

who has felt the power of God. Virgil the poet, makes Æneas tell his own story, and makes him begin it by saying, "In which I also had a great part myself." This is the secret of the interest in Robinson Crusoe and the Pilgrim's Progress. Each of the books is a personal narrative. The rhyme of the Ancient Mariner derives much of its interest because the man who told it was the mariner.

Souls are not won for Christ in masses. The physician treats his patients one at a time, and our work lies mainly in personal interviews with individuals. Hand-picked souls make the strongest Christians. Dr. Cuyler once remarked concerning the three thousand souls whom he had received into church fellowship during his ministry, "I have handled every stone." The King's Sons have a win-one chapter with the following pledge, "In the name of the King, our Lord and Saviour, Jesus Christ, I agree to select one unconverted person, and for one year to do all in my power to win him or her to Christ, and to pray each day for the person so chosen, and for the success of the efforts of all who are engaged in this work."

Eliza Mumford more widely known as Lillie Montfort, the author of "Maude Linden," "My Class for Jesus," and similar works, was a successful soul winner. She, in her fifteenth year, became a Sunday School teacher in the Keston Congregational Church, and soon won the affection and esteem of all connected with the school. So assiduous was she in the invitation of her scholars in their homes (often walking many miles to accomplish her object) that her class rapidly increased in numbers, and she was looked upon by all as a most successful teacher, whilst she herself, not unnaturally, felt that thrill of satisfaction which springs from the due performance of conscientious duty. But alas! with all running to and fro, she was unconcerned about the spiritual condition of those committed to her care, and for the simple, yet sufficient reason that she was a stranger to the converting grace of God. But a change was at hand. Having resolved to read through with her class the entire New Testament, she had pursued her plan as far as the third chapter in the Gospel by St. John, but felt a strange repugnance to say anything about the doctrine of the new birth, therein set forth. Greatly exercised in mind at being unable to answer satisfactorily some of the questions put to her by her scholars, she ventured an explanation, and asked, "do you understand?" when a hand was slipped into hers, and a soft, timid voice said, "I do, teacher, but I never understood it till I felt it!" The remark was as "a nail fastened in a sure place by the Master of Assemblies." Baffled and bewildered, the teacher, at the close of the school, sought the company of the little maid, who was a visitor from London, and heard so much from her and her friends

about the Methodists that she resolved to attend their little preaching room in the village. The first sermon she heard convinced her of her sinfulness in the sight of God, and for six months she carried about with her a deeply burdened conscience. Another sermon in the same place and by the same preacher, on "Behold now is the accepted time, behold now is the day of salvation!" assured her of the possibility of a present salvation for her and her soul quietly resting in Jesus' love, was immediately filled with peace and joy in believing. She at once identified herself with the Methodist Society, walking to and fro to her weekly class meeting, and with the exception of an interval of three months, when under the stress of a subtle temptation, her allegiance to Methodism never wavered. Of her class leader at that time, she has often spoken to me with

good life is a useful sermon to preach, but we must do more than give to the world a good example. We must seek out men to lead them to Christ.

A college professor who was noted among his fellow-teachers for his habit of addressing young men upon their personal relations to Christ, was asked by one of his fellow-professors, "Do they not resent your appeals as an impertinence?" He replied: "No! Nothing is of such interest to any man as his own soul and its condition. He will never resent words of warning or comfort if they are prompted by genuine feeling. When I was a young man, I felt as you do. My wife's cousin, a young fellow not yet of age, lived in our house for six months. My dread of meddling was such that I never asked him to be present at family worship, or spoke to him on the subject of religion. He fell into the company of a wild set, and was rapidly going to the bad. When I reasoned with him I spoke of Christ. "Do you call yourself a Christian?" he asked, assuming an astonished look. "I hope so," I replied. "But you are not. If you were, He must be your best friend. Yet I have lived in your house for six months, and you have never once named His name to me; no, he is nothing to you!" I have never forgotten the rebuke.

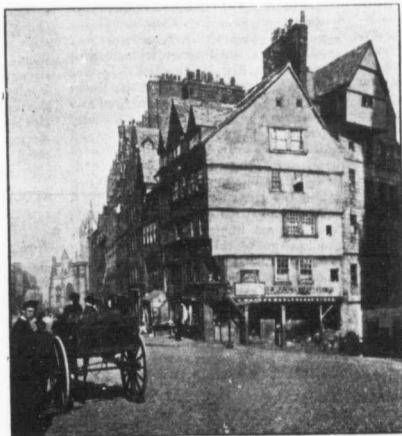
Instances might be multiplied of the need and success of private dealing with young and old about the salvation of their souls. Personal interest will often do more for people than the most eloquent or even the most searching sermon.

Personal work is the most effective means of leading souls to Christ, and if you would become a successful winner of souls, I beseech you to begin at once, wherever you may be, in dealing with one soul at a time. One by one you will see them gathered into the fold, and the great secret of expanding your life as well as

the peculiar joy of seeing men become sons of God through your instrumentality will be revealed to you. May you be a wise winner of souls.

Neepawa, Man.

THE idea is sometimes advanced by opponents of Christianity that it is a decadent system which does not take active hold of the energetic minds of the present day, and that, consequently, it is not likely to continue as a factor in human life. In all countries and ages, the most energetic members of society have been the young, for in youth there is an enthusiasm which carries everything before it, which makes light of difficulties that to the old men insurmountable obstacles. The hope of the Church, therefore, is in its young people, and there is abundant proof that at the present time these are interested to a greater extent than ever before in the work of advancing the interests of the Church.—*St. Louis Christian Advocate.*



By scenes Illustration from "The Beacon Lights of the Reformation."

JOHN KNOX'S HOUSE, EDINBURGH.

affectionate regard. She now felt it her duty to give her services to the church of her choice, and resolved henceforth to be a teacher of one book, 'mighty in the Scriptures.' "My Class for Jesus," was her motto; it was written indelibly upon her heart; it gave point to all her instruction; it quickened all her prayers, and silently declared itself throughout her life."

If we are going to reach men, it must be the hand-to-hand touch that will win them. Men are not saved in masses. If we would save the masses, it must be by less talking about how to do it, and going out to reach them one by one. One soul is a large audience. Well might we tremble in the presence of an immortal soul. Moody once said that of ten thousand conversions he did not know of a single one that could not be traced back to personal work. Some people are too polite to talk to sinners about their eternal welfare. False courtesy never held back Christ from talking forcibly to men about their souls and their eternal destiny. A