

BE STRONG.

Whatever may happen, whatever may come,
 Whether things go right, whether things go wrong,
 There is just one duty, abroad, at home,
 It is told in the order: be brave, be strong.
 The fellow who falters and loses heart,
 The fellow who fears in the thick of the fight,
 And he who behaves with the coward's part,
 Has never heard his order aright.

Be strong to suffer, be strong to dare,
 Be strong to speak, let your words ring true;
 Be strong the burdens of life to bear,
 Be strong to wait and be strong to do.
 And whether around you be silence spread
 Or whether anear you be shout and song,
 In the core of your soul let these words be said:
 In the combat of living, be brave, be strong.

—Margaret E. Sangster.

A FATAL CHURCH RAFFLE.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners, in their strange garments, and thought with more anxiety of his errand. He had come to see a young man of his congregation, convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the Gospel might reach even his gloomy cell.

As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare.

At last the prisoner broke out, "Do you know that you were what did it?"

"What have I done?" asked the pastor, striving to understand his strange language.

"I began the business," returned the youth, speaking very loudly, "in your Sunday-School. Don't you remember the Sunday-school fair, when they hid a gold ring in a cake? For twenty-five cents I got a whole box of little books. I was pleased with my luck and went in afterwards for chance. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half mad with excitement; so I used other folks' names, and here I am. Don't let the church come blubbering around me!"—Christian Standard.

What we need is to stop dallying with sin. We must come to hate the devil and all his works; we must take the Bible more as our fathers took it, and believe it and govern our lives by its precepts; we must believe intensely in heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them. Above all, we must give ourselves and all we have to God, and wait before him until we get the cleansing and empowering baptism of the Holy Ghost.—Bishop W. F. Mallalieu.

Sounds like second blessing.

SYSTEMATIC GIVING.

By Rev. E. W. Lister.

(Paper read before the Fredericton W. C. T. U.)

Every great movement calculated to uplift humanity has its great problems to meet. There is the problem of organization, the problem of manning the work, the problem of sufficient publicity to gain the attention of those whom the movement seeks to help and bless, and there is the financial problem.

By no means the least important, because last mentioned. Someone has quaintly said "it takes money to make the mare go." Yes, and it takes money to make about everything else go! Many a movement calculated to bless the world died a premature death and had but few mourners at its bier, because the Moses of the movement smote the rock, and instead of a stream of silver gushing out to meet an urgent need, there was a trickling drop or two of copper, hardly sufficient to pay burial expenses. It seems a very strange thing to some of us that about the only things to go begging in this world are the movements calculated to make for the highest good of humanity for two worlds. Money for politics, money for entertainment, money for fashion, money for war, in fact millions for "ungodliness, and worldly pleasures, but not very much for the things which go to war with sin. The great movement which is represented here today could no doubt have planted its white flag of purity and complete prohibition victory, on the broken breastworks of rum's last stronghold long ago, had all those interested, learned the art of "systematic giving" for the support of the movement.

Just what a slip shod method of preparation for and prosecution of war would mean to a nation, slip shod methods of giving will mean to the work of God in all its branches. Those who have observed carefully can but be grieved at the covetousness and worldliness manifested on the part of many who claim to love God, when it comes to a matter of giving of their means to propagate HIS work.

The unscriptural, and we fear unholy methods, employed many times in raising money for religious and reform work, must have been a great source of grief and shame and disappointment to all serious persons, and then, on the other hand, others have treated the whole matter with indifference until the last moment, and then gave "whatever they happened to have on hand."

Friends, a matter of such momentous importance as the whiskey problem deserves more consideration, and a larger planning on our part for its defeat.

"God's financial plan" is the only safe one to employ with reference to this and all other branches of Christian work.

Every successful business man understands the necessity of strictly systematic management if he would secure the best possible success; and so we as Christian workers must understand the great importance of a system in providing for the work of God.

Not only would the whole battle front move forward with more power but we as

Christians would be greatly enriched in our own heart life; for it is still "more blessed to give than to receive" and now in closing I would call attention to several decided advantages derived directly as a result of giving systematically a tenth of one's income to the Lord's work.

1st. It would give to Christians generally a proper appreciation of the fact that a part of the means coming into their hands rightfully belongs to God, and to apply the tenth to personal needs, is as much robbing as it would be to embezzle money or goods entrusted to us by others.

2nd. It would greatly purify the motive for money making instead of greedily grasping for selfish ends. We would come to realize that we are stewards of God. Also one would come to deal directly with God, and the temptation to give to be seen of men, greatly reduced.

3rd. Because this system would greatly reduce the temptation to covetousness, and stimulate benevolence. There would be a larger tendency to human sympathy and world vision of humanity's urgent needs.

4th. It would greatly impress the world by showing a strictly business method in carrying forward the campaign for God.

5th. It would "lay up treasure in heaven," for many whose reward will be meager, unless some such method is employed.

Nor is this an unworthy motive, as some might suppose. Indeed we are commended and exhorted to do it all through the Bible. God has promised many rich things, both temporal and spiritual, to those who will obey.

Then, my friends, let no one take stock in things which will be at par when the world is on fire. Let us labor, and give, and sacrifice, so that when our day is done, God will be able to commend us for having had part in the great battle against wrong in every form. He will be able to say to us, "Well done." I see in your triumph blood, tears, sighs and money, all mingled to produce a holy character.

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WHEN YOU MAKE A MISTAKE.

When you make a mistake in judgment or in word, or in both, own up. Don't try to explain how you came to do it, nor seek to sustain an untenable position by argument; that merely wastes time and brings you into disrepute as a contentious quibbler.

There is only one way to rectify a mistake if rectification be needed and that is frankly to admit the error and make whatever amends may be required. A straightforward confession is good for the soul. It is the tribute which conscience demands of intelligence. The man who will not admit his blunders has neither a conscience to set him straight, nor any intelligence to keep him so.—Selected.

Trials are medicine which the Great Physician prescribes because we need them. Then let us trust His skill and thank Him for His prescription.—Wiregrass Farmer.