

Occupation and Longevity.

What occupation in life offers man the best prospect of long life? The question is often asked.

Dr. Schofield, late lecturer and examiner of the National Health Society, has in his book "Nerves in Order" given a table of longevity which supplies an answer.

Evidently the Christian ministry is the most healthful of all occupations. Clergy, who head the list, live more than twice as long as the average members of other professions. Nonconformist ministers die a little faster.

The complete list works out thus in order of longevity: Clergy (55 per cent.), dissenting ministers, farmers, agricultural laborers, grocers, lawyers, drapers, coal miners, watchmakers, artists, shoemakers, bakers, clerks, chemists, green grocers, tailors, doctors, butchers, painters, musicians, cab and bus men, sweeps, publicans, metal miners, hawkers, London laborers, barmen.

Descent from the good stock, temperate habits and small, but assured incomes, are factors in the long life of the clergy.

Farmers would show up better if they spent less money in drink.

Grocers owe their higher death rate to the spirits they consume.

Lawyers would be better off if it were not that after 45 they die off more quickly.

Drapers die largely from consumption, owing to the amount of dust encountered in their business, but the surprisingly good health of coal miners is probably due to the harmlessness of coal dust.

Bakers die largely from drink and suicide.

Clerks alone live to the present average age of 48.

Musicians include all organ grinders and German bands. "Hence," writes the author, "their mortality." —[London Leader.

Our Debt to Asia.

It is noteworthy that out of Asia came our alphabet and our Arabic numerals. The compass we owe to the Chinese, who knew the magnetic needle as early as the second century A. D. Gunpowder originally came out of Asia, and so did the art of printing and the manufacture of paper. The Chinese invented movable types in the middle of the eleventh century, 350 years before Gutenberg. They also made silks long before Europe, and porcelain that has never been equalled by Europe. Truly, Asia is the cradle of the race. On the original ideas of the Persians, Arabians, the Hindoos and the Chinese our modern society has been built.

Think Straight.

It would be impossible for a lawyer to make a reputation in his profession while continually thinking about medicine or engineering. He must think about law, and must study and become thoroughly imbued with its principles. It is unscientific to expect to attain excellence or ability enough to gain distinction in any particular line while holding the mind upon and continually contemplating something radically different.—Success.

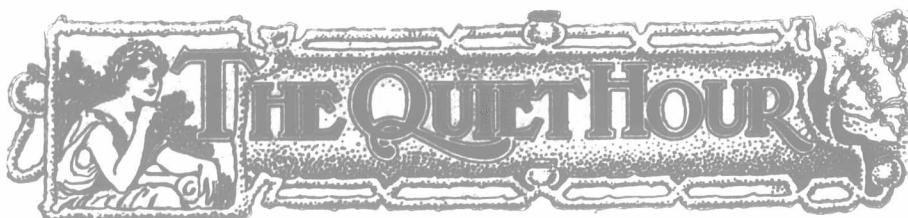
Two correspondents wrote to a country editor to know respectively, "The best way of assisting twins through the teething period," and "How to rid an orchard of grasshoppers."

The editor answered both questions faithfully, but unfortunately got the initials mixed, so that the fond father of the teething twins was thunderstruck by the following advice:

"If you are unfortunate enough to be plagued by these unwelcome little pests the quickest means of settling them is to cover them with straw and set the straw on fire."

While the man who was bothered with grasshoppers was equally amazed to read:

"The best method of treatment is to give them each a warm bath twice a day and rub their gums with borax."



Ideal Friendship—"A Threefold Cord."

Two are better than one: because they have a good reward for their labor. For if they fall, the one will lift up his fellow. . . . and if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken.—Ecc. iv.: 9-12.

I in them, and THOU in ME, that they may be perfected into one.—S. John xvii.: 28 (R. V.).

"A friend is worth all hazards we can run!

Poor is the friendless master of a world!

A world in purchase for a Friend is gain!"

Surely no one will contradict that assertion, for a friendless man would, indeed, be terribly "poor," even though he were "master of a world." St. Paul was very rich, because he made friends everywhere he went, and yet held fast to the old ones. But, you may ask, how can the ideal friendship be "threefold," when so many will agree with the saying: "Two is company, three is none?"

Looking out of the window one sunny morning last fall, I saw a tall tree crowned with a magnificent crimson wreath of the Virginian creeper. I thought no more about it, until a few days ago, when it suddenly struck me that it was a picture of a merely human friendship—a union of "two," beautiful, indeed, but limited, and, therefore, disappointing. The ideal unity is that of GOD Himself, and of our own personality—a Trinity in Unity. Although "two are better than one," only the "threefold cord" can stand a long, hard strain. The tree supported the vine, and the vine graced the tree with its beauty, both were constantly aspiring, but both had nearly reached their limit of height. Already the long tendrils of the vine, having nothing higher than the tree to cling to, were drooping towards earth again. A friendship between two human souls can only be "ideal" when Christ "makes, unseen, a Third." Our hearts burn within us while He talks with us by the way; we understand what real communion means, when we talk with Him of our friend, and can also talk with our friend of Him—sure of perfect comprehension and fellow-feeling. If He is the dearest Friend of each, then the closer the earthly friends are knit together, the nearer they draw to Him Who reigns in both hearts.

"One Hope within two wills! one Will beneath
Two overshadowing minds! one Life,
one Death,
One Heaven, one Hell, one Immortality!"

The separation—even the dread separation of death—may do its worst, but it can only rivet the links which bind friends together.

"Death hides, but it cannot divide;
Thou art but on Christ's other side;
Thou with Christ and Christ with me,
And so together still are we."

No real friendship is possible without the elements of Sacrifice and Trust. Love may exist without Trust: many a broken-hearted father or mother loves, as David loved Absalom, when all trust is gone; and many a saddened woman shows the deathless power of love, when, instead of walking joyfully through the wildernesses, "leaning upon her beloved," she spends her life in the weary attempt to uplift the man who should be her tower of strength. But it has been truly said that "Trust is the native air of friendship." Damon gladly went out to die for his friend, because his trust in that friend's loyalty was unshaken; and, though our friendship may not be as

severely tested as was that of the famous friends of Syracuse, if it is not founded on mutual trust and a readiness for sacrifice, it can hardly be called friendship at all. Abraham well deserved the name of "friend of GOD," for he was not only ready to sacrifice his dearest earthly possession, but also trusted GOD to fulfil His promise—"In Isaac shall thy seed be called"—even though, in order to do it, He might have to raise Isaac from the dead.

As the friendship should be threefold, so the trust and sacrifice should also be threefold. Friends must have confidence in each other and in Christ, standing always prepared to prove their love by sacrifice, and He—Who has already proved His love to the uttermost—will gladly, if possible, trust us as "friends." He Who would not commit Himself to some men because "He knew what was in man," did—for the very same reason—commit Himself to a few, saying: "I have called you friends." He knew them through and through: knew that, although they would desert Him a few hours later, they loved Him still. St. Peter made no mistake when, although he could offer no proof of loyalty, he threw himself so confidently on his Friend's knowledge of his heart, saying: "Lord, Thou knowest all things: Thou knowest that I love Thee." Surely it was not only the Master's Divine power that gave Him such clear insight—the pure in heart can not only see GOD, but also man. A pure-souled woman knows that when she instinctively shrinks from anyone, there is good reason for the feeling of repulsion, though there may be no outside proof to support her intuition. In the same way we know intuitively when another soul is one with us in our deepest spiritual longings. Tennyson, in "Geraint and Enid," shows how Geraint knew intuitively that his wife was trustworthy—although, manlike, he refused to trust his own intuition—and Enid endured patiently because she knew well that her husband loved her, though he was treating her with such cruel injustice. She could not see into his mind, but she could see into his heart, and, being true to her own convictions, she was far less unhappy than he. Edna Lyall also shows, in "A Hardy Norseman," how the most convincing circumstantial evidence against a noble character weighs absolutely nothing against his own word, in the judgment of the few tried friends who see deep down into his very soul.

But even the best earthly friends are only human, and, therefore, not always worthy of trust. Must friendship, therefore, be broken as soon as a friend falls? Surely not! "for, if they fall, the one will lift up his fellow." Our Lord set us a wonderful example when, even at the last moment, He tried to draw Judas back to his allegiance with the tender, pleading words: "Friend, wherefore art thou come?" Our love for Him may be like a frayed thread, as weak "as flax that was burnt with fire," but His love—the love by which He draws our hearts to Himself—is everlasting and mighty, being already "Threefold," even the love of The Blessed Trinity, revealed in the Incarnation. Though we may be as ignorant as Ephraim, and know not that He is healing us, yet He still draws our souls upwards "with cords of a Man, with bands of love." If we twine our weak cord of love round that mighty "band," it will stand every strain, for all the pressure will fall on the central strand.

Then, if we are to be friends, we must show ourselves friendly. The church can never forget that she failed her Lord when He sank beneath the Cross which he was bearing so willing for her, His Bride. She forced Him then to accept the unwilling help of a stranger—not one friend pressed eagerly forward to ease the heavy weight—but that is no reason why we should fail Him now. When He, in the person of one of His overburdened friends, looks to us for help, shall we not gladly forestall Simon, the stranger? May it never be said of us: "Inasmuch as ye did it not to one of the least of these, ye did it not to ME." No one

can live unto himself alone. It is a necessity of our nature to reach out eagerly and touch kindred spirits—those who understand our thoughts "which lie too deep for words"—seeing ourselves reflected in them; for, "as in water face answered to face, so the heart of man to man." Surely in this also we are made in the image of GOD, for His Spirit is continually reaching out to touch the spirit of man in intensest secret communion, with which not even the dearest earthly friend may intermeddle. And—we may well bow our heads in wondering unworthiness at the thought—this mysterious communion of Spirit with spirit is a real joy to Him too: "The Lord thy God in the midst of thee is mighty: He will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing."—Zeph. iii.: 17.

Let us prize God's great gift of friendship, for, as Jesus the son of Sirach has said: "A faithful Friend is the medicine of life; and they that fear the Lord shall find Him." If we are closely linked with Christ, He will make us channels of power through which His Spirit will continually flow into the spirits of our other friends. He is ready to work—through us—mighty works that the world does not dream of. This is a hidden and secret service, but is not all power—physical as well as spiritual power—invisible and incomprehensible? The infinite gain of this "threefold" union is beautifully expressed in the following verses, which were sent me last Christmas by a dear friend, who, young as she is, has early learned the power and sweetness of the Communion of Saints:

"Go thou thy way, and I go mine,
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
And 'GOD keep watch 'tween thee and me,'
This is my prayer;
He looks thy way, He looketh mine,
And keeps us near.

"I know not where thy road may lie,
Or which way mine will be;
If mine will lead through parching sands
And thine beside the sea;
Yet GOD keeps watch 'tween thee and me,
So never fear;
He holds thy hand, He claspeth mine,
And keeps us near."

HOPE.

How "Just as I Am" Came to be Written.

In the March Delineator Allan Sutherland gives an interesting account of the origin of "Just as I Am." Charlotte Elliott's famous hymn. After telling how the hymn came to be inspired through a remark of Dr. Cesar Malan to the invalid composer, when she had told him that she did not know how to find Christ—"Come to Him just as you are," said Dr. Malan—it is related that the hymn first appeared anonymously in The Yearly Remembrancer. Dr. C. S. Robinson, a noted clergyman, states: "Beginning thus its public history in the columns of an unpretending magazine, the little anonymous hymn, with its sweet counsel to troubled minds, found its way into scrapbooks, then into religious circles and chapel assemblies, and finally into the hymnals." That the hymn has had a deep influence for good upon humanity may be seen from the testimonials of ministers given in this article, and from the fact that after the death of Miss Elliott, above a thousand letters were found among her papers thanking her personally for the great blessings which had come to the lives of the writers through the instrumentality of "Just as I Am."

For Everyday Use.

It was only a helping hand, and it seemed of little availing,
But its clasps were warm, and it saved from harm
A brother whose strength was failing.
—Commonwealth.

It's only a mighty big man that doesn't care whether the people whom he meets believes that he is big; but the smaller the fellow is the bigger he wants to appear.—Lorimer.