

worshippers and workers. They are all of genuine metal, but the holy meeting is down by the fire of the Holy Spirit, and coined for the service of the Master, bearing his image, with joy. In all departments of our social and commercial life to have plenty of coin is a very valuable and to make the enterprise of the hand a success. What we need in Epworth League work is more coin in current use and less statues around in our Leagues and churches.

Let not your heart be troubled" in the meeting. Don't wait long enough for that. Take your part with joy—twice or more in the same meeting, if your heart is so full of joy that it gives you strength. If needed, show your strength with joy. Never scold. No matter how dark the outlook, or how foolish, or small the kingdom may seem where your lot may be cast. Are there only a few present, and some whom you have invited have gone elsewhere? Nevertheless, rejoice that you have a joy in his service, who is King of kings, and remember that the kingdom is like the talents well used, and upon the servants who use the talents well will come the blessing. "Well done, . . . enter into the joy of thy Lord"—faithful in little—trusted with much. But, says one, I have not this joy of service. It is always a task, more than a joy to take any part in the Master's work. Then, my dear fellow-workers, it was for your sakes the Lord gave the parable of the talents, and for your sakes it has been chosen with this topic, also, that you may use your talent, and enter into the joy of thy Lord. How shall we enter into the joy of our Lord, whose joy was, and is, in doing good? Accept his invitation: "Follow thou me"—and you will know. Arise, my brother, and gird thyself for this holy exercise. Begin with prayer. Prayer will take away the effect of any clouds. More things are wrought by prayer than this world dreams of."

On a recent missionary day the deputation and pastor were in much doubt as to just what to do, and they betook themselves to prayer, and the Holy Spirit along certain lines of work not thought of before. The result on the circuit was a glorious spiritual and financial success. When the same two met next day in prayer and thanksgiving, they were full of the joy of the Lord. Try it.

You can sing. Select some beautiful hymn, and sing it till you feel every word, and then sing it with joy, so that it may reach some burdened heart.

"Call them in! the weak, the weary, Laden with the doom of sin; Bid them come and rest in Jesus; He is waiting: call them in."

And as the songs reach the souls of others, you will know the joy of such service.

Speak for the Master. Yes, "ye are my witnesses," saith the Lord. "Let the redeemed of the Lord say so, whom he hath redeemed," and it will be a power. Wait for nobody—speak. You have the Gospel—the good news—tell it. Announce it to all the world. To the one by your side, in your own League, in your home, or store, or shop, or farm, he will be as glad to hear it as the Chinaman far away. To help him to get a duty and a pleasure—would you know the joy of service—he will be a bringer of good news to the one by your side; you may feel a little ashamed to speak to your friend after being silent so long, but try it, if you would have the joy of the Master's service.

Do you say in your heart: "But who is sufficient for these things?" The answer is, he who uses the Sword of the Spirit, which is the Word of God. "The pure in heart shall see God," and as your heart becomes more and more purified of all false modesty, you will the more clearly see God and cry: "O Lord, open

thou my lips, and my mouth shall show forth thy praise," and your joy will be full, as you see those around you "draw water from the wells of salvation." Praise God, we all may know the joy of service. By prayer, by song, by the Word, by attendance at church, by the Holy Communion, by the Holy Spirit, by love unfeigned, by the armor of righteousness on the right hand and on the left, if only we are willing to follow Christ, and can say, "My meat is to do the will of him that sent me."—For this cause came I into the world. The joy will surely be ours, for then you will get a vision of the things of Christ. How? Have the mind of Christ if you would have the vision of the Son of God. To be something and do something for our God and our fellow-men, rather than to feel something, is the joy of service—is Christianity.

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### MARCH 9—"THE SECRET OF ENDURANCE."

Heb. 11, 25-27; Ex. 33, 9-23.

#### HOME READINGS.

Mon., Mar. 5. Wrestling with God, . . . Gen. 32, 24-32  
Tues., Mar. 6. God's presence, . . . Ex. 40, 34-38  
Wed., Mar. 7. Faith in God, . . . 1 John 5, 1-5  
Thurs., Mar. 8. Prayer, . . . Mark 11, 25-30  
Fri., Mar. 7. Assurance, . . . 1 John 5, 9-15  
Sat., Mar. 8. The secret, . . . Eph. 3, 14-21; Jude 24-25

"The secret of the Lord is in them that fear him." The secret of endurance, what is it? It is that faith in God which enabled the great Hebrew general to refuse to be called the son of Pharaoh's daughter, to forsake the Egyptian court with all its pomp and pleasure. He had drunk deeply from its fountains of learning, and for forty years been reposing in the lap of Oriental luxury, and yet it is recorded of him that he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Nothing great is ever accomplished by man, without effort, or no man ever attained to true greatness suddenly. The Divine order is, "First the blade, then the ear, then the full corn in the ear." God's methods of operation are usually silent, often slow, but always sure. Eighty years of training were necessary to fit Moses for his important life-work. As D. L. Moody has put it, "The first forty years were spent in learning to be somebody, the second forty in learning to be nobody, and the remainder of his life in proving what God can do with a man who has learned both lessons." It is the same faith that enabled Joseph to say, "How can I do this great wickedness and sin against God?" and Paul to declare, "I can do all things through Christ, that strengtheneth me," while John, in triumphant tones that ring out clear and distinct assures us, "This is the victory that overcometh the world, even our faith."

#### FAITH IN GOD IMPLIES

1. "God's presence."—He is present to the believer as a friend, whose love has been accepted, and whose conversation is understood with the intelligence of a kindred nature. Thus we read, "The Lord spake unto Moses face to face as a man speaketh unto his friend," and he said, "My presence shall go with thee, and I will give thee rest." Through the wilderness, for forty years, by day and by night, God's presence was with his people, cheering, helping, leading.

"I fear no foe with thee at hand to bless, Ills have no weight, and tears no bitterness."

Where is death's sting? Where, grave, thy victory?

I triumph still if thou abide with me."

2. "Communion with God."—Although God said to Moses, "Thou canst not see

my face; for there shall no man see me and live," yet Moses talked with God, and received assurance from him that his requests would be granted. He said, "Thou hast found grace in my sight, and I know thee by name." And as difficulties arose, and light was needed, Moses went to God, and never in vain, for in every time of trial and perplexity God opened up the way. On down through the centuries men have been waiting upon God and receiving the fulfilment of his promises, and to-day we sing,

"Talk with us, Lord, thyself reveal,  
While here on earth we roam;  
Speak to our hearts, and let us feel  
The kindling of thy love."

"With thee conversing, we forget  
All time, and toil, and care;  
Labor is rest, and pain is sweet,  
If thou, my God, art here."

3. "Separation from the world."—Moses felt the importance of the world committed to him, he knew that with mere human wisdom and strength it would be impossible for him to govern such a vast army or to support them in the desert, so we hear him say: "If thy presence go not with me, carry us not up hence, for wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not by thee that thou goest with us? If I shall we be separated, I and thy people, from all the peoples that are upon the face of the earth." This thought of separation from the outside world has become so entrenched in the Jewish race that even day, scattered and wandering though they are, with no country to call home, they are still separate and distinct from all other peoples; practising many of their ancient habits and customs, and waiting for the time when they affirm they will be brought together and be repossessed of that ancient land which was promised of God to Abraham and his seed.

God's people in all ages have been a special and peculiar people, separated from the world in life and conduct and enjoying God's presence and favor. No one unaided by God is able to make the wilderness journey in safety, and only by forsaking sin can we ensure God's presence and help.

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### The Milkman in Cuba.

The stratagems of the Cuban milkman, foiled by the quick wit of the Cuban housewife, are described by Edward Page Gaston:

"How many cows there are about the streets!" somebody exclaims, and then he is informed that the morning milk is being delivered. A bunch of cattle, and their driver stop before a house, and the "portero" comes out with a cup for the morning's supply.

It is seen then that the cows are being milked from door to door by the dairyman, for this is the way the acute Cuban housewives have taken to assure for their tables milk which is entirely fresh and absolutely pure. Otherwise the vender might dilute the milk before delivering it to his customers, and craftily stir into the watery fluid the juice of the sweet potato to color it up to a duly rich and creamy cast.

Even with the cows milked before the door one must continue to watch the milkman, for I have even heard of their having a rubber bag of water concealed under their loose frocks, and connected with a rubber tube running down the inside of the sleeve, its tip being concealed in the hollow of the milking hand. Only a gentle pressure upon the bag of water within is needed to thus cause both milk and water to flow into the cup at the same time. The milk venders of Italy and India practice this identical trick.