

went to the evangelist with his troubles. He said to the man, "If you were on a desert island all alone, and had a church all by yourself, it wouldn't be a perfect church."

Finding fault with the church or the minister is no reason why we should not attend church.

With the neglect of God's house comes the neglect of one's soul and all one's spiritual concerns. It is a habit that soon grows on a man until at last he becomes shy of being seen going to church.—Young People's Standard.

JOHN WESLEY

John Wesley was born June 17, 1703, and died March 2, 1791. Among his last words were: "The best of all is, God is with us." He was buried between five and six o'clock on the morning of March 9 from City Road Chapel. He preached over 42,000 times, an average of fifteen times per week. He gave away, during fifty years of his life, \$150,000. He published about two hundred volumes. He never worried. He said: "Ten thousand cares are no more weight to my mind than 10,000 hairs to my head."

Dr. Stevens says of him that he preached the "everlasting gospel oftener and more effectively than any other man for sixteen hundred years." The last open-air sermon preached was from the words: "The kingdom of God is at hand: repent ye, and believe the gospel." The last sermon preached was on Wednesday, February 27, 1791, from the text: "Seek ye the Lord while he may be found, call ye upon him while he is near." His last entry in his account book read: "For upward of eighty-six years I have kept my accounts exactly: I will not attempt to do it any longer, being satisfied with the continual conviction that I save all I can and give all I can—that is, all I have."

Hester Ann Rogers, who was present at his death, thus wrote of the last scene: "The solemnity of the dying hour of that great and good man, I believe, will be ever written on my heart. A cloud of the divine presence rested on all; and while he could hardly be said to be an inhabitant of earth, being now speechless and his eyes fixed, victory and glory were written on his countenance and quivering, as it were, on his dying lips. No language can paint what appeared in that face! The more we gazed upon it, the more we saw heaven unspeakable!"—Christian Standard.

EPISTLE TO THE ROMANS

Chrysostom had it read to him once each week.

Melancthon copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament, and the perfect gospel.

Coleridge regarded it as the profoundest book in existence.

Sir William Ramsey referred to it as the philosophy of history.

Godet spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this epistle than to any other portion of the Living Oracles.

Dr. W. H. Griffith Thomas asserted that a thorough study of Romans is a theological education in itself. He also said that a Christian life nourished in the Epistle to the Romans would never lack the three great requisites of clear perception, strong conviction and definite usefulness.—Selected.

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

HENRY GRADY'S DESCRIPTION OF THE LIQUOR TRADE

When the City of Atlanta, Georgia, was about to vote on prohibition, Henry Grady, the distinguished editor, said:

"My friends, hesitate before you vote liquor back, now that it is shut out. Don't trust it. It is powerful, aggressive and universal in its attacks. Tonight it enters a humble home to strike the roses from a woman's cheek, and tomorrow it challenges this republic in the halls of Congress. Today it strikes a crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage in this city humble enough to escape it—no place strong enough to shut it out. It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order. The despoiler of men, the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrived to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars that have been fought since Joshua stood beyond Jericho. Oh, my countrymen, loving God and humanity, do not bring this grand old city again under the domination of that power. It can profit no man by its return. It can uplift no industry, revive no interest, remedy no wrong. You know that it cannot. It comes to destroy, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and crush human hearts under its rumbling wheels. It comes to bring grey-haired mothers down in shame and sorrow to their graves. It comes to destroy the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home, and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows that it must measure its prosperity by the swiftness and certainty with which it does this work. Now will you vote it back?"

This is old-time language and, as it happens, old-time truth also. Perhaps it would be better if we were not quite so cold-blooded about the homes which are broken up by liquor, and children who go hungry on account of beer and whiskey. In other words, perhaps old-time sentiment has a place in the modern scene.—The Voice, The Methodist Board of Temperance.

LIGHT INSIDE AND OUT

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

A man scoffingly asked, "What advantage has a religious man over anyone like myself? Does not the sun shine on me as on him, this fine day?"

"Yes," replied his companion, "but the religious man has two suns shining on him at once—one on his body, the other on his soul."—C. H. Spurgeon.

Despotism may govern without faith, but liberty cannot.—De Tocqueville.

THE SERMON SHOULD BE FOR MIND AND SOUL

One layman remarked that he liked to hear a certain minister preach because in every sermon there was information which was new to him. Well, why not? It is assumed that in his course of study and in his general reading, as well as in his reading as a specialist in a particular field, the minister has found out something which his auditors should know. He can make the great facts of history, science, government to convey spiritual truth if he will lay hold of these facts for the use of his profession.

And, not only among sinners but also among Christians there is an amazing ignorance of the Word of God. People who have been in Sunday school and attended church services all their lives do not know many of the very simple things concerning the Scriptures. The pulpit offers a rare opportunity for the impartation of this important information.

Yet how many times we hear sermons which tell us nothing that we have not known all our lives! How many times the preacher has used his half hour or hour and brought to us not one new idea! He has not even redressed an old one.

There was a time, perhaps, when one could get by easier with exhortation. But now with an increased awakening of men's minds there should be a plan to instruct the mind while the soul is fed.

The minister should not only state the hope but give to the people a reason for the hope, backed by the great facts which he may make his own and should pass on to the people.—Free Methodist.

GOOD ADVICE TO PREACHERS

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your remarks. Engine-driving wheels whirl fast on an icy track, but when loaded go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops millwheels and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless, lightning kills. If you have lightning, you can afford to thunder.

Don't scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies; Jesus preached to one woman at the well and she got all Samaria out to hear Him the next time.—Author Unknown.

Poorly informed critics of foreign missions ask why the church should send missionaries to non-Christian peoples who have religions of their own. One answer is found in these figures from The Religious Digest: The Imperial University of Tokyo recently circulated a questionnaire among its students which showed that of its 5,000 students, six were Confucians; eight Shintoists; 60 Christians; 300 Buddhists; 1,500 atheists and 3,000 agnostics.—The Presbyterian.

The worst deluded are the self-deluded.—Bovee.