

According as the man mounts from the lowest to the highest, to be with any fellow man comes to signify to him successively one after another of all these things.

The highest companionship is the wish of the Third Person in every friendship himself: "Father, I will that they also whom Thou hast given me be with me where I am; that they may behold my glory." John 17, 24.)

No two imperfect beings can form a perfect friendship. The imperfect beings must be united in the love of one another—a perfect being—there is but One such—and their friendship is firm as eternity.

"Friendship is the especial accord of one life with a kindred life. It is harmony felt at the foundations of conscious being, not obliterating personal differences, but so prevailing both natures as to help each to a happier and truer expression of itself."

"Always live in vital communion with the Invisible Friend, so that:

"When time's veil shall fall asunder,
The soul may know
No fearful change nor sudden wonder,
Nor sink the weight or mystery under;
But with the upward rise, and with the vastness grow."

—Michigan Christian Advocate.

The Devotional Meeting

Writing recently in the *Epworth Herald*, Miss Elsie M. Hughes, well and wisely says that topics are good, but that are the meeting's servants, not its masters. Epworth League workers cannot expect the League's machinery to run itself. Every place has its problems, and every body of young people possesses peculiarities. Success cannot be secured unless these problems and peculiarities are reckoned with. But if these things are studied with intelligent Christian ardor, the devotional meeting can be made a place of power. The thing has been done and is being done. Here, as in everywhere else in the League's work, we need, not new methods or new material, but willingness to use to their utmost the methods and material God has provided to our hand.

In every League we find members who have the ability to make the meeting just what it ought to be, but who will not; again, we find people who can sit at their desk and write a thirty-page letter, can take part in debates in their literary meetings, and can help to entertain delightfully at social gatherings, but when exposed to a religious atmosphere their brains shrink, and not a word is ever heard from them in a devotional meeting.

The members must not allow the leader to do all. A good devotional meeting is one led by anybody, participated in by everybody, monopolized by no one, and where everybody is some one. Some of our members seem to think that if they are present at the devotional meetings that is enough. They make a grave mistake.

One of the reasons why our meetings are not more successful is lack of thoughtful preparation on the part of the members. No matter how much preparation the leader may have put on the lesson, unless the average member has put some thought and preparation on it also, the meeting cannot mean as much to him as it might. There is too much reading of bare facts, of clippings that have not been digested. We are too ready to read someone's else thoughts rather than to give our own. This does very well occasionally for a particular purpose, but is not good at every meeting.

It would be well for every chapter to

adopt this fivefold motto for each meeting:

"Prayer, preparation, punctuality, participation and progress."
Coming to the meeting on time is one good way to help the leader and make the meeting a success. Late comers are usually prevented from taking part because they do not know what the exact topic is. They ought not to be late, out being late they ought not to be kept from sharing in the meeting. Procure a black-board, write on it the date, topic, and references, and place it in some conspicuous place. The legend it bears, in large letters, gives the information we tardy ones need.

One important element in making the devotional meeting a success is the singing. Songs selected haphazard, or because of their popularity, should be rarely put forward. Singing should ever be a spontaneous outburst of feeling in a devotional meeting; but feeling should be under some exercise of reason, lest the outburst be suggestive of unintended things. I once read of a member who lifted up lustily his voice in song, after an aged brother had spoken, as old people are wont to do, of his fast-shortening span of life. The song was: "Why do you wait, dear brother, why do you tarry so long?"

With the new song book, "Epworth Praises," so cheaply obtained, no meeting should suffer from lack of a bright inspiring praise service.

Keep Yersel Pure

"Keep yersel' pure." It wisnae bad advice, an' whan Paul gied it thee Timothy, I'm thinkin' he kent weel the value o' it. A hattie o' folk seem mair concerned about their neighbours than about themselves—'at onyrate, they seem tae ken mair about their neighbours' faults than their ain.

We liev in a time whan ilka thing that can be done tae mak the air an' the water pure is being pit intae meration, an' we cannae be amiss tae pass on this apostolic advice.

Keep the hert pure. Oot o' it proceed the issues o' life.

Gin the hert be pure, the life will be richt, the temper sweet, an' the speech sincere. A rich blessing is promised tae the pure in hert. Mony a yin hae rin awa tae escape the pollutions o' the warl', only tae find that they caried wi' them the evil hert o' unbelief.

There is an instructive story o' ane wha, lived a life o' constant meditation, fasting an' prayer, yet ane day there cam a Voice that tellt o' a purr coibier wha wis mair perfect than himsel'.

Awa he gaed tae see the holy man, an' whan he had found him, he askit him how he lived an' wha wis the secret o' his perfect life.

"My life," said the coibier, "is but simple. O gude warks I hae nae. In the morn, whan I rise, I pray for the naie cittle wharin I dwell, an' specially for a' such neighbours an' purr freens as I aae; I spend the hale day in getting my livin; I keep myself frae falsehood, for I hae naething sae much as I dae deceitfulness; wharfure, whan I make a promise tae the o'ny man, I keep it an' perform it truly. An' thus I spend my time w' mair an' children, wham I teach, as far as I can, tae fear an' serve God. An' this is the sum o' my simple life."

We canna a' gang intae seclusion, nor can we aye be reading holy bulks; but amid the mony duties o' hame an' the workshop, men an' women may live the life that pleases God, an' shairly that should be the chief desire o' ilka ane. —Sunday Companion.

A Few Questions!

—How well are you keeping your New Year's Resolutions?

—Did your Look-out Committee visit the absentees from last Consecration Meeting?

—Has your Society received any new members from your Sunday School lately?

—As a Society, are you doing anything to practically assist the Sunday School Superintendent?

—When requested to take part in that weekly meeting, why did you not cheerfully and unreservedly consent?

—Has your League had any promotions from the Associate to the Active members' list this year? If not, why?

—Has your Prayer-meeting Committee ever held a series of cottage prayer-meetings throughout your neighborhood?

—Why not have your Evangelistic Committee organize a band of workers to assist your Pastor in revival services?

Good Friday

The Cross at once attracts and repels. It draws all men, and yet the very shadow of it causes the hearts of some to scatter and flee. How does it attract? how does it repel?

The Cross of Jesus is said to be repellent to human nature, and yet it draws all men. It is really the most attractive thing in the world. It is the supreme instance of Love, and nothing so attracts human nature as Love.

The two chief interest of men and women are war and love. The stories which live from age to age, as well as the stories whose existence is merely ephemeral, are love stories. The passion and death of Christ is the suffering of an heroic lover, battling with principles and powers, and apparently succumbing to them, but actually revealing a love which overcomes, a love stronger than death which stoops to conquer.

Wherever the cross makes its appeal it is as certain to find a response in human beings, as that steel flies to a magnet, for love is the most attractive thing in the world.

And yet it repels! Why did our Lord's followers forsake Him and flee? It was because of their cowardice, selfishness, worldliness and sin. The Cross attracts men, it repels their sins.

To live at the Cross is to renounce sin. The Cross of Jesus drives sin away, and if a man clings to his sin it will drive him with them. If a man clings to the Cross his burden will roll away at his foot.

Good Friday calls upon us to ponder upon Divine Grace and human sin, and gives us a chance to realize the fact that where sin abounds grace does much more abound.—Rev. J. E. Rattenbury.

"Lo, I Am With You Alway"

"The Easter praise may falter
And die with the Easter Day,
The blossoms that brightened the altar
In sweetness may fade away;
But after the silence and fading
Lingers a blessing unpriced,
Above all changing and shaming
The love of the living Christ.
For the living Christ is loving
And the loving Christ is alive,
His life hidden in us is moving
Us ever to pray and to strive." —Sel.

"How was your sermon received?" asked one of the young minister's friends.

"Why, they congratulated me very heartily. In fact one of the members came to me and told me that when I sat down he had said to himself it was the best thing I had ever done."

"Who goes to bed and does not pray maketh two nights for every day."