

into solid masses and sold to the furnaces, where they are smelted again into clean metal. Even this part of the work is made to pay. Nearly 10,000 men were cared for in the Lodging House during its first year, and the earnings of the men met all expenses. We also conduct an employment and advice bureau, a training home for girls, a rest home for women, maternity home, a medical mission, thrift clubs, etc., but with all its varied undertakings the mission adheres most consistently to its religious and spiritual purpose. The whole enterprise is saturated with the idea of definite religious work.

You believe in keeping the doors of your church always open do you not?

"Quite so. 'The open door' is our motto. There is always a welcome to all who come, and last year over 40,000 availed themselves of the offer. Many of these were destitute, out-of-work, sorrow-stricken, those seeking advice, the sick, etc. Workers are always on hand to meet these people. Every name is registered, every story is heard, and whenever possible, help afforded."

Do you undertake anything for the intellectual and social welfare of the people?

"Yes, we have literary and debating societies, instruction in vocal and instrumental music, dressmaking, millinery, nursing and cooking classes, cricket, football, cycling, physical culture, chess and holiday clubs, together with workingmen's institutes, boys' clubs, girls' clubs, and the like.

"The Saturday night concerts, begun twenty years ago as a counter-attraction to the public house, are now held at five of the mission centres, and the average weekly attendance is 4,500. The Saturday night concert is frankly an entertainment for the people. There is good music, plenty of laughter, and a good time generally. There is no formal address, but at intervals words are spoken that help the people to realize that there is an upward trend even in their enjoyments. The quality of the programme is always of the best, and the cine-

matograph and lantern are often used. Many temperance pledges are secured at these concerts. One night at the Central Hall, the concert was turned, at nine o'clock, into a prayer-meeting which continued for nearly two hours, when there were many seekers after salvation."

What is your programme for Sunday afternoon?

"During the winter, we have Sunday afternoon lectures on the general topic: 'What is Christianity?' The ablest ministers and laymen in the country of all denominations have contributed lectures which have been listened to by immense audiences. Many of these addresses have been published in pamphlet form and thus given a wide circulation over all the world."

"It costs a good deal of money, does it not to carry on all this work. How is it raised?"

"The entire expenditure last year amounted to something over £1,700 (\$85,000). We are very proud of the fact that nine pence out of every shilling of the expenses are raised by the mission itself. For the remainder we depend upon the generosity of Christian people who are familiar with what is being done."

I said good-bye to Mr. Collier, feeling that my talk with him had been most interesting and inspiring. We have not the same problems to grapple with in this country as confront him in the congested districts of the old world, but nevertheless we can learn much from him. Large-hearted sympathy seems to be the outstanding feature of his character. He feels for the man who is down, and believes in giving him a chance for a better life. There is an inspiring optimism about him which encourages those associated with him to do their best, and perhaps as striking as anything else are the magnificent common sense and ingenuity displayed in the work which he superintends. The man who could think out, originate and maintain all this wonderful religious organization is a genius. As Rev. F. B. Meyer remarks, "If these talents were employed in amassing wealth for himself, they would undoubtedly have made him one of the merchant princes of the land."

Christian Manhood

BY REV. S. D. CHOWN, D.D.

NOTHING distinguishes Christianity more than its regard for manhood. It is above everything else the religion of humanity. It does not regard the soul as some ethereal, ghostly thing, to which salvation is to be applied in a mysterious way. The soul it saves is the personality of the man; that which is the mainspring of every activity of life. Its key text is: What shall it profit a man if he shall gain the whole world and not be a man? In that passage Christ is not talking about making provision for a future life, but pleading for the self-realization of manhood here and now. His teaching is that one full orbed man, disciplined and developed to maturity by a noble bearing toward all the experiences of life, is worth more than all the material resources of the earth. If we do not believe this, and still profess ourselves Christians, it is evident we have lost our way in the woods.

We haven't caught the cue to understand Christ. We may disbelieve a thousand things that are held by many to be important and still claim to be religious, but we cannot truly regard ourselves as Christians unless we believe this immense fact. The essential teaching of Christianity is found in the constant and paramount stress it lays upon the idea that men are infinitely superior to things. Abraham Lincoln used to say: "When it comes to be a question between a man and a dollar I stand by the man every time." In so saying he showed that he had looked into the very heart of the ethics of Christianity, and notwithstanding minor aberrations of creed, was in every fibre of his being a Christian man.

The wealth of the nation is not in its money, but in its men. This great Christian idea, embedded in the minds of the community, is a power that will reorganize society. It will take avarice out of commerce, injustice out of capital, and corruption out of politics. The goal of Christianity is the kingdom of righteousness, which means the right way of

doing things between man and man in society; which obeyed will produce peace, and fill the world with holy joy as it thinks of the peace that comes out of the righteousness.

A friend of mine went to Dawson City, lived in a tent all winter, built a church, a hospital, a manse, and was a powerful factor in reducing Dawson City to law and order. When the sporting element yonder brought two prize-fighters from Philadelphia to give an exhibition of expert and brutal pugilism, he stopped the fight by threatening to arrest the two men who had been brought at such expense so long a distance. The preacher was threatened with violence, but stood his ground. Speaking to the writer, he said: "I never thought I was very religious, but I'll follow the lead—through fire and water I'll follow the lead, and I think that is all there is to it." Young men should follow the gleam; whether they believe it to be in the Bible and its reflection in the human heart, or whether they believe the true light is within, and its reflection found in the Bible, it will not much matter, so long as they follow the gleam where it leads.

On its negative side there need be little to say about what are called questionable amusements. The young men of Canada must turn their faces after larger game than such conventional matters. They must turn their thoughts to the frenzy of high finance, which is honeycombed with dishonesty and rotten system of our country with commercial dishonesty and rottening out the very foundations of character. They must turn their thought to the purification of public life, and to putting a stop to the practice of buying men's souls and flitting liberties from the commonwealth for which our noble ancestors poured out their life blood.

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EVERYTHING God gives you to do, you must do as well as you can, and that is the best possible preparation for what he may want you to do next.—George Macdonald.