

Hints for Workers.

To Every Man His Reward.—Every man shall receive his own reward, according to his own labor. Not according to his talents and opportunities, but to the use made of them; not to the harvest that is reaped, but to the seed sown; not according to his gifts, not according to his successes, not according to the worldly applause he may have won, but according to his labor. This meets the case of every disciple, as well the poorest as the richest, as well the obscurest as the greatest, as well the servant with the one talent as the servant with five. Only be faithful to your trust, and when the labor of the day is over, and you go up to the great harvest home, you will be "satisfied."—*L. Boardman.*

How to Win Converts and Attract Men.—Methodists will be interested in learning of the great success of the Rev. Dr. S. Parks Cadman in his new field of labor, the Central Congregational Church, Brooklyn. In two and a half years five hundred members have been added to his church, chiefly, he says, "by pastoral visitation from house to house, by systematic appeal to the Sunday-school, and by constant preaching on the very essence of the Gospel." This statement of Dr. Cadman is worth pondering over a long time. The Brooklyn *Engle* summarizes thus the answers of a symposium to its question, "How can ministers reach men?" "By personal contact. By being a living example of their preaching. By being men themselves. By a wise, forceful, and attractive presentation of the old gospel."

Value of Time.—Many young people are wasteful of time. They fail to realize its value. They appear to have it in such abundance that they never dream it can end. They do not know that a day lost in golden youth may mean misfortune or failure for them some time in the future. They do not know that missed lessons, squandered hours, minutes spent in idleness, may cost them the true success of their life, bringing failure, and may even blight their destiny. The young people should walk earnestly while they have the light, redeeming the time, buying up the opportunity, lest darkness overtake them. They should not make the mistake of imagining that they have so much time that they can afford to let days or hours, or even minutes be wasted. They cannot afford to lose one golden minute of any day. That may be the very minute of all that day on which their destiny hangs.

New Enthusiasm.—We may have to do the same things over and over again, and the routine may weary us. But the secret of keeping zest and interest in a plodding life is always to put new enthusiasm into the old task. Really no two days ever are just the same, and we need never do the same duty twice in precisely the same way.

We should not say the same grace at table for every meal, nor use the same form of prayer any two mornings in succession. If our work is the same day after day we may put a little new brightness into each new day's routine so that we may be saved from a mere tread-mill round. A little attention to this matter will enable us to take much of the dullness out of the routine of our daily life, so that even the things we must do over and over every day may always have a newness and a freshness for us. Doing each piece of work for Christ as if it were done for the first time is one way to keep the zest in it.

Getting Bait.—Dr. Henry Van Dyke, in his "Fisherman's Luck," has a thrilling description of belated good fortune. It is the last day of salmon fishing for the year. The fisherman is whipping the stream, more from custom than because of any expectation of success. But the flash of a broad tail in the quick water sends up his hopes to fever-heat. He tries his most taking flies in vain. The big salmon is as stolid as a miser at a missionary meeting. Just then the fisherman hears a song of hope—it is the strident voice of a grasshopper. The fisherman goes after him. It is the last grasshopper of the season. He eludes his pursuer again and again. Just as he tucks his legs under him for a brave leap across the stream, the fisherman makes a desperate grab, and catches him. Deftly fastened to the leader, the grasshopper floats down the stream. The salmon is taken by surprise. He can not resist the temptation. He rises with a rush, and is securely hooked. Now the fight begins. It is a four-ounce rod against a four-pound fish. The water is swift, and the reel sings the song dear to a fisherman's heart. The salmon tries all his arts—he leaps into the air; he hides under the ledge; he runs out the last foot of line, but rod and reel, line and leader, each does its part, and at last the great fish is drawn toward the bank. The attendant stoops to slip the landing-net under him, when the net breaks at the handle, and net and fish start down the stream. All seems lost, but the grasping of a crooked stick and a plunge waist deep into the river secures the net as it sweeps around the bend, and the glittering fish is still in its meshes. After describing all these hair-breadth escapes, the fisherman-philosopher pauses over his prize to ask: When was the most important and thrilling moment? Was it when the fish rose, or when the net broke, or when the long stick captured it? He answers his own question by saying it was none of these. He affirms that the turning-point of the day's fortune was the catching of the grasshopper. No more valuable lesson can be impressed upon young people than to show them that the most thrilling and important thing in life is "getting bait." In the lives of great men we find some occurrence which we call "lucky," and we say that was the turning-point in their life. We are invariably mistaken. Young people grow restive in the period of preparation. They long for the actual contest and struggle of life. Let the student

plunge into his books with the keenest zest—he is getting bait with which, some day, to land a great prize. Let the musician and the artist hasten to his practice—the prizes of a Haydn or a Titian may be his. Let the boy who is learning a business and is weary with its routine hearten himself by remembering he is getting bait which may bring thousands or millions of dollars to his feet. Hard, dogged preparation anywhere is only another name for "getting bait." Good tackle is desirable, and the skill to use it; but neither will avail unless you have the necessary bait. The turning-point in the life of General Grant was, not at Vicksburg, nor the battle of the Wilderness; it was when he was fitting himself to pass the examination at West Point, which another, recommended from his district before him, had been unable to do. The success-secret of the great leaders of nations and of men, the captains of armies and of industries, is summed up in "getting bait."

Do It Now.—Ah! to-morrow, some other day, sometime we will rise and work early and late; sometime we will economize; sometime we will practice rigorous self-control; some time we will live that life which alone can get us that which we must have for our peace of mind. Nonsense! There is no day but to-day. No chains are stronger than those of habit. Procrastination is a habit—almost the worst habit.

"There are wonderful things we are going to do

Some other day;
And harbors we hope to drift into
Some other day.
With folded hands, and cars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail,
Some other day.

"We know we must toil, if ever we win,
Some other day;
But we say to ourselves, There's time to begin
Some other day;
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we lean upon,
Some other day."

The Life of Duty.—The commandments of God are not grievous. No one can truthfully say, "I ought to do this thing, but cannot." If we ought, we can. We hear it said, "There are a score of duties pressing, but some of them must be left undone." That which must be left undone is not a duty. Our responsibility is measured by our resources. God never demands the impossible in time, strength or substance. But let us make clear to ourselves what we mean by "can" and "must." Does "cannot" sometimes mean "will not"? When we say a duty must be left undone, does it mean that we choose to let inclination crowd our duty; that we please to give so much of ourselves to that which need not be done, that there is but little of us to give to what we ought to do? The life of duty is never the life of friction, perplexity and over-burden. These are the bitter fruit of failure to meet bravely and perform each duty of the day and hour. Wise and happy is the man who, commanding all else to wait, does first his known duty.—*Dr. Geiswiler.*