heart to heart? Unspoken things are heard,
 And within our deepest selves was brought
 The soul, perhaps, of some unnumbered world.

But though a veil of shadows hangs between
 That hidden life and what we see and hear,
 Let us reverse the power of the dream,
 Because a world of mystery is near.

A Rich Man's Wealth What Shall He Do With It?

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This question was addressed to me in a letter from a personal friend, who, I think, is going to be a very rich man, with the desire that I should answer it. My whole reply can be put in a solitary sentence: A rich man should do with his wealth what a poor man should do with his, namely, get the good of it.

Wealth does not always mean money. It sometimes means prosperity, happiness and well-doing. But, in any sense of the term, I adhere to my answer. If the mere money were the thing in the eye of my friend when he wrote his question, my answer still holds good.

A poor man has some money, a prosperous man has more, a millionaire has exceedingly much. Now, there is one rule which should govern each. Each must consider the capabilities there are in money, and each must devote his intellect to the discovery of how he can so employ these capabilities as to get the very greatest possible good out of it.

To do that, it is very plain, in the first place, that money must be used. Unused money is just as valueless as any other unused thing. A million of dollars laid away in a safe are just as useless as a million of pennies, or a million

in small quantities or large. What good can I get out of this money? is not a mean question. If God gives any man large wealth, it would seem to me an indication of His providence that that man should have large enjoyments. Every pleasure becoming him as a rational, responsible and immortal person he may safely take out of his money. He will not go into excesses because he has excessive riches, for that would be to get the evil there is in the money.

But no man can have lived in the world without discovering that the greatest enjoyments which a man can possibly have are not those which consist in taking care of himself, great as they are, but in what he does for others. If there were no higher motive than the purest and best self-love, a man should spend much of his time and much of his money in considering and supplying the wants of others; but he who has never done that has never known life's highest rapture. He has only known what the sleek and petted horse in his stable has enjoyed.

Men of wealth ought to take time to consider how they are to spend their money; whereas, it seems to me that, in a large majority of cases, the only question they consider is how to increase their money. There is a moral responsibility connected with all possessions. A man must answer to God as well for every dollar of his money as for every minute of his time. It does not seem to me that the wisest way is for a man to spend all his lifetime accumulating immense estates which he intends shall go into benevolent work after his death, and then transfer the whole responsibility of the management of those estates to the shoulders of others, after his death, by a few sentences written in his will. He fails to discharge the duty of managing his money. He fails to have that most divine joy of seeing his self-sacrifice produce blessings for others.

Nor should a rich man say, "I have accumulated a very great deal of money; I will set apart enough to carry me through life, and then I will give the balance away;" and having so said, commence to give to every beggar that comes, and simply ease his conscience by allowing others to ease him of his money. That would not only be foolish, but it would be absolutely criminal. It would be that premium on mendacity which so many easy, lazy people now make, with the thought that they are liberal. A man should think where each thousand dollars will do the most good, not simply in relieving the pressing immediate wants of those about him, but in opening fountains of benefactions that shall run years after he is dead. There is no blessing pronounced on the

he is like a thirsty man who quenches his thirst with draughts of water.

So my answer is that a rich man must do with his wealth that which will cause him to have the good of it. The question for him to decide is, What is having the good of it? If he were merely an animal, and not a rational, he were merely an animal, and then he get moral, responsible animal, then when he get from money what his horse gets, namely, food and grooming, he would get all the good he is capable of receiving. But a man is not a brute. He is capable of aesthetic and moral enjoyments which the brute does not possess, and he has influence over his fellows which the brute does not exert, and it must always be in remembrance of those steadfast, solemn facts that he is to ask himself how shall he get the greatest good out of his money.

Scientists Disagreeing.

SCIENTISTS are not agreed as to the identity of the comet that was discovered a few weeks ago by a young astronomer in Albany, N. Y. If it fulfills half of the promises made for it, we may expect to behold, in May or June, a celestial spectacle, such as has not been equalled since 1808 or 1811. This comet, though some 200,000,000 miles from its perihelion, which it will not reach for two or three months, shows a bright tail and a star-like nucleus. The inference is fair that the comet is a very large one, and that when it gets into our neighborhood it will present a magnificent appearance. One writer, Prof. Chandler, says it is plunging straight into the sun, and Prof. Proctor says that if it does fall into the sun the result will be to excite the frame of the sun to a lustre and heat which would prove destructive to every living creature upon earth; while Mr. W. Mutton Williams, author of "Fuel of the Sun," and a well-known scientist, declares that if the comet of 1880 should shower its contents into the sun its most effect upon some portions of the world would be improved harvests, and a fuller ripening of fruit.

The only other comets in the long list of those bodies, whose orbits have been calculated, which approached anything like as near to the sun as the one expected bids fair to do, are the comet of 370 B. C., the comet of 1698, the comet of 1680, often called Newton's Comet, the comet of 1843, and the comet of 1880. The last named was observed only in South America and Australia and at the Cape of Good Hope. It was the nearness of the approach of the comet of 1880 which led Newton to anticipate possible peril to the earth from the fall of a great comet into the sun.

The appearance of this new comet on the heels of the discussion awakened by Mr. Proctor's suggestion gives the subject renewed interest, especially in view of the announcement that the coming comet is going so close to the sun. While the scientists are agreed on this point, it should be noticed that there is a discrepancy between the estimates of the perihelion distance made by Prof. Chandler and Prof. Boss, the latter making the distance considerably greater than that above given. The question whether the earth may not at some time be in danger from a great comet, is all the more interesting, because men of science are not in accord upon it. Mr. Proctor is not the only astronomer who thinks that, if ever the world is to be destroyed with heat, it will be when a great comet plunges into the sun.

They say it would require a body, having a mass something like that of Jupiter, to produce such effects, and, compared with Jupiter, the most massive comet ever seen are mere pygmies. Prof. Young has pointed out that if a comet fell into the sun the increase of heat would be mainly used up in producing expansion of the sun's orb, and would afterward be radiated out again through a long space of years. Another very interesting objection has been raised to Mr. Proctor's theory, namely: that as three quarters of the surface which the earth presents to the sun are covered with deep water, such an increase of the sun's heat as the fall of a comet might produce would cause a great increase of evaporation, which would use up all the extra heat, and so protect the earth from harm. According to this view we are reasonably safe so long as the oceans last, and the sun does not get too hot.

The reply to these objections of the scientists to one another's theories may be made, that although no known comet is great enough to cause us harm by its downfall upon the earth, yet we do not know but that comets exist

thousands of times more massive than any that human eyes have ever seen, and that such a comet may at some time pay us a visit. In fact we have had rather a distant view of one comet that really seemed to belong to an order of magnitude different from ordinary comets—a sort of celestial whale among fishes. This was the comet of 1811, which had a head almost as big as the sun itself; but it kept far away from us. Mr. Proctor says that if such a comet should rush upon the sun it would soon show us what it could do. But his opponents say that even the downfall of the comet of 1811, although it might make the weather uncomfortably hot for us, would not "dissolve the elements with fervent heat." Those who have a lingering suspicion of danger may take comfort in the fact that when this huge comet disappeared it was travelling on a track that must have carried it uncounted billions of miles away from the solar system, so that it is not likely to return in thousands of years, if ever. That the astronomer themself does not much alarm is shown by the fact that they are all very anxious to witness the promised spectacle of the downfall of a comet in 1897, or thereabouts.

Whether the coming comet's close approach to the sun will throw any light on the question, of course cannot be foretold; but all the present indications are, that it will pay its respects to the ruler of the solar system with royal splendor, presenting, perhaps, such a scene as was witnessed when the great comet of 1264, which failed to return, as expected, in 1760, spanned the heavens with its tail. In the meantime, there is no occasion for anybody to be alarmed, but good reason for everybody to rejoice; that we are likely to witness one of the grandest phenomena of the skies. Scientists may go on with their discussions; unscientific people will have more faith in Him who made the comets, and now controls them, than in their theories, which sometimes amount to little more than guesses.



TEMPERANCE DEPARTMENT.

Temperance is a tree which has for fruit calm and peace.
 —BERBERA.

Man's Way to the Devil.—Dr. Adam Clarke, the learned commentator, once said: "Strong drink is not only the devil's way into a man, but man's way to the devil."

Women Hardest to Convert.—It is the testimony of the most experienced temperance workers that it is much more difficult to convert women from intemperance than men, notwithstanding they receive in their own persons the bulk of the untimely fruits of drunkenness.

Blind Leaders of the Blind.—Those who talk, pray and preach temperance, yet go to the polls and vote for a candidate or party favoring rum, and use as an argument for so doing that the time for taking temperance into politics has not yet come, are hypocritical, and blind leaders of the blind.

Revenue from the Drink Traffic.—A great deal is said about revenue from drink. It is the best thing that can be said about it; but be it remembered that it is a revenue that strips homes of purity, bread, clothing and all that makes home happy. A government that has to be kept up by such a revenue had better go down.

How a Queen Punishes Intemperance.—The Queen of Madagascar enforces a penalty of ten oxen and two pounds on any persons found manufacturing intoxicating drinks, and a lighter fine she imposes on those who sell or drink it. If they cannot pay, they are compelled to work it out in durance vile at the rate of sixpence a day.

How Men Become Drunkards.—Men do not become drunkards all at once. They are first moderate drinkers, and in due time they are sots. Were all the drunkards removed from the world and moderate drinking still permitted, in a short time the drunkards would be as abundant as now. The habit of moderate drinking is a seed-bed of a new and heavy harvest of sots.

Lager Beer Parties.—It is said that in some places in the United States lager beer parties are indulged in by the young of both sexes. They range from sixteen to twenty years. These parties are held in private houses, and the father and mother who will indulge their son or daughter in a party of this kind is committing a crime which will some day bring them and other parents who do not know where their children are, to their graves in sorrow.



"WHAT IS THE MATTER?" HE EXCLAIMED.
 "I DON'T KNOW, I—I AM AFRAID TO THINK. GO BACK, HARK!" (See 3d Page.)

of wafers, or a million of sand grains. In none of these cases is there growth for the future. In none of these cases is there utility for the present.

It has seemed to me that money is very much like the water in the skinbags which the traveler carries on his journey across the desert. He may spill the whole in the sands where it can never be gathered up; or, he may send all his bags of water untouched to the place which he set out to reach. In both cases he may perish in the wilderness. There is a third thing he may do. He may use it all along, at each stage, as may be best for him, and so, by exhausting his water, preserve his life. He is reduced to the alternative of doing the one or the other. If he be a prudent man he will use his water, not lavishly but discreetly, and thus get the whole good out of all that he starts with.

It is so with money, whether a man have it

person who gives to every poor man. The Holy Scriptures say, "Blessed is he who considereth the poor," who studies their peculiar wants in order to relieve them in the best way.

I have a number of acquaintances in my circle to whom it would be easier to draw a check for a thousand dollars than to spend one hour in bending their whole intellects to the consideration of a case that already has some claim upon them. A rich man ought no more to bestow his money thoughtlessly upon what are called charities, than a business man ought to bestow his money thoughtlessly upon what are called investments. When a man bestows his benefactions thus, it is, so far as he himself is concerned, as when a thirsty man has a pail of cold water thrown over him; but when he places his money thoughtfully, and knows how it is doing good—the best he can make it—then