

tion of knowing I had won my seat, not on my own merits, but simply on account of a greater outlay of money.

Can we expect men to deal honestly with us in administering the affairs of our country, when we have dealt dishonestly with them by asking money at their hands for the votes which gave them their election? I say *no*, decidedly not.

We can never reasonably expect to see our best and truest men in the political field, lending their efforts to the greater development of our resources until we raise the tone of that field above its present level.

You may ask how this great revolution is to be brought about and I can as readily solve the problem by answering as follows: First, select honest men to be your candidates, then let each candidate pledge himself and his friends likewise, to use no unfair or corrupt means, and let them announce from every platform what their intention is, and I will guarantee that there will be an equal number on each side who will stay at home on this account and therefore no one man will be the loser. When this has been carried into practice should your opponent prove so base as to break his pledge I say then unseat him as often as he may seek re-election.

I still further think that this disgraceful way of conducting political campaigns should be more bitterly denounced by the clergy in general and become a subject worthy of the fuller attention of all well meaning preachers.

I trust no one will be so unkind as to attribute to me any but the best motives for my having turned my attention to this very important subject on the present occasion. I assure you I am actuated by nothing save a sincere desire to see a burning evil wiped out from our midst.

What Keeps so Many of Our Young Men out of the Churches.

The question is frequently asked. "What keeps so many of our young men outside of the churches?"

The question is very pertinent and one to which we should give our prayerful attention, for it is a fact that among the young men of almost every community there are some openly hostile to anything Christian while a good many of the rest occupy at best a neutral position in regard to the great Christian work. This leaves the task of bearing the standard of Christ forward and sustaining it in its established position, to the middle aged and the old.

In secular matters it is the young usually that "bear the burden and heat of the day," while the older devote their attention to the executive part of whatever

work is in hand. Their's it seems to be to council and direct rather than to actually put their shoulder to the wheel.

It seems to me that in the past the older members of the churches have been the blameable ones for this condition of affairs rather from the force of habit than any other reason.

There were no young peoples' meetings of any kind except the Sunday Schools and it has been fashionable to outgrow the Sunday Schools with our knickerbockers. The weekly prayer meetings were about the only evangelizing influence brought to bear upon the young beside the pastor's sermon on the Sabbath. Neither of these seemed to reach the young men. The former perhaps for the reason there had been, pardon me, a tendency to the drone and the second for the reason that the pastor preached over their heads. The young too were led to believe that the power of God in order to effect their salvation had to manifest itself in some wonderful manner and after days of struggle and despondency, of "wrestling with the Spirit," their "experience" was considered sufficient to warrant their admission to the church. At the present time although there seems to be no disposition to hasten matters the idea of conversion seems to be, as one of the great evangelizers of the world has said, a simple turning around, a turning from darkness unto life.

A great many of the older Christians too held to the idea that a man to be genuinely Christian must of necessity be of solemn manner and given always to talking of the means of salvation in a direct way. At present the idea is more and more in vogue that if any should be joyous and pleasant it should be the Christian and though at proper times given to speaking directly of his soul's salvation, he should show it rather at all times by the light of his countenance and the power of living the Christ life. The power of example is always more potent than that of precept in carrying conviction, especially to the young who are the keenest of all critics.

Mr. Crossley at one of his meetings in Windsor stated that when he joined the church he joined one in which there was considerable drone and having a good ear for music he soon caught the tune and deemed it a necessary adjunct of Christianity. He soon however removed to Ottawa and there joined a Young Men's Christian Society and he soon found out that he was the only one that droned and it took him one year to unlearn the tune.

This seems to me to be the strongest of all arguments in favour of young peoples' meetings, culture classes and other advanced church work among the young. It seems here again that "the children of the world are wiser than the children of

light." They may follow the same old trades their fathers did but they enhance their chances of success in life by using all the advanced methods and it seems to me we should here take a leaf from their book and although teaching the same old Gospel use advanced methods of driving it home.

There is just enough of the spirit of the old Adam rife among us to hinder the Holy Ghost from successfully striving with our young men. We are however, working out of this miry spot in our ways. The establishment of Unions, Culture classes, etc. has already done much in bringing the young forward and raising the tone of the older members and teaching both that in the prayer meetings every word spoken should be relevant and every act both outside the church and in it should point each word spoken. The young too should be shown that there is "a happiness that surpasseth" in the service of Christ. And if from time to time we feel it necessary to say in church that we "feel it a cross to rise," we should be careful to state that we know that it is wrong for us to be in a condition in which it is a cross to speak for Christ and not for a moment allow it to be supposed that this sort of humility is correct in the followers of Him whose command to his disciples was:—"Be ye therefore perfect." K.

John Smith the World Over.

The well known name John Smith, a good, strong and honest English name, is often transformed into John Smith, Smythe and even Smijthe, but transformed into other languages it seems to climb the ladder of respectability thus: In Latin it is *Johannus Smithus*; the Italians smooth it off into *Giovannia Smithi*; the Spaniards render it *Juan Smithus*, the Dutchman adopts it as *Hans Schmidt*; the French flatter it into *Jean Smeets*, and the Russian sneezes and barks *Jouloff Smittowski*. When John Smith gets into the tea trade at Canton he becomes *Jahon Shimuit*. If he clammers about Mount Hekla, the Icelanders say he is *Jahne Smithsen*. If he trades among the Tuscaroras he becomes *Tom Qa Smitha*. In Poland he is known as *Ivan Schmittiwelski*. Should he wander among the Welsh mountains they talk of *Jihon Smith*. When he goes to Mexico he is booked as *Jouth F'Smitr*. If of a classic turn, he lingers among Greek ruins, he turns to *Ion Smikton*, and in Turkey he is utterly disguised at *Yoo Seef*.

Whatever has been written must remain, Nor be erased, nor written o'er again. The unwritten only still belongs to thee, Take heed and ponder well what that shall be. —Longfellow.