

church require sponsors at the baptism of an infant, who will go responsible for the religious education of the child?

There is a growing tendency in our churches to depend upon the machinery of the Sunday-school and young peoples societies for the replenishing of our church membership. That if our churches are not replenished through these channels they must die a natural death. It is said that once the children get out of the Sunday-school, they are practically beyond the reach of the church.

What a lamentable acknowledgement of defeat. It practically declares the Gospel to have lost its power to reach matured and strong minds—to reclaim the hardened sinner, or to reach the mind of men doing battles with the problems of real life. If this is true it is not the Gospel that reached a Zacchaeus or a Matthew busily engaged at the custom office who left all and followed him.

Such an attitude is identical with the charge Mr. Bok (editor of the Ladies' Home Journal) made against the churches a few years ago, I think, in "Cosmopolitan" that the average pulpit failed to reach the men. That very few men were found in the average church congregations which were principally made up of women and children.

Mr. Bok suggested a remedy that we lay aside the old book and take up lectures on labour questions, etc.

But, Mr. Editor, I do not believe the Gospel is losing its power; but I believe the pulpit has. The cause of this is reciprocal between the pulpit and the pew. This opens a field of investigation far too large for this short paper.

But I will say this much. If we have been in the habit of healing the hurt of the people slightly, saying, peace, peace; when there is no peace, Jer. 8:11, and thus building up a church membership upon spurious conversions and superficial religious experiences; how can we hope to reap from such a field strong men to fill our pulpits. And if the man in the pulpit has only a spurious conversion how can he lead others to anything better?

There is only one cure for this—Let every child of God, pastor and others, look this growing evil square in the face—return to God and the Old Book with all their heart and pray to God to save the pulpit and the pews.

W. A. SNELLING.

What Will the Harvest Be?

T. J. CRIPPEN, D. D., MARION, IOWA.

One hundred thousand persons fall into drunkard's graves annually in this country. From the saloons and drinking-places recruits are furnished for these depleted ranks. The commonly received opinion is that these victims of the drink traffic are men. We are slow to admit that a large per cent. are women. A drunken man excites our pity. A drunken woman is indescribably repulsive. Among our foreign population, especially in the cities, large numbers of women are victims of the drink habit.

It is declared that among the degraded women who live in the "alums" and among the outcasts the number of women who drink is fully equal to that of the men. Were the facts known, society would be shocked at the use of intoxicants by women claiming respectability at "lunches" and "dinners." The following statement, taken from the daily press, is vouched for as being true and correct. It is a sad command upon the customs which prevail in "polite society."

Careful investigation reveals the following: Of fifty women lunching at Delmonico's forty-five used liquor. Of 100 lunching at the Waldorf-Astoria, ninety-five drank. At O'Neill's eighty-five dined and seventy-two indulged. Twenty-five lunched at Sherry's and fifteen drank. At the Manhattan forty at dinner and all drank. At an early dinner at the Savoy, for five, four indulged. Twenty-five lunched at Mollard's at 5 p. m., and twenty-one drank. Three hundred and thirty in all "lunched" and "dined" and 292 used intoxicants. The drinks furnished at the different places included "cocktails," "wine," "beer," and "liquors." According to the reports, the type of women frequenting these places as guests was "women with gray hair, fine-looking young women of thirty and girls of eighteen."

These facts tell a sorry tale. The effects of intoxicants upon the individual woman would be the same as upon individual man, but the effect upon the race must be infinitely worse.

Someone has said, that when God would make a great man, he first makes a good woman. The late P. D. Armour is reported to have said "that the important thing to know about an individual was to know what kind of a mother he had." He regarded the moral and intellectual fibre of the sire as of minor consideration. Possibly his views were somewhat extreme, but it will be a day of darkness and danger for America when the use of "cocktails," "wine," "beer" and "liquors" at fashionable dinners and lunches by our women becomes common.

What is alarming about this view of the case is that there is good reason to believe that if investigation into the habits of the "smart set" in New York were prosecuted so as to include an examination into the customs

of "polite society" in other cities and towns, similar tendencies would be revealed.

In the light of these facts, I submit, that it would be well to start a reform movement among the women of our land, in order to persuade them to adopt the principle of total abstinence, both for their own sake and for the sake of those who shall come after. The law of heredity is sure and certain in its operation, and the sins not only of the fathers, but of the mothers as well, are visited upon the children "unto the third and fourth generation."—Sel.

The Last and Present Century.

"Lo, I am with you always, unto the end of the world." What the coming century has in it no seer has the foresight to see. Looking back over the nineteenth century Christ is seen to be central to it; other things were in it—art, literature, ethics, civics, science; but if you go to the central and dominating fact, it is here. The Christ of all the ages is in this age. The manifestation of Christ in the nineteenth century was the best prophecy as to his manifestation in the twentieth century. Speech becomes hackneyed, and no hackneyed speech can become the vehicle of the divine. God gets rid of obsolete language, obsolete creeds, and obsolete expressions. He is a consuming fire, and the instruments that have done their work are burnt up by him so that there may be room for new speech and new modes of thought. Our conceptions of Christ were progressive. John Wesley was the inaugurator of the idea of Christ at the centre of the individual man. William Carey later became the inaugurator of Christ at the circumference of humanity. If you want to be anything worth being, do anything worth doing, you must have Jesus Christ as your Saviour and friend.—Dr. John Clifford.

Let us go to the House of the Lord.

The worst thing that a man can do when disbelief, or doubt or coldness shrouds his sky, and shuts out the stars, is to go away by himself and shut himself up with his own perhaps morbid, or at all events disturbing, thoughts. The best thing that he can do is to go among his fellows. If the sermon does not do him any good the prayers and the praises and the sense of brotherhood will help him: If a fire is going out, draw the dying coals together, and they will make each break into a flame. One great reason for some of the less favorable features that modern Christianity presents, is that men are beginning to think less than they ought to do, and less than they used to do, of the obligation and the blessing, whatever their spiritual condition, of gathering together for the worship of God. Solitude is not the best medicine for any disturbed or saddened soul. It is true that solitude is the mother-country of the strong, and that unless we are accustomed to live very much alone, we shall not live very much with God. But, on the other hand, if you cut yourself off from the limiting and therefore developing, society of your fellows, you will rust, you will become what they call eccentric. Your idiosyncrasies will swell into monstrosities, your peculiarities will not be subjected to the gracious process of pruning which society with your fellows, and especially with Christian hearts, will bring to them. And in every way you will be more likely to miss the Christ than if you were kindly with your kind, and went up to the house of God in company.—Alexander MacLaren.

Christ's Atonement and Christ's Example.

"Christ also suffered for us—leaving us an example." Said one of the greatest of Welsh preachers and theologians, "there must be no division of the two. You must not regard the suffering on one hand and the example on the other. You must not divide Christ. . . . I love to contemplate the life of Christ as an example, and the death of Christ as an atonement for sin. . . .

If I preach to you Christ as an atonement but not an example, my doctrine would be immoral; and if I preach to you the example of Christ, leaving aside the atonement of Christ, my preaching would be worthless.

If men preached an atonement without an example, they would incite men to bravado; if they preached the example without the atonement, they would merely leave men hopeless. The New Testament always couples the two elements in the life of Christ. There is not one passage where the atonement is spoken of without some connecting clause making it a stimulus to example. There is not one passage speaking of the example of Christ where that example is not made to rest on the fundamental doctrine of the atonement."—Baptist Times.

How Boys Enter the Christian Life.

For convenience, consider the boy as a responsible individual, capable of choice and decision. Until he comes to this place, whatever religious life he seems to have is not his, because he has had no choice in the matter. It is the property of whoever may have poured it into his open, indiscriminating life. What he chooses, accepts, decides upon, is his own.

Boys enter the religious life in at least as many ways as they enter the water for swimming:

1. Some plunge in—a definite decision which settles once for all what their attitude toward right and wrong shall be, what their relation to their God shall be.

2. Some wade in—deliberately, cautiously, step by step, each step revealing that another step is desirable.

3. Some run in a little way and then come out again, but continue to run in a little farther each time, till at last they swim off—a number of changes of mind.

4. Some are forced in—they may, finding themselves in, decide to remain, or they may make frantic struggles to get out.

5. Some sit down on the beach and simply let the tide come up about them till it floats them off; by not resisting the tide about them, they practically accept the situation.—Brotherhood Star.

"Bear ye one Another's Burdens"

Each heart its weight of sorrow hath,
Each back its load of care;
But he who'd have his own grow light
Must help another's load to bear.

Do this, and so on earth fulfil
The law of Christ our Lord;
He set the example—follow on
Your face shall then be heavenward.

A. E. F.

I'll Follow.

Aye and wonder dazed
Beneath the stars I bowed,
Till in my spirit blazed
A vision, and I vowed

To follow it till God
Did smile and call to me,
Oh vision—from the sod
I cried—I'll follow thee

All through the day, the gloom
And cold of night so drear,
Unto the frowning tomb
I'll follow and not fear.

ARTHUR D. WILMOT.

Oh Turn Away!

The night has come; the sun's last ray
Has faded in the gloom;
And phantom forms that rest by day
Have now begun to roam.

And to my heart, where hope shone bright
With ever-cheering ray,
A sadness came with fading light,
And gloom with dying day.

Why does the night so lonely seem?
The moon so coldly shine?
Why do the stars that brightly beam
Cheer not this heart of mine?

It is because my hope has fled,
My life has bitter grown;
I am like one whose friend is dead,
For I am left alone.

My path was lone and long and drear,
But still I onward pressed,
Though baffled oft by doubt and fear;
I forward looked to rest.

There seemed a hand that beckoned me
Toward a haven fair;
There seemed a voice that lovingly
Whispered of beauty there.

Yet when I strove to gain the goal,
It glided on before;
And lured me on to greater toil,
And proved me o'er and o'er.

With morn my journey was begun,
"Twill all be o'er," I said,
"When noon has come and bright the sun
Of noon-day shines o'erhead."

At noon I said, "I cannot stay
To rest my weary feet,
For yonder but a little way
There is a rest, more sweet."

When even came, I said again,
"My toiling soon shall cease,
And soon that home that knows no pain
I'll reach, and there find peace."

But then, when fell the night, so chill
I knew 'twas all in vain
To grope my way in darkness, still,
In weariness and pain.

The moon is shining not on high;
The night is dark and cold,
For darkening clouds across the sky
Have heavily been rolled.

But now a sweeter voice I hear,
That calls me more lovingly,
That tells me of a home more dear
Than aught on earth can be.

It says, "the path you tread alone
Is long and full of toil;
The night has come; your hope is gone;
You cannot gain the goal."

"You strove to reach a haven fair;
'Twas but an earthly one;
And pain and longing still were there,
And shone an earthly sun."

"O turn away! toward that home,
Where shines a heavenly light;
For there no sadness e'er can come,
Nor loneliness, nor night."

G. OSWALD SPENCER,

Port Morien, C. B.