



CLERICAL LIFE

The Amenities of Existence in the Parsonage--Preaching Is Sometimes the Least of a Minister's Trying Duties.

66 I SHOULD like to get a place with a good salary," said a young preacher seeking an appointment to an old clergyman high in the councils and respect of the denomination with which he was connected. "Young man," rejoined the senior, "if salary is your object you had better go into any other vocation than the ministry." The old man was right, for in looking over the salaries and contemplating the talents of the men engaged in clerical work, it is easy to see that most of them would probably be able to succeed much better, in a financial way, in almost any other calling than that which they have chosen, and that the same amount of work, in some other direction, might have made them independently wealthy. But a preacher should not, and, as a rule, does not preach merely for the sake of the salary attached to the place he fills. Of course, he wants a support, and a support in a style commensurate with that of the people whom he serves, but if he expects to make money out of preaching he is destined to be woefully disappointed, for, at the best, after the year is ended he finds himself fortunately situated if his bills are all paid.

During the year he and his wife have generally one long uneventful struggle to make both ends meet, and often with indifferent success. He must be economical where other men are liberal; he must learn to go without luxuries and even without many things which by most persons are regarded as necessities. He must make his old black coat do duty for season after season,

attempt to discover any humor whatever. Besides this, his interest, like that of most men of every class, centers largely in his own profession and fellow-professionals, and his humor naturally takes the same turn. To him it seems a good joke to hear that Brother A. went to church last Sunday morning and did not discover that he had left his sermon at home until the last hymn had been sung before sermon time, the last cougher had coughed his last cough, preliminary to settling into an attitude of attention, and the entire congregation had prepared to hear in silence the words of wisdom that were to fall from his lips. To the man of another profession, such an incident does not seem excruciatingly funny, and not a few would sympathize warmly with the unlucky shepherd who found himself suddenly in the presence of his sheep without anything to say to them; but to the preacher Brother A.'s predicament furnishes amusement only, for he thinks that Brother A. should be ready-witted enough to go ahead with a few remarks, even if his sermon was a mile away on his study table.

He finds himself also able to extract some degree of amusement from even the petty impositions that are daily practiced on him or his brethren, for it is a well-understood fact that a preacher is fair game for everybody to pluck at, and every day small swindles are perpetrated on him, for no other reason than that he is a preacher. Not long ago a clergyman of the city received an invitation from a church elsewhere to preach for them on an

understanding that the preacher, on contemplating the muddle, seriously considers with himself the propriety of throwing up his job as the quickest and easiest way out of the mess. But if any one supposes that the preacher does not earn his money, just let the unbeliever take his stand behind the pastor when a female deputation is to have a hearing. Some one has said this is the woman's age, and to judge from the influence wielded by the fair sex, the saying certainly appears to be justified by the facts. Nowhere, however, is the influence of woman felt to a greater extent than in the church organizations, which, being to a certain extent social in character, depend on the female members to so considerable extent for effectiveness that he who said, "If it were not for

with satisfied consciences, believing that they have discharged a debt and a duty at the same time, and, in addition, have conferred material benefits on their beloved shepherd. They are well-meaning people; they think they are doing right. The city preacher's life is enlivened most brightly when there is a wedding. It is true he does not derive much benefit from the occasion, for by usage immemorial all wedding fees go to the preacher's wife, but according to the Scriptures the preacher and the preacher's wife are one, so after all the fee is generally expended where it will equally benefit both. A "swell" wedding usually brings in a very handsome return for the outlay of brain force and labor, but there is another variety of knot-tying with which every



A DONATION PARTY.

woman, Christianity would die out in one century," had no little justification for his remark. So far as the female deputation is concerned, it may have any business or no business at all; that is a secondary matter. The women have come to talk, and talk they will, though the heavens fall. The preacher knows they are coming of course they could not keep that fact to themselves and is generally prepared for them; the preparation, in this case, commonly amounting to a determination to do whatever they want done, and to do it quickly, too, without making the slightest objection. Therefore, when the feminine contingent marches in with colors flying, band playing and bayonets fixed, the wise preacher stands up, listens to the reading of the inevitable preamble and set of resolutions, declares that the movement has his cordial support, that he will do all he can to forward it.

Then there is evening at the church social. The old brother who sits in the amen corner is always there; so is the graceless young fellow who has come for the sole purpose of interviewing the old brother's daughter. Old and young and all other kinds, however, are, so to speak, run in the same mould, or more exactly, are crowded into the same rooms, where they endure each other's society with as little show of impatience as could be expected until the glad hour of parting comes, creating an enthusiasm that can not be mistaken. But whether tired or not, whether the sociable is a success or a failure, the preacher must stay to the last. The sociable would not be a sociable without him, and

parson is more or less familiar—that of the quiet couple who want no show or parade, but simply want to be married. So they get a license and go to the preacher's house, and lay the case before him. There is nobody at home but the cook, so the cook is called in for a witness, and the marriage ceremony is performed as well as the parson can afford to do it in his mental uncertainty as to the matter of fees. He may get from nothing at all up to



HE FORGOT HIS SERMON.

\$5; the chances are that \$2.50 will be considered about the proper figure by the groom, who, after inquiring, with some perplexity, what the preacher is going to charge, produces the sum he had mentally appropriated for the purpose, sometimes in quarters and halves, from two or three pockets and hands it over, eyeing it the while, as though mentally calculating the other uses in which it could more profitably be employed.



A CHURCH SOCIABLE.

even though young and unmarried, he must pay just as much attention to old Brother Biffkins and to old Sister Biffkins and to Biffkins' daughter Peg, as to the young and interesting Miss Flora De Luce, who with her rich papa and fashionable mamma, looks in on the menagerie a moment from the door.

But if the sociable is a delusion and a snare, what shall be said of the donation party? Not all preachers are compelled to endure this form of legalized robbery, but those who are, after one infliction, never cease their supplications to be delivered from another. The principle of the donation party is that of rendering assistance to the pastor, that is to say, of assuming a wonderful amount of generosity by pretending to make him a present of that to which he is justly entitled; practically, the benefits are mostly on the other side. The donors bring a variety of articles, including many which the pastor and his family generally neither need nor want, eat up a month's supply of provisions, have as good a time as they can and depart

But all other cheering incidents in the life of the parson are thrown into the shade by a revival in his church. This, with its stirring services, the busy preparations made necessary by frequent sermons and exhortations, naturally dwarf, almost into insignificance, all the other pleasures that come within his sphere. A revival means increased membership, this means success; success means enhanced reputation and probably opportunities for wider usefulness. In a word, the revival is the end for which he labors all the year round, and with its attainment is realized the highest measure of satisfaction of which the clerical heart is capable.—St. Louis Globe-Democrat.

Government Reindeer in Alaska. Government now owns a large number of reindeer in Alaska. They were taken there for service in transportation and are the real old Lapland, Santa Claus kind of animal. They live as near the north pole as Uncle Sam's possessions lie.



A QUIET MARRIAGE IN THE PARLOR.

and his wife must retrim her hat to make it look like new, and make over her last winter's dress so as to be decent in the eyes of her husband's people, else they will complain, for it is a well understood fact that the preacher, the preacher's wife, his son, his daughter, his man servant and his maid servant, if he is so fortunate as to have either, and even the stranger within his gates, are, severally and collectively, the property of the congregation, to criticize and gossip about and backbite and abuse, from the rising of the sun unto the going down of the same and a few hours in the evening. All things considered, therefore, the preacher's life is far from merry. His fate is not more fortunate than that of the famous "Constables" in the Pirates of

especial occasion. He read the invitation with some dismay, as it said not a word about expenses, and he was not in a position to incur additional obligations. After much hesitation, he finally accepted the invitation, went at his own expense, delivered two sermons, materially adding the church which he visited, and returned, and still heard not a word about his expenses. A few days later came a letter with the postmark of the town he visited, and he opened the missive with satisfaction, feeling sure that here, at last, was a check for the \$20 he had expended in aid of his brethren. His expectations were doomed to disappointment, for instead of a check there was a request for a contribution to help furnish the church he had just aided to get rid of its debt. Nobody would have thought of imposing in this way on anybody but a preacher, but, then, a preacher is everybody's man, and the fact that he can not, or as a rule does not, complain is taken to mean that the skinning process is to him rather pleasant than otherwise.

From his general cheerfulness in adversity a great many people have the idea that the preacher has a comparatively easy time; that he has nothing to do but to preach, and as he only preaches twice on Sunday and a half hour each time his labors must necessarily be very light. It is true that if the preacher did nothing but preach he could not justly be considered as overworking himself, but in most clerical situations the preaching forms the smallest part of the work. There, for instance, are the meetings of the official board of the church to be attended, and this of itself is no small nor easy task. The official board, according to popular superstition, is supposed to transact the business of the church; to meet all its obligations and look after its interests. As a matter of fact, however, while there are some official boards that do all these things, and do them well, the general run of official boards consider their duty done when they have talked over a matter for three hours without saying anything, and have finally adjourned, leaving the whole thing in the hands of the preacher. Often, it must be confessed, he is lucky when they are satisfied with doing this, for not infrequently it happens that after placing it in his hands two or three of them go off and try to accomplish it in as many different ways, giving rise to so many misun-



REQUESTING A CONTRIBUTION.

Penance, who, after aligning themselves on the stage in a rank as nearly straight as an outline sketch of the big fiddle, with a roar unanimously declare that: Taking one consideration with another, The policeman's lot is not a happy one. But the clergyman's life has its bright spots here and there, though, it may be, none of them are very bright, and there is no doubt at all that they are entirely too few. There would probably also a question arise in the minds of some persons as to what constituted a bright spot, for the hard-worked preacher has so little in his life to be merry about that he might be able to find a good deal of enjoyment in matters over which others would scratch their heads in a vain

Muscular Soreness. As the result of over-exertion and exposure to heat and cold, or from whatever cause, may be treated successfully by the timely application of St. Jacobs Oil. A thorough rubbing is necessary. The Oil should be applied vigorously, for at least twenty minutes, two or three times daily, when all pain, soreness, stiffness will be removed. It will also strengthen and harden the muscles. Football players, gymnasts and all athletes will find St. Jacobs Oil superior to any other remedy for outward application, for the reason that its action is more rapid and its effect permanent. Thousands of people all over the world use and recommend St. Jacobs Oil for muscular soreness. A twenty-five-cent bottle is quite sufficient to prove its efficacy. In cases where muscular soreness is complicated with any disease which requires an alternative, Vogeler's Curative Compound should be taken. Prepared by the St. Jacobs Oil Co., Baltimore, Md., who will send a sample free.

Returned His Burial Money. Rev. R. A. MacFadden of Chelsea, who was one of the speakers at the Phillips Andover alumni dinner, told of an interesting experience while traveling in far-off Cairo. He said he was taken ill, and it was supposed he was going to die. His traveling companions contributed \$82 to pay his burial expenses, and as it was said there was no hope for his recovery, they left him and continued on their journey. "But I recovered," said Mr. MacFadden, "and when I finally got home I had to go around and return the money that had been collected for my burial. It was a unique sensation."—Boston Journal.

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TO MOTHERS Mrs. J. H. Haskins, of Chicago, Ill., President Chicago Arcade Club, Addresses Comforting Words to Women Regarding Childbirth.

"DEAR MRS. PINKHAM:—Mothers need not dread childbearing after they know the value of Lydia E. Pinkham's Vegetable Compound. While I loved children I dreaded the ordeal, for it left me weak and sick



MRS. J. H. HASKINS. for months after, and at the time I thought death was a welcome relief; but before my last child was born a good neighbor advised Lydia E. Pinkham's Vegetable Compound, and I used that, together with your Pills and Sanative Wash for four months before the child's birth—it brought me wonderful relief. I hardly had an ache or pain, and when the child was ten days old I left my bed strong in health. Every spring and fall I now take a bottle of Lydia E. Pinkham's Vegetable Compound and find it keeps me in continual excellent health."—MRS. J. H. HASKINS, 3249 Indiana Ave., Chicago, Ill. — \$5000 forfeit if above testimony is not genuine.

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