

Hints for Workers.

The Life Preserver.—Life is hardly respectable if it has no generous guaranteeing task, no duties or affections that constitute a necessity of existing. Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared, defends him. I am not afraid of accident as long as I am in my place.—*R. W. Emerson.*

Zeal for God.—"I stood to-night for an hour at the corner of the street," said Harlan Page, "on a cold wintry night, laboring with Mr. H—, to persuade him to submit to God." "So earnestly did he plead," says Dr. Cuyler, "so faithfully did he point to Christ, that within a few hours the young man found peace. He afterwards became a devoted pastor, and in his turn was wise to win souls to Jesus. Who does not envy Harlan Page his heavenly crown? I would rather wear the diadem which decks his brow than stand in Milton's or Bacon's place at the day of judgment. 'He that winneth souls is wise.'"

Motors and Trailers.—There is a difference among people like the difference between a motor car and a trailer. Some there are full of energy and push, who make their own way in the world, and help to pull someone else along. Others are like a dead weight, unable to move an inch by itself, a burden to be drawn by some outside power. The trailer can only follow the motor. We all know people, who can do what they are told, and imitate what they see others do. Very different, and of much more worth, are those who have learned to think for themselves, and can work without direction. The world wants more people of the motor-car sort.—*East and West.*

Lost to the Church.—Recently a pastor asked a middle-aged married woman why she did not attend the services of his church. She said: "I used to go to church regularly, and so did my husband before we were married; but after our marriage he never went, and now I seldom go." A common story, this, as every faithful pastor knows. It is surprising how readily and thoughtlessly Christian girls give their hearts to non-Christian men of dubious character and mediocre attractions. Too often the result is like that described above. The number of women—some of them Christian workers—lost to the church by becoming "unequally yoked together with unbelievers" is appalling.

The Oil of Love.—A gentleman was riding on a street car when he noticed that every time the door was shoved back there was a disagreeable squeak connected with the movement. Finally, locating the offending spot, he took from his pocket a small oil-can and deposited a drop of oil thereon, then sat down with a satisfied air and remarked to a fellow passenger:

"I always carry oil with me to stop the squeaks I hear." If every Epworth Leaguer would do likewise, and carry at all times in his or her heart some of the oil of love, prepared in heaven's laboratory for perishing humanity, and judiciously apply it to the rough places as they pass along, who can estimate how many disagreeable squeaks would disappear from life's experiences?—*Rev. A. L. Gee, Ph. D.*

The Helping Christian.—There is a legend in the Greek Church about her two favored saints—St. Cassianus, the type of monastic asceticism, and St. Nicholas, the type of genial, active, unselfish Christianity.

St. Cassianus enters heaven, and Christ says:

"What hast thou seen on earth, Cassianus?"

"I saw," he said, "a peasant floundering with his wagon in a marsh."

"Didst thou help him?"

"No."

"Why not?"

"I was coming before Thee," said St. Cassianus, "and I was afraid of soiling my white robes."

Then St. Nicholas enters heaven, all covered with mud and mire.

"Why so stained and soiled, St. Nicholas?" said the Lord.

"I saw a peasant floundering in a marsh," said St. Nicholas, "and I put my shoulder to the wheel and helped him out."

"Blessed art thou," answered the Lord, "thou didst well; thou didst better than Cassianus."

And he blessed St. Nicholas with full approval.—*Dean Farrar.*

Is it any Harm?—Dr. Torrey says: "Don't be saying, 'Can I do this, and can I do that?' or 'Is it any harm?' Christianity is not a no-harm religion. It always means some good. When you face a question, don't stop and ask, 'Is it any harm?' but ask, 'Is it any good?' If you study your Bibles carefully and pray faithfully, trying to be a winner of souls constantly, you will never be barren nor unfruitful. Keep away from the danger line. The devil has practised on this old world for over six thousand years now, and he is pretty skilful at his trade. His joints never get stiff; he never has the rheumatism, the asthma or neuralgia. I never heard of his being short of breath, and if you ever get over in his dooryard playing tag, sooner or later he will beat you and get your tag. But work for the Lord Jesus, and the devil will have no power over you."

The True Worker.—The best work is possible when life is most vigorous, when, by the use of the lungs and of the various senses—taste, touch, hearing, smell, sight—the worker is in easy, normal, enjoyable correspondence with the material world. Then only is the condition present to do the best work in relation to the "things seen and temporal." Just so much more important is the vigorous state of the

"spiritual life," as are the unseen and eternal things superior to the earthly. The true worker, while making a proper distinction, does not fix "a great gulf" between these things, does not divorce the secular and religious, the physical and spiritual. The true "worker" will intelligently appreciate the relative importance of each, and will secretly regard the responsibility of keeping both the physical and spiritual lives at their best, inasmuch as the one acts and reacts upon the other, and both are God-given for the holiest purposes.—*Rev. C. W. Hamilton, St. John, N.B.*

The Mind Cure.—A gentleman with whom we have some intimate acquaintance was recently on the cars and suffering considerably with some ulcerated teeth, brought on by exposure and a cold. He found his time pass in misery. At last he resolved to try the Christian Science cure upon himself, and remarked blandly to his mind that there was no matter, that he had no body, nor any real teeth, nor any ulceration, nor any pain. But it was "no go." Finally he called the porter and asked for a table, and deliberately went to work, writing some material which he had to furnish very quickly. It was not long before he was absorbed in his work, and had forgotten his pain, although it returned to his consciousness when he stopped. We think that this illustrates a true law, and that if we can manage to get our minds off our miseries we shall become somewhat oblivious of them. An old colored woman was once singing, by the solid hour, "Nobody knows the trouble that I see," when her neighbor, an old aunt, remarked to her that she would not know it herself if she did not constantly sing about it and talk about it. Lord Lawrence, of the Punjab, just before the Indian mutiny, was in such constant distress with neuralgia that he had gone to the hills to wait for an opportunity to return to England. He gave up his post, but he returned to it when the mutiny broke out, was largely instrumental in saving many from murder, preserved his province, and had no more neuralgia until after the war was over, when it came back with added force. The absorption of the mind in some sort of mental work or practical activity is about the best prescription for sorrows and sufferings of the minor sort, or the major either. Let there be a trust in God and a plentiful occupation of thought and soul, and little afflictions will be rather completely lost out of sight.

"FELLOW Christians," cries dear old Doctor Cuyler, "have you never yet won a single soul from sin to holiness? Have you never yet opened your lips to speak of Christ to a dying sinner? Then I pity you when you reach your Father's house in heaven. For amid the innumerable hosts of the glorified you will not find a solitary soul whom you were the means of bringing in thither. Among the glittering diadems of those who were wise to win, you, alas, will wear a starless crown. Perhaps God will have no crown for thee at all."