

Italy and the Waldenses. For ages Italy cruelly persecute the Waldenses. Thirty-three bloody persecutions these have survived. She could not crush them out. Now they are likely to have their revenge. They have been given the full rights of Italian citizens. The king of Italy visiting their valleys in September last year (1893) said, "I loved this people, but now shall I love them more." They have in Florence a first class Theological Seminary, and they are pushing the work of Evangelization with great zeal. They have 44 missionary congregations and 53 stations in different places from North to South of Italy, and engaged in this Evangelizing work they have 42 ordained pastors, and 96 Evangelists, teachers, colporteurs, Bible men and Bible women. This little church, one of the world's wonders, whose whole country in their narrow valleys is not larger than some of the ranches in the West, is bravely pushing this great work, returning good, for the centuries, almost millenniums, of persecution and wrong.

Words vs. Deeds. On the Steamship, Empress of India, on the Pacific, a Japanese became very sick. Rev. Saku Soyen, the Buddhist priest, who took part in the Parliament of Religions, was one of the passengers. The ship's surgeon seeing the man about to die, thought he might wish the comforts of his own religion, and asked the priest to come and see him. The priest began asking about the man, "Do you think he belongs to the laboring class, &c." "Yes," was the reply. The priest said he did not think it was worth while to go; he did not go, and the man died. Such is Buddhism in practice.

Turning now to his address in the Parliament of Religions, we find these words:—"Not only Buddha alone, but Jesus Christ, as well as Confucius, taught about universal love and fraternity. We acknowledge the glory of universal brotherhood. Then let us the true followers of Jesus Christ, the true followers of Confucius and the followers of truth, unite ourselves for the sake of helping the helpless and living glorious lives of brotherhood under the control of truth;" and much more in the same strain. The one is the theory presented to applauding crowds in a Christian land. The other is the practical fruit of the religion toward the helpless. It may be said that there are those who preach Christianity, and do not practice it. True, but such things are the exception with those who preach Christianity, and Christian lands are studded with monuments of human brotherhood, providing help for the helpless; while in Buddhist lands, the whole fruitage of the system, with scarce an exception, is in the opposite direction. There is no beneficent provision for human helplessness. The weak go under. Might makes right. The poor, suffer and die uncared for and unhelped. Place side by side the countries of the world and judge of their religion by their fruits.

CHRISTIAN ENDEAVOR COLUMN.

Reviving the C. E. Soc. "A well known Congregational minister of Australia, became discouraged about his society," says the *Golden Rule*, "and one night he said, 'Now we are going to pray.' They knelt down, and fifteen prayed right away, whose voices had never been heard before. That was the Pentecost of that society."

Practical work. If the leaders of the United Society of Christian Endeavor are anything, they are intensely practical. Four ways in which they are seeking to direct the energies of the young Christians of the C. E. Societies are, 1. Work in the formation of other Societies. 2. War against corrupt literature and supplanting it by that which is good. 3. Systematic and proportionate giving by the members of each Society to the mission work of its own Church. 4. The promotion of good citizenship, good, honest, pure Christian government.

Aiding in Prayer Meeting. As to how the anxious pastor may get aid from his C. E. Society in the weekly prayer meeting, or, how the C. E. Society may give that aid, Mr. J. Willis Baer, general Secretary of the Society, suggests that Societies find out from the pastor about how many from the ranks of the young people he would like to have at each mid-week prayer meeting. Let the prayer meeting committee quietly make the number of appointments each week, but not make the names known either to the Society or the Prayer meeting, so that they may not prevent any others who may feel disposed from taking part." Many of these younger Christians will take part simply by repeating a verse of Scripture or of religious poetry, others by a word of testimony, comment, or prayer. Their taking part will be very brief and in no way crowd out the work of the older Christians. Or, if the Pastor would ask the C. E. Society to provide five, ten, or more, each week, whose duty it shall be to take hold of the "cold end" of the meeting, to fill up excruciating pauses with verses of Scripture, quotations from religious authors, or brief prayers or remarks, a certain number whose duty it shall be to take part in some way before the prayer meeting hour has closed, good would come to the young people themselves, and help and relief to the wearied pastor when the prayer meeting wheels drag heavily. The minister may ask them generally, to take part, and may receive little response; or the matter may be left to any or all of the C. E. Society who may be present; no one will feel under obligation to take part, and each will wait for the other, but if this definite specific request, mentioned above, be made of the Society, it will rarely fail of a hearty and loving response.