

**Billy Sunday and the Preachers.**

The time of the preachers' meeting, Los Angeles, Monday, was given to Billy Sunday and the church was crowded to the doors, galleries and every part. His subject was "Why Some Preachers Fail." He did not make any specific charges, but he delivered his talk in "plain English" and a straight-from-the-shoulder fashion that did not leave any room for doubt of the reason why some preachers fail.

He talked for an hour and a quarter, and only stopped when the laughter and applause made it impossible for his auditors to hear him.

He emphasized especially seven points in his own unique way, some of which we give as nearly as it was possible to follow so rapid a speaker:

"I do not assume to be an authority," he said, "but you know a boy can hold a candle for a man to work by. I might be able to do for you what a penny does for a slot machine."

"I want to talk to you from the viewpoint of the pew."

"Lack of natural ability, or the call to preach, is the reason why some preachers fail. Unless you are born a preacher, you can't get there Eli."

"If a man feels dead sure he is called by God to preach and have a good, easy time, he is mistaken. Never open that book (holding up the Bible) unless you are dead sure you have been called to preach."

"Lack of earnestness is the cause of the failure of some preachers. Your pink tea and ice water habit won't win souls. If the man in the pulpit is half asleep, he can't wake the lobster in the pew who is half asleep. Nothing shuts up the kingdom of God more than the lack of earnestness."

"The man who is earnest is the one who makes everybody sit up and take notice."

"Too much seminary training was another reason."

"Some preachers are no more than walking theological mummies and know more about 'isms' and 'cisms' than they do about the Bible."

"Some are like a beautiful front door which when you open you step into the back yard."

"Ministerial dignity is an awful detriment to a preacher. There is too much dignity among the ministers, and they get on stilts and expect the people to look up at them."

"Listen to me! There is a better way to help a man than by getting up in a tree and dropping a sermon down on his head."

"Go at the devil with husking pegs and a pitchfork; don't wear kid gloves."

"Another preacher that fails is the cold-hearted minister. He works hard and means well, but he carries a chill around with him. I met a preacher once who said nearly all of the people in his church had the grip. I knew the reason why. Why, some ministers are cold enough to give a man pneumonia if he should sit down in the preacher's chair."

I have no hesitancy in preaching the truths of the Gospel in the vernacular of the street, if it gets the man out there, I reach men you can't get. Why, you couldn't drag them into the church with a derrick."

Don't be half preacher and half evolution. Don't be a higher critic. I don't know a higher critic this side of hell who is winning a soul."

He emphasized the need of faith and the baptism of the Holy Spirit—Christ prayed all night and we, his followers, spend too little time on our knees and in communing with God through his word. He was in "dead earnest" and made all who heard him feel the need of more earnestness, both in the pulpit and the pew.—Independent.

**A Plea for Purity.**

Albert Barnes, the commentator, wrote the following plea for purity: Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of Heaven? Is this tongue soon to unite with heavenly beings praising God? Are these eyes of mine so soon to look on the throne of eternal glory; and on the ascended Redeemer? Then these feet, and eyes, and lips, should be pure and holy, and I should be dead to the world and live for Heaven.

**Amendments to the N. B. License Act.**

A bill amending the Liquor License Act of New Brunswick has been introduced in the Legislative Assembly by Hon. Mr. Hazen. A number of the provisions of the proposed legislation are restrictive in propose and should make it easier to control or to suppress the drink traffic. One of the more important features of the bill is in respect to the granting of licenses. At present the license takes effect on first of May and notice of application must be given by the 25th of March. As the decision of the commissioners for granting licenses is not arrived at till towards the end of April and arrangements for tenancy of premises must be made not later than the first of February, the licensee, in case a license should not be granted has his premises on his hands. The new bill provides that notice of application in future shall be sent in by the 28th of December and the commissioners are required to fix the date of applications before the 25th of January, so in case a man's license should be refused him he would have time to give notice to his landlord before February 1. The bill also provides for the number of tavern licenses to be granted in any year, and carries out the principle of the decision in the case submitted to the Supreme Court last April, under which the population of any particular ward is the basis on which the number of licenses granted are determined. Provision is made for taking a vote upon the question of whether or not license shall be granted in any particular ward or parish on petition of at least 25 per cent. of the ratepayers in such ward or parish, presented at least forty days before the regular election of members of the city or municipal council. All persons entitled to vote in the election of members of the legislature shall be entitled to vote at such an election, and a majority of persons casting their votes shall decide the question. An election on the question of granting licenses shall be held in a city or town every third year and in a parish every fourth year. In the case of a city or town where the licenses are at present granted, if the vote shall be adverse it shall not go into effect till the month of May in the year following, but in parishes where the elections are held in October it shall go into effect the following May. It is required that all licensed premises shall be closed except between seven o'clock and ten in the evening on week days except Saturdays, on which they will close at five. No licensed premises are to be open on public holidays. And these provisions as to opening and closing apply equally to beer licenses. It is also provided that no screen, blind or other device, may be placed in a window to obscure a view or obstruct a view from the outside, though it is not necessary that the bar should be in front. It is doubtful if this provision is of any value. Its effect would probably be to transfer the bar to a part of the building where it would not be visible from the street, and that would hardly be an improvement upon existing conditions. The bill, as a whole, however, appears to represent a sincere endeavor to make the license law more effective.—Maritime Baptist.

**The Habit of Prayer.**

Many great men have had the habit of stated prayer which neither guests nor weather was allowed to interfere with. Gladstone was one of these men of settled habits.

A certain guest who was staying at Hawarden, Gladstone's country seat, asked at what time breakfast would be served, and was told, "Prayers are at quarter to nine."

The next morning he went down into the library and found Mr. Gladstone working away, with his letters arranged in piles before him.

"Here is a very interesting pamphlet, just received, on the Irish question," said the host, and, passing it to the guest, went on with his letters. Soon a servant appeared and told the visitor that the family was waiting for him at prayers. As Mr. Gladstone did not stir, he went alone to the breakfast-room, and afterward said to the daughter of the house: "I waited, thinking your father would come."

"Oh," said she, "my father was at his prayers long ago. He went to church as usual."

"This morning? Why, there's a foot of snow on the ground!"

"That makes no difference to my father."

"How far is it?"

"About half a mile."

And the old statesman, then at the age of seventy-seven, was sitting, after his morning walk, working away at his letters.—Young People's Weekly.

**Dressing for Church.**

There are few greater hindrances to the spread of the gospel in our midst than the prevailing custom of dressing excessively for church. It seems strange that women should choose God's house as the place for dress parade; and stranger still that the daughters of Zion, who are commanded to "adorn themselves in modest apparel," should come before the Lord with lofty looks, and high heads, and nodding plumes, keeping step with the giddy votaries of fashion. This Delilah of worldliness has been robbing the church of her strength while she has been sleeping; and she has need to arouse herself, or her enemies will prevail against her. We are glad to see that a few have been aroused to the importance of dressing plainly for the sanctuary.—Christian Woman.

**Power or Purity.**

The "gift" or baptism with the Holy Ghost is for purity primarily, and not for "power and service," because:

Purity is a universal necessity, power for service is not.

Purity is necessary to holy living, power for service is not.

Purity is possible to all, power for service may be impossible to very many.

Purity is a present and eternal need, power for service is limited and intermittent.

Heart purity is necessary to a heavenly inheritance, power for service is not.

Purity is a condition of spiritual growth, power for service is a consequence.

Purity is necessary to the indwelling of the Holy Ghost, power for service is a consequence.

Purity is necessary to communion with the Holy Ghost, power for service is not.

Purity of heart must precede the gift of the Holy Ghost, and "ye shall receive power, after the Holy Ghost is come upon you."

Purity is a very great power, but power is not purity.

Love is a very great power, but power is not love.

Purity is a condition of power for service, but power is not necessary to purity.

Power without purity would be a constant source of temptation to most people.

Purity and love are necessary to the control of power; power, without heart purity, would be very dangerous in the hands of any person.—Selected.

**Holiness Preaching that Does the Work.**

We have noticed at least three kinds of preaching, all of them often called holiness preaching. First, the kind that is sound as to the theory, but lifeless without fire and power and grace and glory, and no one ever seeks and finds the experience under this kind of preaching; second, the kind that preaches the doctrines some times but many more times offers flings of one sort or another at the professors of the grace, and no one ever gets the experience under such preaching; third, the sound doctrinal preaching under the unction of the Holy One. Many get sanctified wholly under such preaching. Loyalty to the Bible and to the doctrines of Methodism demands that kind of holiness preaching which leads people into the experience. Measured by this standard not every one who poses as a believer in and a preacher of holiness will be accepted.—Wesleyan Methodist.

**Let us Take Time.**

Let us take time for the good-bye kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, "foolish" words to those we love. By and by,

when they can no longer hear us, our "foolishness" will seem more wise than our best wisdom.

Let us take time to read the Bible. Its treasures will last when we have ceased to care for the war of political parties and fall stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we covet or the fame for which we struggled.

Since we all must take time to die, why should we not take time to live—to live in the large sense of a life—gun here for eternity?

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of His hand in the darkness will mean more than all that is written in the daybook and ledger, or in the records of our little social world.—Pittsburg Advocate.

**Where Father use Kneel.**

Prayers are often answered when the lips that uttered them are sealed in death; and many a parent who has prayed and lived and died without realizing the fulfillment of his petitions, will have a glad surprise in the resurrection morning when they that sow in tears shall reap in joy.

Dr. J. B. Cranfield, in the Baptist Standard, tells this tale of a father's prayers:

"I heard a story of two young men that were very wicked, yet their father was a very earnest, consecrated Christian. He held family prayers every night, kneeling down by the little table that stood in the corner by the hearthstone; but the two young men did not care to bow with their father at that little, old table.

Finally the father died and left the two wicked sons. He had prayed for them many a time, and sometimes with tears in his eyes he had talked with them about their Savior, but they did not care to hear him.

"Time went on and in after years they decided, as they had gained in property, to remove the old house and build a larger one. They were both carpenters and they undertook the job themselves. They took of the roof and then the sides of the house, and then they took off the floor, plank by plank, and finally got near the old hearthstone, and one of them stopped and looked at his brother. He said:

"Here's where father used to kneel and pray; there's where the little table stood, and the Bible was always on it." The other says:

"Yes, it seems to me I can see the print of father's knee on that old plank now!" He continued: I can't take up that plank; you take it up." The other one said:

"No, I can't; I wish you would," and as they looked into each other's eyes the voice of their old father spoke to them, and the spirit of God vitalized the voice, and right there, where the old man had prayed a thousand times, the boys prayed that day and asked the old, old question: "What shall I do to be saved?" And the Spirit of God came down and revealed Jesus to their hearts, and before that plank was ever taken up they gave their hearts to God."

Pray on, ye men of God; pray on, ye women of faith; faint not; your prayers are offered up by the Great High Priest before the throne of the majesty on high. Hold fast the promises of God, and may the Lord give you your heart's desire, and bring your households to his heavenly kingdom at last.

**For the License Voter.**

FROM A BUSHEL OF CORN

|   |         |
|---|---------|
| The Distiller gets four gallons of whiskey, which retails at..... | \$16.80 |
| The Farmer gets.....  | .25     |
| The United States Government gets.....                            | 4.40    |
| The Railroad Company gets.....                                    | 1.00    |
| The Manufacturer gets.....  | 4.00    |
| The Drayman gets.....   | .15     |
| The Retailer gets.....  | 7.00    |
| The Consumer gets.....  | Drunk   |
| The Wife gets.....  | Hunger  |
| The children get.....   | Rags    |
| The Man who Votes License Gets—What?                              |         |

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.—Hab. 2:15.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Prov. 23:31, 32.—Sel.

**YOUNG PEOPLE'S COLUMN**

**Two Boys Who Meant Business.**

This is a true story of two boys who represent the independence and grit of the American spirit.

James Hackett was not in need of additional help, but something about the latest applicant compelled his attention. "So you want work?" he said, after a moment's thought.

"Yes, sir," came the quick and decisive reply from the lips of the applicant.

"It strikes me that you're pretty young for a lumber-mill man." Mr. Hackett could not refrain from smiling at the thought.

"I'm eleven, sir, and if you will give me a chance, I will show you that I can work." Mr. Hackett was evidently in good humor, for he called the foreman, and told him to give the boy something to do. Thus it was that John Arola gave the first evidence of the character which should some day make him a power in the State of Washington. His mother was dead, and his father was away in the woods, thus leaving John and his brother, Carl, aged thirteen years, to fight their battles with the world. One day the foreman of the mill said to Mr. Hackett, "That's a bright boy you turned over to me."

"Good," said Mr. Hackett. "Raise his wages to one dollar a day."

"He is worth it," replied the foreman.

John was elated at the turn in affairs, but to the surprise of Mr. Hackett he requested permission for his brother Carl to take his place at the mill.

"If he is like you, it will be all right," said Mr. Hackett.

"Indeed, sir, he is just as good a worker as I am," said John, and his face lighted with a look of pride.

Here was loyalty unadulterated.

Carl went to work. He gave satisfaction. John disappeared, and in the rush of business Mr. Hackett forgot to inquire about him until one day he chanced to meet Carl.

"Where is John?" asked Mr. Hackett.

"Oh," said Carl, "he is attending school."

This was a new phase of the case, and Mr. Hackett became intensely interested in the two boys, who were not only anxious to earn their own living, but who also were planning to acquire an education.

By inquiring he learned that the boys were living in a little tumbledown "shack," and that the one who worked in the mill earned money enough to keep both supplied with food while the younger one attended school. Out of school hours John did the housework and cooked the meals. Everything about the old "shack" was tidy.

Here was an honest effort, youthful independence, and happiness. A few days later Carl requested for himself a vacation.

"What for?" asked Mr. Hackett.

"Well," said Carl, in a burst of youthful confidence, "John and I are building a house."

"You may have your vacation," was all that Mr. Hackett said, but he did a lot of thinking; and before he went home that night, he instructed the foreman to see that Carl's salary went on just the same.

In due time John and Carl completed their "mansion." It has two rooms and the same number of doors and windows. The roof is well shingled. Carl has returned to work in the mill and John continues to attend school when not engaged in household duties. In the evening the two lads study and read. They are happy in their independence.—The Youth's Instructor.

**What A Barrel of Whisky Contains.**

|   |  |
|---|--|
| A barrel of headaches, of heartaches, of woes,      |  |
| A barrel of curses, a barrel of blows;              |  |
| A barrel of sorrow from a loving, weary, wife,      |  |
| A barrel of care, a barrel of strife;               |  |
| A barrel of all unavailing regret,                  |  |
| A barrel of cares, a barrel of debts;               |  |
| A barrel of hunger, poison, or pain,                |  |
| A barrel of hopes all blasted and vain;             |  |
| A barrel of poverty, ruin and blight;               |  |
| A barrel of tears that run in the night;            |  |
| A barrel of crime, a barrel of groans,              |  |
| A barrel of orphans' most pitiful moans:            |  |
| A barrel of serpents that hiss as they pass,        |  |
| That glow from the liquor in the head of the glass; |  |
| A barrel of falsehoods, a barrel of cries           |  |
| That fall from the maniac's lips as he dies!        |  |

—Selected.