HOW TO KEEP THE FAITH

POSITIVE, DIRECT AND DAILY WORK FOR THE LORD AND FOR SOULS.

St. Paul's Keeping of the Faith Was Neither Apologetic nor Passive; He Kept the Faith by Spending the Faith; A Missionary, Not a Theologian.

It was part of Paul's address when he came to die that he had "kept the faith." What did the beside apostle mean? What the English king meant when he arrogated to himself the title "Defender of the Faith"—what the Hanoverian might mean who should copy his claim to such a title, as founded upon his sentiment? His logic and his reasoned Jot Paul conceive the faith as a treasure to be hoarded and guarded? Was his condolence so satisfactory because he had hugged the faith to his breast so tenaciously that none might hope to take it from him, until they had first destroyed him? In his old age did he commemorate himself upon his fidelity in keeping watch above the faith, content if he could be at least, from which he had long ago ceased to warn all meddlers away?

What evidence is there that Paul thought of the faith as a synonym of absolute truth, of which he was a wonder worship? Was not the question of loyalty a personal question to him? The faith was the Christ. The elements of it were not abstractions of the mind, but facts of history and experience. To keep the faith was to know and assent the facts which compound it. Paul was a missionary, not a theologian. He looked back upon his life with satisfaction and pardonable complacency because it had been from the first day of his conversion to Christ a constantly loyal devotion to his Lord, for whom he had "suffered the loss of all things" to know whom, and to make him known, and love his one aim. His keeping of the faith had been neither apologetic nor passive. It had been, rather, a positive and direct service for man, prompted by love, in making known the Christ. In a word, he had kept the faith by spending the faith. With industry, enthusiasm, self sacrifice he had gone everywhere, heralding the Christ as the saviour of men. The longer he had done this, the less likely his own faith's decline. The more he wrought, the less possibility that he would waver. The vitality, the increase of his own fellowship with Christ had been preserved and promoted by the exercise of his apostleship. Because he had labored so ardently the faith of other men in the gospel, had flourished so abundantly.

As a recognized force and factor in the life of man that gospel had never been so strong in the world as when Paul, in Rome, could say, "I have kept the faith." It had wrought by love, and the very movement of the faith active in him, had kept it pure and made it great. It is the flowing stream that is ever cleaning itself; the moving waters that win tributary streams. The way to keep the faith is to spread the faith. The way to enlarge the faith is to scatter the faith abroad. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty," is a proverb as applicable to truth as to corn or money. The believing ages of the church have been the missionary epochs of her history. The missionary, the evangelist, the herald of the Christ of every order, or of none—these are the true defenders of the faith. When they cease their aggressive labors the faith must wane. It is a truth for the humblest disciple as well as for the wisest scholar in the things of Christ. The way to keep the faith is to spread the faith.—Christian Inquirer.

Balaam's First Step.

By holding himself aloof from the greatest movement of his day and by refusing to take a side Balaam had already laid himself open to temptation and really taken the side of evil. "To him that knoweth to do good and doeth it not, to him it is sin." Balaam did not share capitally in disobey God, but a heart he was separated from God's cause as it appeared in the world of his own time. Persons who are not cordially espousing the cause of some good work are laying themselves open to temptation. The only way to escape being on the side of evil is to be on the side of good. This is a world in which neutrals have no chance or place at all. Balaam knew that God was in Israel, but he did not act on that knowledge, hence his fall. We also know where God is in our time. When it comes clearly home to your understanding that here or there is a great work to be done, God is speaking to you as he spoke to Balaam. You may not be able to clothe your ideas in such poetical language as Balaam, but there are movements in our society regarding which we can be certain that God is in them and if I mean to be with God, and go forward with his kingdom, I must be there also."

Balaam, of course, had his excuses for not going to Moab and so long a period he stayed when further reduction is impossible by the means unless he "half starves himself." If, however, he exercises freely as well as diets, he can put himself down as much as he wishes and that is further proof that he was defrauding himself of his true career. And so do we defraud ourselves of our true career, and of the happiness and usefulness for us, when we know where God and good are, and we do not, if, at all possible, those ourselves into such movements. Nothing is more fatal to our character and our career than to refuse to do the good we can do. We have all some little or some opportunity, just as Balaam had, and, as he, we have our temptations. Money was his snare. Money or ease or applause or position or reputation may be ours, if we are yielding to it, and not salary of knowledge of good for the advancement of God's cause, we have taken Balaam's first step.—Dr. Marcus Dods.

Improved Automatic Stall Door Trip.

A new door trip has been designed to facilitate the movements of the fireman upon receipt of an alarm by throwing open the stall doors and loosening the horses which immediately at the first tap of the bell take their position ready to have the harness fastened. It also has a clock which marks on a register the exact moment the alarm was received. It can also be made to light the gas or electric light in any part of the house, or ring one or more mechanical or electric bells.—New York Commercial Advertiser.

PRINCE AND PRINCESS MURAT.

Story of the Royal People Whose Bodies Are Buried in Florida.

In the well kept little cemetery in the quiet little city of Tallahassee, the capital of Florida, side by side beneath the shade of the trees, rests all that was mortal of a once well known prince of royal blood and his American bride. Their graves turfed over and marked by plain marble slabs. One of these stones bears the following inscription:

"Departed this life April 15, 1847, Charles Louis Napoleon Achille Murat, son of the King of Naples and Caroline Murat, aged forty seven. This monument is dedicated by his wife Catherine in perpetual memory of her love."

Upon the other slab is cut these words:

"Sacred to the memory of Princess C. A. Murat, widow of Colonel Charles Louis Napoleon Achille Murat and daughter of the late Colonel Bird of Walnut of Virginia. She departed this life on the 6th day of August, 1847, in the sixty-fourth year of her age. A kind and affectionate wife and sister. A sincere and devoted friend. None knew her but to love her. None named her but to praise. This monument is erected to her memory by her bereaved brother and sisters."

The Prince and Princess Murat resided upon their plantation in Jefferson county, east of Tallahassee, and owned numerous slaves. They lived in grand style, and pictures of their royal robes and magnificent jewels are yet fresh in the memories of old residents.

When the remains of the prince were brought from Tallahassee for burial the funeral cortege presented a novel appearance. There were carriages, buggies, wagons, carts and buckboards, drawn by blooded horses, mules and oxen, sliding boxes, mules, donkeys and oxen. Everybody for miles around attended, and among the mourners were 200 slaves, all in funeral black, and there yet remained upon the plantation many slaves either too old or too young to come.

Prince Murat was an eccentric character, and old citizens who knew him well delight to tell anecdotes and reminiscences of his peculiar doings. Several of his former slaves are yet living in and about Tallahassee, and they, too, are proud to have one listen to their marvelous tales of "Massa Murat." The prince had three favorite horses—Slinger, Ferry and William—who took part in all his hunting, fishing and exploring expeditions.

The prince was a great sportsman, and he always shot any bird or beast that came within reach of his gun. He never shot anything but once that he did not eat; in fact, he was often heard to say that before he stopped for intended knowing the flavor of every animal, fish or fowl to be found in Florida.

One day he brought in a bird and delivered it to William with instructions to cook it.

"Good Gawd, massa, yuh ain't gwan tuh eat dat thing, is yuh?" asked William.

"I will eat an oxen, William; you cook oxen?"

"But, massa, dat's uh buzzard!"

"You cook oxen?"

"The buzzard was plucked and put in the pot to parboil, but soon the aromatic perfume was drawn with such a peculiar effluvia that even the prince had to hoist power alive. He did not eat that bird.—Detroit Free Press.

Simple Questions That Vanish.

An exceedingly wise man has sometimes been caught by a very simple question of this sort. The following for example:

How many days would it take to cut up a piece of cloth fifty yards long, one yard long cut off every day?

Or this:

A snail climbing up a post twenty feet high accounts five feet every day and slips down four feet every night. How long will it take the snail to reach the top of the post?

These are simple questions in arithmetic, and yet how many persons would answer fifty days, instead of forty-nine to the first one and twenty instead of sixteen to the last one. It is perhaps scarcely necessary to point out that the snail would gain one foot a day for fifteen days, and on the sixteenth day reach the top of the pole, and there, of course, remain.—New York Tribune.

Exercise as Well as Diet.

By judicious dieting alone a corpulent person may reduce himself in weight, but the loss is almost always very slow indeed after the first two or three weeks, and too long a period is required when further reduction is impossible by this means unless he "half starves himself." If, however, he exercises freely as well as diets, he can put himself down as much as he wishes, and that is following in these he was defrauding himself of his true career. And so do we defraud ourselves of our true career, and of the happiness and usefulness for us, when we know where God and good are, and we do not, if, at all possible, those ourselves into such movements. Nothing is more fatal to our character and our career than to refuse to do the good we can do. We have all some little or some opportunity, just as Balaam had, and, as he, we have our temptations. Money was his snare. Money or ease or applause or position or reputation may be ours, if we are yielding to it, and not salary of knowledge of good for the advancement of God's cause, we have taken Balaam's first step.—Dr. Marcus Dods.

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True.

We breathe not a sigh for the darkest loss
Of those we love while we know
For we have lost without the pangs of care
There's one who'll meet the dying year.

We feel no thrill of joy or regret
As the year sinks down in the cold Angel tomb.
For we know, through the night our sweetness,
He will the same in the morrow.

Then why should we cling with fond and
Tears
To some to our harder task alone,
When for us a new year's dawn will say,
And every sorrow turns to the sun?
—Mrs. A. Stokes Pell in Chicago Intelligence.

Behavior at Table.

Etiquette of the table should be very closely observed, for there is nothing more disagreeable than to see people eating as hogs. There are in many little points to be observed that which a person is habitually accustomed to observe there, for instance, in taking a piece of bread, to remove a crust and crumbs from it only separated by the natural lines of cleavage, or to place the bread on the table, and in the touch of a person from fragments. It is only to the well bred that these things are obvious, but it is well to know that good manners begin at the table, and that the world is open to some fragments. It is only to the well bred that these things are obvious, but it is well to know that good manners begin at the table, and that the world is open to some fragments.

On taking seats at the table, an inquiry of some one near by, if one is not sure of the proper place, on the floor, and one should be enough from the table to enable her to reach the table without leaning forward. The silence should be kept as broad as the wind is to comfortable with grace and ease and self, the water served in some dainty fashion, the table cloth, napkins, knives, forks, etc., should be kept in the middle of the table, and no part of the bread should touch the table, but be held in the hands. In using forks, only one of the hands is allowed to be used. If bread or a roll is to be used, it should be placed on the left hand, and another the right hand, and then the bite is taken from the left hand, and the bite is taken from the right hand. Bread should be broken in small pieces, and not bitten from the whole. Soup should be taken from the side of the spoon, and not from the end. Butter should be served in small pieces, and not from the whole. Butter should be served in small pieces, and not from the whole. Butter should be served in small pieces, and not from the whole