

absence, lay hidden in a napkin. The great problem of Christian workers, to the present hour, is to get the talents out of the enclosing napkins of thoughtlessness, of worldliness, of timidity and distrust.

That versatile editor, Amos R. Wells, suggests a "Columbus Committee" for the discovery of latent talent among the young people. Such a committee would certainly have a noble sphere for the exercise of its powers. Equally important would be a "Vineyard Committee" to see that there was given a proper field to each one for the exercise of the discovered talent. It is not enough to find the talent, it requires to be employed in order that through use it may increase and win for the user the reward of the "Well done, good and faithful servant."



The Supreme Quest.

THE nobler the man, the higher his aims. He who made Himself known as the Son of Man had the highest aim of all. "The Son of Man is come to seek and to save that which was lost." To have the same aim is the privilege of every follower of Christ. And there is no work that brings man into closer fellowship with God or is so fruitful in blessing.

With the great apostle of the Gentiles, the work of winning souls was a perfect passion. He was willing to become all things to all men that he might win them for his Master. No pearl fisher seeking goodly pearls, no naturalist looking for rare specimens, was ever more eager in his quest. If he walks the street, he will cast the devil out of some young girl. If he lies in prison, he will baptize the jailer. If he sits beside Aquila and Priscilla at the bench, he will lead them to a saving knowledge of Christ. If he is bound to a soldier, he will so speak that there will be saints throughout the Praetorian camp. If he stands before the judgment bar, he almost persuades the judge to be a Christian. There was none beneath his notice. To gain one weak man for Christ he is prepared to forego his liberty, his rights, the indulgence of his natural appetite, yea, to lay down his life. No shepherd ever tended his flock, no vine-dresser his plants, no priest his holy ministry, as the Apostle did his cure of souls.

I am increasingly sure that those only can become soul-winners, says F. B. Meyer, who are possessed of one strong passion in this direction. If a man dissipates himself, spreading his interest over too large an area, if he gives himself too fully to the details of management and organization, if he makes soul-winning one among many aims, it is almost certain that he will not attain to any great proficiency in the sacred art. The man who succeeds in the race, in almost any course, is the one whose soul is possessed with an all-consuming passion, who can think of nothing else, who seeks nothing else, who is satisfied with nothing less. You must run, young athlete, if you would attain.

John Woolman, who insisted on crossing the Atlantic as a *steerage* passenger that he might gain trophies among the sailors; the Moravians, who sold themselves to the Moors, that they might speak to the galley-slaves about Christ; Father Damien, who was content to shut himself in a leper settlement that he might gain lepers for Christ, are striking illustrations of the absorbing passion which is prepared to surrender all else in order to gain men. It is comparatively useless to fire the cannon of your appeal *at* men, you must be content to be yourself the ammunition, and to be projected as from the mouth of a cannon into the heart of those you desire to win.

Words fail to express what we would on this matter. All around men complain that they are lacking in the art of soul-winning, but be sure it is not want of skill, but want of definiteness and concentration of soul. The art is learned from the heart. Success accrues much less from gift than from grace. Again we must repeat, it is the men of one idea who succeed in this as in any other pursuit under the sun.

Do you desire to be consumed with this passion for gaining men? It can be had only in proportion as you withdraw yourself from the dissipating influences of worldliness and self-indulgence, and live in sympathy with the unseen and eternal, and in fellowship with the heart of Christ. Paul had acquired this love for man by submitting to the constraints of the love of Christ. He had stood beside Him and beheld the perdition of a lost world, had seen what the grace of God could do for such sinners as he had been, and had gladly sacrificed everything that the world of his time could offer if only he might gain some few more to be the crowns of his life, for casting at the feet of Christ.



Social to Save.

ALL genuine sociability is the outgrowth of Christian love. It is possible to have the form of sociability without having the spirit, the outward characteristics without the inward life, the semblance without the reality. To have a sociable society one needs more than clever suggestions and ingenious plans for society meetings. What is needed is the Christian love that makes them effective. This high art can be learned best from Jesus Christ.

The early church was pre-eminent in its exhibition of the grace of Christian love. What warmth, what heartiness, what whole-souled interest in others characterize the people we meet in the Acts of the Apostles! Even the heathen bore this testimony to the genuineness of their regard: "Behold, how these Christians love one another."

This is a grace that requires cultivation among modern followers of Jesus Christ. Nowhere should there be such sweet and tender communion as among those who gather beneath the same standard, sing the same hymns, read the same Scriptures, partake of the same cup, and