

deavor. Tasks need doing, certainly, but far more than it needs the performance of certain good tasks, this world needs robust, reliable men and women.

LONGED for results are not usually secured by talking about them. Results presuppose causes, and to meet the conditions is the sure and logical method of attaining results.

A Working Philosophy.

This is a point interestingly illustrated by a writer in *The Homiletic Review*. He tells how his preaching was revolutionized. "Desiring that my people should be more penitent," he says, "I chose the text, 'Not knowing that the goodness of God leadeth thee to repentance,' and prepared a theological lecture upon repentance. The more I considered it the more I was persuaded that no hearer would become penitent under its delivery. It came to me thus that speaking about any desired end was not calculated to produce it. In my distress as the Sabbath drew on apace I took another look at my text in hope of light, and found it. Is it possible, if I lodge this truth, the goodness of God, in my hearers' minds, and say not one word about repentance, will it cause them to be penitent? The text declares it, and I determined to try it that way. My labored lecture was laid away forever, and I brought to them a plain and tender address on the goodness of God our Father and Saviour. My sole attention and entire effort was to lodge this truth sympathetically in their minds. Result, scarcely a dry eye in the house at the close of the sermon. Then was I sure that a certain truth will produce a certain effect according to the laws that govern truths in the human mind. My determination was fixed—if I preach intelligently I must know what truth produces any given result."

This discovery is of value not only to pastors but all Christian workers. Much effort is uselessly expended because a study has not been made first of the conditions that are necessary to produce the desired results. There lies in this pastor's experience a philosophy which it would be well for all earnest workers to meditate upon and acquire.

THE quantity of spiritual power exhibited by any society is always dependent upon the private life of the members. A meeting in which the Spirit of God is manifestly present is never a fortuitous occurrence. It requires the upper room to explain Pentecost. A grand concert cannot

be brought about except by a great deal of individual practice on the part of the musicians. It is the private rehearsals that tell when the concert is in progress. What is so effective took weeks and months to acquire.

A story is told of a Scotch soldier who was arrested for being found in the woods near a camp. Brought before his superior, a severe,

stern, but honest man, he was asked why he went to that spot. "To pray," was the calm reply. "Then," thundered the officer, "kneel and pray now, for you never had greater need of it." He did so, realizing the peril of his position. As his prayer proceeded the place became as solemn as the chamber of death; and at the close the officer, strangely moved, said: "You may go, my man. I believe what you told me. No man could do so well on parade that was not often at drill."

It is always the private preparation that produces the powerful meetings. The glow that sends every one away saying, "What a splendid meeting!" came from the embers that were kindled by the Holy Spirit on individual hearts—altars in the quiet of the closet. It is not the bringing together of dead brands but of living souls that makes a spiritual summer. In such a place the fruits of grace will grow and the old cry of Pentecost will gladden every heart and heaven's bells will ring for joy.

In an address at the Congregational Council meetings in Brantford, the Rev. J. K. Unsworth raised the "young man question." He evidently

The Young Man

Question.

has not seen very satisfactory results in Christian Endeavor societies, judging from the following statements:

"The question was recently asked at the C. E. Convention at Hamilton, 'Why are the earnest, clever young men not members of the societies?' We have all noticed that the list of officers of the C. E. societies as published, for example in *The Congregationalist*, are—and may every woman pardon me—monotonously feminine. Georgina infinitely outnumbers George. Desperate efforts are apparently made to obtain one man on each committee. The question may be fairly raised in some C. E. societies whether, as far as young men are concerned, the society has not reached the summit of its usefulness, and whether a radical departure in spirit and in method should not be made."

No one would pretend that our society is doing all it ought to do for young men, but to say that "Georgina infinitely outnumbers George" will be recognized as an uncommendable exaggeration. Taking all the societies in the Dominion, not less than one-third of the membership will be found to be young men. It is safe to say that no organization has done as much for young men as has the Christian Endeavor society. And instead of the society having reached the limit of its usefulness in this direction, we feel assured that it is just beginning to do the work which it is destined to accomplish in its efforts for Christ and the Church.

Brevities.

GENERAL BOOTH says in the *Christian Endeavor World*: "It is to me a continual torture to contrast, in travelling, the amount of energy