

any one who will use the means of grace. Let it be seen that by a beautiful personality, far more than by an imploring attitude, the disciples of Jesus are winning converts.

Why not make public worship so profitable and enjoyable that all will long to frequent the house of God? Resolve on better teaching in the Sunday-school. Let those gifted with the power of song accept their opportunity to give sacred music an irresistible charm. Every prepossessing individual should be sanctified in the ornamentation of the temple. Let not ministers assume that it is the duty of the people to listen to them, but rather let the pulpit send forth a joyful sound that ears will not but hear.

God's people should never allow sinners to suspect that holy communion is not the most desirable privilege on earth. While it is proper to invite and welcome outsiders, let no power be wasted in appeal too imploring and undignified. Let greater effort be used in the spiritual, social, and intellectual improvement of the Church. Elevate the moral standard of the community through the body of believers. People will flock to the place where they are assured that a genuine systematic interest uniformly prevails. Children will not wantonly stray from the communion when parents offer sincere and useful worship; articles known to be valuable are never a drag on the market.

The Church is for soul-saving and soul-enlargement. It must add to the sum of human life in making it broader, sweeter, and more intelligent and refined. The scope of Christian effort must be extended, so as to promote loyalty, insure honesty, create a correct taste, ban tawdriness, insist on courtesy in every-day intercourse, beautify family life, and intensify individual responsibility to God in every detail of existence. Then there will be no clashing of Church and State, of business and religion, of fashion and faith, of home and the altar, of freedom and sanctity. People will seek and not avoid membership among the holy.

Every man is responsible for raising the tone of spiritual society. Honest emulation in doing the best things is highly praiseworthy. Let our ingenuity be displayed, not in striving to catch the popular ear or eye by some smart contrivance, but rather by adding true worth to the Church, which is to be acknowledged as the richest store of piety, grace, beauty, love, zeal, and saving mercy this side of heaven.—*Western Advocate.*

SUPPORTS HERSELF.

MISS MAUD WITHERSPOON, a gentle, fragile girl, thrown upon her own resources, has turned to account her wonderful gift of making rag dolls and coloring them so as to represent the old-time Southern black "mammy." Miss Witherspoon used to make these dolls merely for her own amusement as a child, when she and other little girls of the French quarter played dolls together. With the death of her father, and with an invalid mother to care for, she bethought herself of how she could best become self-supporting, and noting the craze for all things Southern, she began some four or five

years ago, while still a mere chit of a girl, to manufacture rag dolls, and, painting their faces black, she sewed knitted hair on their heads, tied a graceful bandanna turban, and then robbed them in the old-time guinea-blue dress, with white apron and white kerchief. Then Miss Witherspoon timidly sent some of her work to the big Canal Street stores. She met with immediate success. Her black "mammys" sold out in one day. She got more orders, and so her trade grew until she opened a regular manufactory. Now she is supplying the biggest firms in the North and East.—*New Orleans Picayune.*

SAVONAROLA.

THE description which is given of the result of Savonarola's eloquent preaching in Florence, seems almost incredible, yet it is unquestioned fact. The whole city fasted at his word. The streets were deserted and business abandoned when he preached. Neither the eye nor the ear was scandalized by sights and sounds that had been usual in Florence. The very attire of the people became simple. Restitution of unjust gains was largely made. Men became as faithful and devout in prayer as women. Children came to his instructions in such throngs that he limited the age of those who were admitted. He enrolled them to the number of 8,000 and made them active assistants in his work. They went about from house to house, pleading for the gift of superfluities and the sacrifice of vanities, with such courtesy and sweetness of manner that few could resist, and they returned laden with various articles of value as well as with gold and silver.—*Rev. D. J. H. Hobart.*

HOW TO SPEND MONEY.

HOW should a Christian deal with his money? Of whatever income he obtains, he should say: "This belongs to the Master. I am to discover by honest calculation how much I need for the proper maintenance of my life and home, that both may continue to glorify God. All the rest is to be devoted as He shall direct for the extension of His kingdom among men."

Thus, upon receipt of income, the following items should be carefully and prayerfully considered:

1. Necessary for food to the glory of God.
2. Necessary for clothing to the glory of God.
3. Necessary for shelter to the glory of God.
4. Necessary for mental culture to the glory of God.
5. Necessary for recreation to the glory of God.
6. Necessary for ministering to poorer members of my household to the glory of God.
7. All that remains for God's work.

Such a distribution of income would make a great difference in eating and dressing, in home, in mental culture, in recreative indulgence, in sympathetic ministry; and the Church would no longer have to beg for assistance for its missionary enterprises from those who are living in rebellion against the kingship

of Christ. Spasmodic giving would be impossible, and the high and glorious ideal of partnership with God would become an every-day reality. This method, moreover, would maintain the ideal of stewardship, and would demand a periodic readjustment of expenditure according to the rise or fall in income.—*Rev. G. Campbell Morgan, in the Christian Endeavor World.*

HEART CULTIVATION.

SPEAKING of the need for heart cultivation, President Roosevelt said lately:

"In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect into good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough that education must be education of the heart and conscience no less than the mind. Sometimes in rightly putting the stress that we do upon intelligence we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule."—*President Roosevelt.*

IN THE TIME OF TESTING.

IT is wonderful how much of our goodness is due to the lack of temptation," said a wise woman recently. "We plant our little virtues in some warm, soft soil, some atmosphere of comfort where they are sheltered from storm and stress, and they grow into hothouse luxuriance and beauty. We never doubt their vigor until something deprives them of their shelter and leaves them where the blasts of trial beat upon them."

"I thought myself a strong, reasonable, self-controlled woman, just and tolerant towards others, sweet-tempered and unselfish. Oh, no, I never said so, of course, but that was the estimate of my friends, and I secretly accepted it. There was little trouble in living up to it in the dear home atmosphere of love."

"But when a sudden change came to my life, when I was where half-veiled distrust took the place of the old, tender loyalty, where petty jealousies and clashing interests made themselves felt, and many things that had long been considered mine of right were called in question, then—ah, well! I discovered that there was a deal of bitterness, morbid weakness, anger, and selfishness, left in my composition. I was weak in ways I had not deemed possible, and scarcely less bitter than the change in outward circumstances was the revelation of myself."—*Forward.*