

So I studied him as he sought to get my risk, which, by the way, he did not succeed in doing. I was well repaid, and jotted down in my journal two or three lessons which might be useful also to other Christian workers.

The first thing was his fearlessness. He had his work to perform and performed it. He feared not to tell his business nor to let me know what work he was engaged in, though his calling was not one that is generally very highly appreciated, and persons so engaged are not always well received. He asked me if I had a policy or not. This broke the ice and the rest of the conversation was natural. Would that we were equally fearless in asking individuals about their soul's welfare, disregarding how we are received in our earnest desire for their best interests. They may put us off, they may refuse to speak on the subject, or may suddenly remember an engagement which they had forgotten about; or even say something very sharp, but let us do our duty to Christ by asking in a clear, manly, straightforward way, "Is it well with your soul?" "Have you learned of the Lord Jesus Christ as your Saviour?"

But this must be done very wisely, and this leads to the second point noticed, viz., with what tact he conducted the conversation. He let me state my objections, met them courteously and as fully as possible, let me speak when I wanted to, never seemed to oppose, nor to argue me down, but left the impression that all he wanted was to convince me that his way of thinking was right. So must the Christian worker be full of tact (which is but a fruit of kindly, sensitive love) if he would win the soul, whether of a child or an adult; he must be respectful, courteous, never opposing for the sake of opposing or winning an argument, never with too much haste, but, being firmly convinced in his own mind, he must strive to lead men to the truth, clearing every obstacle from the path as it is met with.

I shall mention but one other lesson, and that is his patience. If I did not see his point he would repeat what he had been saying, or vary his manner of presenting it,

never showing a sign of anger or impatience, always under perfect self-control. When my mind would follow some point he had suggested till it was on quite a different subject, he would repeat what he had said till he knew I understood. He stayed for about three hours. His object was to get my application, and he was alert in every faculty to secure that end. So must we Christian workers, Sunday-school teachers, parish visitors, ministers, etc., be patient. A soul which is almost won may, by undue haste or some very slight thing, be lost at the last moment. The way of salvation must be gone over in ever-varying ways, but with ever the same "old Story" till the soul is won. We must be alert in every faculty, noticing the least change in the man's attitude and varying ours at once to meet it. We must strive again and again to win him, thinking over his case, praying over it when alone, even after failure, but never despairing. We must be energetic, persevering, patient. If he to earn a few dollars can be thus in earnest, surely we shall be more so to win a "Well done" from our Master, to save a soul from death, to cause "rejoicing in the presence of the angels."

H. R. O'Malley.

#### CHURCH AMUSEMENTS.

The Rev. W. B. Hale, an Episcopalian clergyman, prints in the New York *Forum* a list of the church entertainments that he has noted during the past year. Mr. Hale condemns these entertainments, and our readers may judge from the following list with what degree of justice he does so. Some of the Christian churches of the United States, in their efforts to advance the cause of pure and undefiled religion, have made use of the following agencies. Among comedies: Aunt Jemima's Album; The Mystic Midgets; Mrs. Jarley's Waxworks, rejuvenescent with Trilby characters; The Man Who Tickled His Wives to Death; The Mosque of Culture; Woodcock's Little Game; Poor Pillicaddy; A Shakespearean Carnival, in which the reverend priest appeared as Hamlet, and Julius Cæsar led the march in the closing dance; Down by the

Sea; a baby rattle and spoon drill; Just Us Girls; the Peak sisters, who sang, "Do You Know the Mouth of Man?" in which the gentle art of kissing is referred to ninety times. For general entertainments we select: A wish-bone party, new woman's social, progressive whist party, grand barbecue, New Year's dance, birthday parties, Yule-tide market, weigh socials, mock trials, poker parties, fancy dress drills, tambourine drill, dude drill, moral dime show, spider-web party, Mother Goose market, husking bee; athletic exhibitions, with a real prize fighter fresh from court for brutal assault as chief drawing card, dance of Arab maidens, blackbird ballet, Chew Glue sisters in song-and-dance specialties, Sunday evening magic lanterns, eight silver dollars offered of an evening to the discerning mind able to unravel the pastor's text printed in choicest pi; and last, but not least, an historic Trilby party, in which young ladies displayed from behind a curtain raised to a sufficient height their bare feet, and men in front bid for the privilege of taking the ankles that particularly struck their fancy out to supper.

The Toronto *Globe* says truly of this that "no man of the slightest moral earnestness or regard for the decencies of life can read this recital with other than feelings of deepest shame and sorrow. When we remember the part played by the Christian Church in history—her martyrdoms, her learning, her leadership, her uplifting and divine influence upon all society; when we think of the solemn and dread tragedy that is unfolding in the civilized world to-day; when we call to mind the fact that in the principles and forces and the life that have made the church and give her a meaning and message is revealed the secret of all human progress, and then put over against all this these inanities and imbecilities, it is almost enough to turn men into pessimists or atheists."

It is time that sober-minded people draw a line beyond which they will not go in efforts to amuse. The church social is a good thing if it leads members of a church to know and understand each other better. As a revenue producer it is