

## CHAIR TALK.

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"good works" glorify our Father which is in heaven," and the writer to the Hebrews presents a standard for good works which comes near to perfection, if not quite there "Make you perfect in every good work"

Right is right wherever it is; a good work is a good work by whomever done. "He that doeth righteousness is righteous, even as he is righteous." While good works never can merit one's salvation, none can evidence that they have salvation without good works; one wrong act by a good man, so harms his reputation and a good cause that all should look to our acts with great concern. Woe to our reputation for good character and to our religion as of great saving value, when our moral conduct has widely to be apologized for!—Church Witness.

## CORRESPONDENCE.

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our need and helping to supply the need of the church building. To God be all the praise and glory.

Yours and His,

S. H. CLARK AND WIFE.

North Street Holiness Mission,  
Calais, Maine.

St. John, N. B., Feb. 8th, 1917.

Dear Brother Baker:

Enclosed find Express Order for \$40.00, a special offering for Foreign Missions, taken by our Society on January 12th.

We are also taking up the support of a native worker this year, and are anxious to do more and better work than ever before. Our meetings, although small, are good and interesting, and God is blessing us.

Yours Sincerely,

ELLA M. MCCARTHY.

## JUST NEGLECT.

Often we say, "It was just neglect," and we think we have made amends. Neglect is just as harmful as any wrong action. To fail to do something we ought to do, is morally equivalent to doing something that we should not do. Is there any duty that you are neglecting, that you are just pushing aside with an easy mind, in the hope that somehow the neglect will not do any harm? Is there any part of your relationship to God that you are today neglecting because you don't quite like to have a clear transaction and agreement with Him? Has the vital question of salvation been neglected by any one in your society? Is it a sin of omission on your part if, when you had opportunity, you said nothing about your Lord Jesus Christ and His offer of salvation? Those of us who neglect our duty are like loose rails on the railroad: some one will suffer because of our neglect.—Selected.

Evangelist William Sunday closed his Boston campaign on the 21st inst. and received his check from the National Shawmut Bank of Boston for \$50,828.64—a snug little sum. Smaller lights may imitate Billy's gymnastics, but they can't imitate his cash receipts.

## WHERE MOODY WAS AT HIS BEST.

There was nothing in Moody more conspicuous than his common sense. His sagacity seemed to be instinctive. He knew exactly what was the right thing to do and say at the moment. Most people's wisdom comes when it is too late. But Moody's was always right there on the spot when it was needed. There is no wonder therefore that Question Time at Conventions always brought a crowd. Moody was at his best. Here are a few questions and Moody's answers.

Q. "How can we make prayer meetings more interesting?"

A. "Well, be more interesting yourself; that is one way. I have seen many meetings just murdered, the life taken out of them, by the leader. There is a way of going into a meeting by which you may do this. Go in with your coat buttoned up, looking at no one; do not use your natural voice, and be as stiff as you can. Begin by saying you have nothing to say, and then talk for half an hour. If the meeting isn't dead then, I am a false prophet. Then get up and scold the people for not taking part after you have thrown the meeting open. For my own part I don't know why we should go into church in that cold, formal way. When we go to church, why not take a man by the hand, throw off the stiffness, and make everybody feel at home."

Q. "How would you conduct an after-meeting?"

A. "I never would conduct it fifty-two Sundays alike. There are very few men who could do that successfully. If the sermon is over at half past eight, when the audience expected to stay until nine, they are in a good mood to stay a half-hour longer. There are two ways of inviting people to stay to an after-meeting. One is to send them all home. The benediction is a polite invitation for people to go. I wouldn't pronounce any benediction at the first meeting; and I wouldn't say, 'If they are concerned about their soul they are invited to stay.' You stick an 'if' four feet high before them, and it will take an earthquake to move them into an enquiry-room. When I was converted, it took three months to screw up my courage to be examined by a committee to be taken into the church. You might as well try to get a man to go before a Justice of the Peace. I would say, 'Now, we are going to have a second meeting, and if anyone must go, won't you just slip out while we are singing?' I would put it as though I expected no one to go."

Q. "If the pastor of the church does not favor evangelistic work, what can a layman do, besides praying, to promote the spiritual work?"

A. "I should do a great deal more than pray. I believe the time has come for the laymen to move; and by 'laymen' I mean men and women. Nothing can stop a man who is red hot and full of the Spirit of God. If we cannot get the people to come to church, let us go into their homes. I believe that a man or woman who is filled with the Spirit of God can gain access to the hearts of the people, and can have conversions anywhere and everywhere. There is a class of people who don't believe in revivals and in what we call conversions. Don't quarrel with them, but go right to

work and have conversions. A man who hides his talent under a bushel, and, because his pastor is opposed to evangelistic meetings, goes through life praying for his church once a week, or once a month, to ease his conscience, is on the wrong track."

Q. "Would you have a stated after-meeting every Sunday night?"

A. "Yes; every time I preached the Gospel I would look for results. There are three or four kinds of meetings. When we come around the Lord's Table, that is worship. When we expound the Bible, that is to feed the Church of God. But when we invite men to come to God, then we ought to expect that they will come right then and there."

Q. "Ought a man to be admitted into the church if he has not been regenerated?"

A. "No; you hurt the church and you hurt the man. A great many churches think that by admitting a man you bring him under good influence that may lead to his conversion; but they find it leads to just the reverse. He gets settled in his self-righteousness, and it grows harder and harder to reach him. The moment you begin to talk to him he runs up his lightning rod. 'Oh, I am a member of the church!' There he sticks."

Q. "Is it right for any man or woman who has not been converted to have anything to do in an Evangelical Church?"

A. "I never set an unconverted man or woman to work; but Christian men need to be warmed up and then set to work to convert those who are not Christians."

Q. "Would you tell a man whose speaking injures a meeting not to take part in a prayer meeting?"

A. "Yes, mighty quick. I would rather hurt the man's feelings than hurt the whole meeting. Some time ago I said to a man, 'You ought not to have said what you did tonight; and besides, your record is all bad, and you ought not to take part at all.' 'Sir,' he said, 'you hurt my feelings.' 'Well,' I said, 'you hurt mine. I have feelings as well as you, and you hurt the feelings of five hundred other people besides.'"—Pentecostal Herald.

## THE PREACHER'S PRAYER.

When to the pews I turn my gaze,  
Within the wistful eyes I read  
A hunger lurking 'neath the praise;  
For hearts at peace their faces plead.

When, prayer inclined, I gaze on high,  
The Savior's eyes, with yearning dim—  
The pitying love that stooped to die—  
Unveil the perfect peace in Him.

Lord Christ, my trembling lips inspire,  
So that Thy love my words impress,  
That I may link each heart's desire,  
With Thy vast eager power of bless.  
—Howard Arnold Walter.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

The next verse says:

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." These things grieve the Holy Spirit of God.