

be done, and it still goes on in effect. And, on the other hand, it would be hard to find a more striking testimony to the perpetual worth of a good life than that told of by, I think, Miss Frances Willard in one of her addresses. A man rode into an English village and eagerly looked for a public-house where he might get a glass of his favorite stout. No, No! Don't you believe that no intoxicating drink was on sale in the town, he asked the meaning of such an unwelcome state of affairs. The reply was, "About a hundred years ago a man named John Wesley came to this town. 'No, No! Don't you believe that the good men do is not 'interred with their bones.' It lives after them and blesses following generations. It will be so with you and me, friend, and though a hundred years hence our names may be forgotten, the world will then be better or worse for our having lived in it. Which it will be we only can decide, and we are deciding it now.

IN an Australian census six persons reported their religion as being £ s. d.—"under the sun, and in the penance." Many of us would not so freely express ourselves, and yet the commercial spirit may be ruling our desires, shaping our motives, and unduly fashioning our characters. "What will ye give me?" was the uppermost question in the mind of the covetous Judas, and overborne by covetousness, all his sense of honor was for the time being destroyed, and for "thirty pieces of silver" he sold his Lord. In this age, when money looms up so prominently, we must watch lest we catch the Judas spirit, and, like him, become criminally disloyal to our Master. No more timely warning could be uttered to-day than Jesus gave his friends, "Take heed, beware of covetousness," for no greater danger confronts the Christian than that of placing an undue value on "things." When worldly goods is increased, when temporal possessions are multiplied, when barns will scarce contain the abundance of harvest produce,—comes the greater need of humility and prayer. The danger of eliminating God from our thoughts and of substituting for him the "pounds, shillings, and pence," is by no means limited to the Antipodes. Canada has abounding wealth, its incalculable extent cannot be computed; and herein may lie the nation's chief danger. Her strength may be her weakness, her riches make her poor, her prosperity be her ruin. Of old it was advised that the people remember God who giveth power to get wealth, and to us the same solemn warning comes, "It will be so for you, lest ye forget." It will be a sad day for the nation when £ s. d. supplant God in human hearts, and so become the one supreme centre of desire, the sole object of search, the only shrine at which is offered the worship of immortal souls.

I LEARNED of a simple little incident that happened before Christmas. A little child was shopping with her mother, and, seeing a poor old beggar woman, she asked her mother for five cents to give her. At the close of the day when the child was being put to bed, she repeatedly her usual prayer, and then innocently said to her mother, "Mamma, I am going to ask God to send that poor old beggar lady some Christmas." It was a simple thought, but it promptly drew the practical love of the wise child, and herein worthy of general emulation. Too often philanthropy is unattended by prayer, and not infrequently prayers are substituted for philanthropy. Both gifts and prayer are necessary for

Christ-like benefactions. Our Saviour gave himself," and in following his example we may content ourselves by mere passing on of good wishes or the expression of mere verbal sympathy. The combination of kind words and practical deeds is essential to real relief. The former without the latter are meaningless, yet the latter lose none of their value or effect if they be attended by the former. To pray for the poor is our duty, but to help God answer our prayers is equally our privilege. Months have passed since the Christmas season, with its varied and multiple gifts, engaged universal attention. If the true Christmas spirit were in our hearts then, we should even now and on each succeeding day, be making someone glad. Send some poor old beggar lady some Christmas, by both gift and prayer; but remember, you need not wait for seven passing months before you begin to do it. It is always Christmas where true love is.

FREQUENT reference is still made to the wonderful maternal management of the mother of the Wesleys. No one would attempt to detract from her renown, and yet there is a wealth of suggestion in her own words, and mothers who go and do likewise, may look confidently for similar results in the characters of their children, you need not wait for seven passing months before you begin to do it. There is no mystery about the matter. I just took Jacky alone with me to my room every Monday night, and Charles every Tuesday night, and Molly every Wednesday night, and so on, all through the week—that was all." Thank God for the old-fashioned mothers! The world has ever been in debt to them. And no institution or organization can ever equal them, or produce such characters as they have developed to shine in the brightness of Christlikeness and to serve their fellows in the spirit of unselfish devotion. When mother's teaching and example are early impressed on the youthful mind and heart for truth and purity, for Christ and human kind, the children cannot go far wrong. But when mothers fail, or delegate to any one else the spiritual culture of their little ones, no wonder if moral weakness is the result. Better homes ever mean better sons and daughters, and had we more Susanna Wesleys we would have more and better Methodist leaders. "There is no mystery about the matter."

FROM an English source I have learned the following story, which has not been taken very generally told. It is said that the late King Edward was personally taught by his devoted mother, Queen Victoria, his first prayer, and that it was,— "Oh, Lord Almighty, graciously condescend to hear my first prayer. May old England, my beloved and noble country, be always powerful and happy." The story is said to be true, but whether it be so or not, the prayer is one that every youthful British patriot may well offer up to God. We need such patriotism, and when, with a mind set on acquiring knowledge of the Divine law, a heart free of affectionate regard therefor, and a will trained to loyal obedience thereto, our young Britons both fear God and honor the King, there will be but little danger of a degenerate nation or a debauched citizenship. As the King draws near for the Coronation Ceremonies—Victoria's royal grandson, let us all fervently pray the prayer that Edward learned from her, that our Motherland and all her children may be always powerful and happy.

THAT is a most interesting story which Mr. Bowron of Blackheath tells regarding a visit to the late Queen Victoria by a Methodist class meeting conducted by his father. It has not been widely told, yet deserves to be generally known, for it contains a suggestion that many young Methodists of to-day might easily profit by. Here is what Mr. Bowron says: "Many years ago my father conducted a large society class at Sloane Terrace Chapel, Chelsea, and at one time one of the members of that class was a female servant at Buckingham Palace. This servant came in for much persecution and ridicule on account of her Methodism and her regular attendance at class. It became so acute at length that some of the other servants threatened to leave if the Methodist servant remained. The matter in some manner reached the ears of her Majesty, who immediately inquired into it. On being informed of the cause of the dissatisfaction, she said, 'I will go to the meeting myself, and see if it is a fit place for a servant to go to.' And," continued Mr. Bowron, "her Majesty came to my father's class. On her return to the Palace she said to the persecuted Methodist servant, 'Never neglect your class-meeting. I only wish that the other servants would go also.'" The wise and kindly counsel of the good Queen might well be observed by thousands of present-day Methodists, both young and old.

PROMPTNESS to seize and improve every opportunity is a habit we should all cultivate. It is especially necessary in our officers. Perhaps we have all most many blessings because of procrastination. I know of a quality more desirable in any executive office in Sunday School or Young People's Society than this very same promptness. Cultivate it; practice it. It will bring profit to you and to your work. Be there when your time comes for you. Let nothing deter you. "Our teacher is never on time," was said to me of an otherwise splendid man not long since. "My teacher is often away and when she comes is always late," said a boy in Sunday School. "Our League is supposed to begin at eight, but it is always fifteen minutes after before we start," is another report. This is all harmful. Franklin well said long ago, "He that rieth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him." This has been exemplified often. But to those who are alert, prompt, punctual, always ready, nothing is lost by indolent neglect. It is said that when Adam Clarke was a young man he saw a copy of Erasmus's Greek Testament advertised for sale. Bright and early next morning he was on hand to secure it, and made the purchase. Two or three hours later a scholar of note called to buy it and was chagrined to find the book sold. "You are too late," said the seller. "Too late," said the man, "why I came as soon as I had taken my breakfast." "Yes," was the reply, "but Adam Clarke purchased it before breakfast." When it came to a choice between book and breakfast the young Methodist was not long in making his decision. Such a spirit in more young Methodists to-day would do them and the church a great deal of good.

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