

giving applies to all. The circumstances of a man must be desperate when he cannot be expected to give. Yet what parish is there where people do not complain habitually that they cannot give. They find it hard enough to live? If they were rich, they would do great things. How many men will hold back when a subscription list is circulated until the small amounts are reached, or give what the person before them subscribed though their income is twice or three times as great. An examination of the list of contributors to church funds of various kinds would show in a most startling way what hypocrisy there is in many a congregation. Apart altogether from the necessities of Christian work, this question of giving is a very serious one. It may have to do with the material and temporal, but it is intimately connected with the deeply spiritual. No test is perfect, but there are few, if any, better tests of the Christianity of an individual than the disposal of his money. "For where your treasure is, there will your heart be also," said Jesus. Trace a man's money, and you know just where his affections are. The practical application from the pulpit of the principles of the Gospel to the use of money is something much needed in our day. Some clergymen shrink from asking for money, or making any pointed reference to giving. It savors, they say, of begging. But the duty of the clergy is to preach the Gospel and apply it to the daily life of men; and if the use of money is to be excluded, then one great side of life is to be totally neglected. To bring home with power the truth of those words of David, "All things come of thee, and of thine own have we given thee," is in itself to do a noble work.

— THE NEED OF CHRISTIAN WORKERS. —What minister is there who has not continually to face the question, "Where shall I get workers?" The good work of the Sunday-school and the various other parochial organizations is generally admitted. If they were to cease, there would be a great outcry. But most people act as if there were somewhere, always ready and fully equipped, a large class of men and women on whom the clergyman has only to call at any time. Just who go to make up this imaginary class they have no idea, except that they themselves have nothing to do with it. They have never even thought of themselves in the capacity of churchworkers. They send their chil-

dren to Sunday-school every week, expecting them to be well taught, but it never dawns upon them that the Sunday-school urgently needs their labors. Just as in the day schools, the question of a supply of teachers need never trouble the parent, so they imagine it is with the Sunday-school. And this is their attitude toward every other department of church work.

But as a matter of fact, where are the workers to come from? We cannot go beyond the bounds of the parish. Whatever material, good or bad, is found there must serve every purpose. If one person has the right to withdraw without making the least effort to be useful, then all have the same right. One may be gifted beyond another, but each can do something. The work is voluntary, and must always be so. There is no opportunity to secure trained workers in any technical sense. Willing hearts and hands must come forward and act, even without training; and the constraining love of Christ ought to bring out more volunteers in every parish than present organizations can possibly supply with work. And yet everywhere there are whole families that never have engaged and are never willing to engage in any work whatever, and, worst of all, they seem to be too callous even to recognize it as a duty. A call for help comes, and they calmly look around and are curious, perhaps, to know what persons will volunteer, but no nearer than this does the call come. Ask one man for his help and the answer is, "I have no experience, I never did any church work." But is there not the greater need of his falling into line now, to make amends for past neglect? If he has no experience, neither had others when they began. Another complains that he has not the talents necessary. But if this were a valid plea, there would be no workers. It's those who have been longest in the field who know best their deficiencies; when we work for God, we learn that a consecrated heart can overcome the most distressing obstacles. We never know what we can do if we try. It's not so much talent that is wanted as love of the work. The common objection of those who are asked to teach in the Sunday-school is that they don't know enough. They haven't familiarity with the Scriptures. But is this not a proof that Sunday-school work is peculiarly appropriate for them? It will give them splendid opportunities for Bible study. The faithful teacher in preparing for his class educates himself. Any one who seriously feels his ignorance of God's Word ought heartily

to embrace the opportunity of teaching in Sunday-school.

But over and above the duty resting upon each of helping in the work of God's church, it must never be forgotten that there are few better means of lifting us up out of the petty and sordid and selfish interest of life and developing the nobler traits of mind and heart. We are taken out of self and develop an enthusiasm for that which is above us. When we disregard the call for workers in the parish, we are really neglecting opportunities of grace and we can neglect these only at our peril.

CONSECRATION.

TREMBLING again I come
Unto Thy pierced feet;
Take me once more, dear Lord,
Into Thy service sweet.

Many times I have failed,
So sinful is my heart,
Grant me Thy pardon, Lord,
Set me once more apart.

Treasure, and time, and love,
These I reconsecrate,
All that is dearest, Lord,
And Thine acceptance wait.

My very life I bring,
Held as a trust by me,
Help me to make it, Lord,
A song of praise to Thee.

— *Eleanor Beville Amerman.*

NOTHING seems to have been nearer the womanly heart of Mrs. Booth than her great sympathy with parents and desire to help them out of her own experience. To quote a few of her words at the marriage of her eldest son:

"I gave him to God when he was born, and I covenanted that I would, so far as my light and ability went, train him for God alone: that I would ignore this world's prizes and praises, and that he should be, so far as I could make him, a man of God. . . . And you see how God has honored my choice. I could not have made him this: I could only give him to God for it, and do my best to train him for it, and you see how God has honored my consecration. The very first principle of successful training is that you acknowledge God's entire ownership of your children. . . . He looks at your heart, and if He sees you seek for them this world's prizes and this world's position, desiring Him to come in at the end to make them Christians, He is not likely to give you His blessing. 'No!' He says, 'you must put Me first, and leave Me to choose their earthly destiny. Give them wholly and solely to Me, and train