

The feeblest can reap a little and gather now and then a sheaf. This is the work to which Christian Endeavor Day directs our attention, and the inspiration that comes from a review of what has been accomplished in the past should send us forth with holier purpose and truer consecration in service for the King.

ANY successful fight against intemperance must be planned to secure the overthrow of two things—liquor selling and liquor using. Moral

### The Chief Point.

suasion and legal suasion must go hand in hand. "If we can stop the manufacture and sale of strong drink," say some, "there will be no drunkards."

"If we can persuade people to give up the use of strong drink," say others, "it will neither be made nor sold." Both propositions are true. We cannot ignore either. For some years the main stress of reform workers has been directed towards the securing of legal enactments against intoxicants rather than the dissuasion of people from wishing to buy them and drink them. Petitions are circulated and deputations are appointed and plebiscites are taken, but still the law is slow in operation because of the multitudes who have no convictions against the use of intoxicants. While we have been doing everything possible to secure good laws, have we been doing all we possibly could to decrease the demand for intoxicants?

The time has now come for a new temperance evangelism. The work of temperance must reach farther than the law can go; it must lay the axe at the root of the tree. Something is being done in a desultory way through temperance evangelists, secret orders, and scientific education in the schools, but it is a sort of guerilla warfare at best. What is needed is a new application of the principles of the Gospel by the whole church of Christ on this problem. As long as the saloon is backed up by hundreds of thousands of drinkers, so long will it withstand any direct attack upon itself. But draw off its support, and it will immediately succumb. All reforms must rest on regenerated lives. Every individual brought to Christ means a new foe of the saloon and of every other evil. This is gospel temperance work that counts. Thus, and thus alone, is the axe laid at the root of the tree.

IN books written for young men, you are sure to find something about the necessity of self-confidence in order to gain success in life. In

Emerson's famous essay on self-reliance there is a sentence which has been like a breath of ozone to many a young man: "Trust thyself: every heart vibrates to that iron string."

Self-confidence is power. In the race for wealth and position and honor, it is the self-reliant who win; the self-distrustful man is pushed to the

wall. But there is something of infinitely greater importance than self-confidence to any young man, and that is God-confidence. Confidence in God—that is power! Whoever trusts in God conquers. "Heaven and earth are at his feet. He is bound to win in time and eternity. Nothing can daunt him because he believes that Omnipotence is at his back." To be strong in the Lord is the secret of all the strength that is worth having. Trust is the secret of triumph.

SUPERFICIALITY stands for weakness. Shallow things are usually impotent. Shallow waters cannot drive the mill wheel; thin soil does not yield prolific harvests. Jesus had a word to say about seed sown where it had not much deepness of earth. Depth is the greatest want in the religious

life. The world is full of a superficial, shallow, and formal religion. That is the reason why we hear so much about the "deeper" spiritual life in conferences and conventions. Everywhere the need is felt for more attention to those things which have to do with the development of true piety. It is for this reason that observance of the "Quiet Hour" has been urged upon all Endeavorers. We must take time for secret communion with God, or our religious life will become shallow and feeble. Let us beware, lest in the multiplicity of Christian duties we neglect our inner life and thus lose the blessedness of daily fellowship with God.

THE problem of the run-down society is one that we are frequently asked to solve. The meetings lack vigor and fervor, and we are asked to say what can be done to awaken fresh interest. The work of the committees has grown spiritless and powerless, and we are asked to furnish a

prescription that will bring back again the lost earnestness and efficiency. It is easy to suggest expedients that may be successful in stirring up more or less interest for a while, but the only remedy at all adequate is that which develops the spiritual strength of the individual members. The general prescription of a famous physician for those who were physically run-down was, "Plenty of fresh air, a plain and nourishing diet, and regular exercise." If this prescription in its spiritual application were faithfully used by every member we would cease to hear of run-down societies. The spiritual life of a society runs low because the spiritual life of the members that compose it is low. A society can only aggregate the power of the units of which it is comprised. It takes good people to make good meetings and good committees.

A society that is run-down can speedily be built up if it can get its members to pay close attention to three things: atmosphere, diet, and exercise. To live in daily communion with God through prayer and meditation, to feed regularly