

The Children for Christ.

BISHOP HARTZELL, converted in early boyhood, began a resolute effort at the age of fifteen to educate himself for the ministry. Bishop Vincent was a licensed exhorter at seventeen. Bishop Foster became a member of the Ohio Conference at seventeen, and Bishop Goodsell was admitted to the New York East Conference at eighteen.

Is the official letter of the Methodist Episcopal Church concerning the Twentieth Century Forward Movement, the membership is urged to accept the ministry to children as an obligation always and everywhere binding upon Christians. Many Christians could be ministers of good to neglected children, outside of Sunday-school privileges.

How my heart is pained to read the account of a revival and hear the pastor boasting that all the converts were grown-up people, and most of them heads of families. As much as to say, "I am glad no children were brought to Christ." O my brethren, there is something radically wrong with a revival that brings 200 children into the church.—*Christian Uplook*.

The age at which children may be led to an intelligent recognition of the truth that they belong to Christ, and should live for Him, varies widely. It is ours to watch for the awakening of the soul under the Holy Spirit's influence, and then lovingly lead them to a voluntary acceptance of their Saviour. This is best done by dealing with the individual child. Wholesale appeals are of doubtful utility, and sensational methods should never be employed.—*Rev. S. O. Benton, D.D.*

The ordinary revival methods are very apt not to reach the children in a way to really help them. In fact, in many cases they become obstacles to the best results. If Methodism would intelligently and zealously address herself to the task of really evangelizing the children that shiver under her eaves, and seek the glow of her hearthstone for light and comfort, who can count the earnest, virile, capable, consistent converts which the next ten years would bring into her fellowship!—*P. R. P.*

WHEN Dr. Lyman Beecher was once asked what was the greatest thing in the ministry, he replied, "Not theology, or philosophy, or controversy; it is *winning souls*." In his own ministry he was a wonderful soul-winner. The most successful Sunday-school teacher is the one who leads the most souls to Christ. It is well your pupils should have a knowledge of the history, antiquity, and geography of the Bible; but if you have not helped them to accept Christ as their ruler and friend and his law as their daily guide, the great aim of Sabbath-school instruction has been missed. Examine your own work and see how well you have done.—*Dr. H. A. Thompson*.

Two Definitions.

What is preaching?

July preaching is its highest form. The Lord Jesus Christ is my Client; the congregation is my jury; my case is: "This Jesus is the Christ."

Problem: How to bring these people into the closest relations with Him.

The true end of the sermon is: "The salvation of the people."

What is an evangelist?

A fisher of men. And a fisherman goes where the fish are, searches for bait that fish like, uses it and catches fish. God only had one Son, and He made Him a wandering Evangelist.

EVANGELIST WILLIAM MOULL.

Personal Work.

HEAVEN has its myriads of saved sinners; but they were gathered there one by one.—*T. L. Cuyler, D.D.*

The Good Shepherd goes Himself; He does not send another man, angel or archangel. It is by personal work, not by proxy, we are to seek and to save that which is lost.—*Lyman Abbott, D.D.*

If you stand half a mile off from a man, and throw the gospel at him, you will miss him; but if you go close to him and lay hold upon him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.—*Spurgeon*.

The first thing we must do if we want to win sinners is to get down to a level with them. Don't go under the supposition that you are a great deal better than they. When Christ wanted to save the poor Samaritan woman, he travelled forty miles to meet her, and in order to gain her confidence and reach her sympathies he asked her for water.—*Marcus Rainford*.

WHEN the International Sunday-school Convention was held in Boston in 1896, D. L. Moody uttered one sentence with great earnestness which we would like to repeat with the power of his eager desire behind it. He said, "If I had the trumpet of God, and could speak to every Sunday-school teacher in America, I would plead with them to lead one soul to Christ this year."

"It is often best," says Prof. Torrey, "to win a person's confidence and affection before broaching the subject of religion. It is well to select some one and then lay your plans to win him to Christ. Cultivate his acquaintance, show him many attentions and perform many acts of kindness, great and small, and at last, when the fitting moment arrives, take up the great question."

WHEN Mr. Moody died I KNEW I could not be as Moody, but there was one little thing which he did that I could do. Every day he spoke to some one about his soul. Every day that broke he gave himself to Christ, and said, "Christ, use me to somebody to-day." And some of us have started that. And I would like every man and woman here to resolve, "Lord Jesus, from this evening's address I am going to hold myself to speak to somebody about These every day, until I die or Thou shalt come."—*Rev. F. B. Meyer*.

The gospel is to be preached to "every creature." This means personal, hand-to-hand contact with the unsaved, man to man and woman to woman. Look through the Scriptures and you will be surprised to see how much springs out of interviews with single persons. The call is to you personally, and summons you to personal dealing in the range of your influence. No matter how low, no matter how foul a man or woman may be, no matter how forgotten by the world, your master is able to save to the uttermost, and you are his appointed instrument to proclaim his mercy.—*James H. Brooks*.

In a beautiful passage in the Life of Paul, Dr. Stalker tells us how the apostle used his opportunities for Christ when he was chained as a prisoner to a Roman soldier. "Of course his attendant was changed every few hours, as one soldier relieved another. In this way there might be six or eight with him every four and twenty hours. Paul could not sit for hours beside another man without speaking of the subject which lay nearest to his heart. He spoke to those soldiers about their immortal souls, and as a result many of them became changed men,

and a revival spread through the barracks, and penetrated into the imperial household itself."

Dr. J. WILBER CHAPMAN, in a sermon recently published, says: "At a Christian Endeavor convention in Connecticut I heard Coland Bradley give the secret of their being able to lead so many drunkards into the kingdom in their work in New York City. He said the workers met at the beginning of each year and, upon their knees before God, they each one pledged themselves that they would try in every possible way to lead at least one drunkard to Christ during the year. If they failed for six months they were not discouraged, for they had six months longer in which to work. And the marvellous part of it all to me was the statement he gave, which was that almost nine out of ten came at the end of the year with the one for whom they had been working. I believe that this is the solution of the question as to how we are going to lead the young people of this country to Christ."

Gems of Thought.

A duty is no sooner divined than from that very moment it becomes binding upon us.—*Amiel*.

If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now, now!—*Dr. Guthrie*.

God loves to give the best, the most, abundantly and richly and so much of worldly good as will not interfere with the highest blessing.—*F. N. Peloulet, D.D.*

The kingdom of heaven is at hand just where we are. It is just as near us as our work is, for the gate of heaven for each soul lies in the endeavor to do that work perfectly.—*Rev. W. C. Gannett*.

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.—*Timothy Dwight*.

The world does not remember its heroes but there will be no unrecognized Christian worker in heaven. Each one known by all; grandly known; known by acclamation; all the past story of work for God gleaming in cheek and brow and foot and palm. They shall shine with distinct light as the stars for ever and ever.—*De Witt Talmage*.

Praying With Power.

Those who pray with power seek God's promises as the ground of their petition.

Those who pray with power approach God in deep humility of soul, conscious of their own unworthiness.

Those who pray with power are direct, straightforward, specific in their supplications.

Those who pray with power seek to meet with God alone, that they may pour out all their hearts before him.

Those who pray with power are in earnest with their supplications and "wrestle" with God.

Those who pray with power persevere, in the face of obstacles, in their petitions.

Those who pray with power cling by simple faith to God and obtain their answer.

Those who pray with power to God go forth from prayer with power to meet me.—*Sunday School Journal*.