

praying primarily for those they love, continue by interceding for the whole work of the gospel. Prayer circles are springing up everywhere. A few months ago a small group of friends met together for prayer and formed a prayer covenant. A card was prepared in which the members committed themselves to daily prayer for the kingdom. The plea for prayer was brought before the different Synods, and stirring appeals for united intercession were sent out by the Synods of Toronto and Kingston, Hamilton and London, Montreal and Ottawa, Saskatchewan, Alberta and British Columbia. In some quarters these appeals have met a marked response. In many places independent prayer groups have been formed, and one hears of new ones frequently.

In the different summer schools this deeper note has been sounded. Reports have been received from those held at Whitby, Geneva Park, Leamington, Knowlton and other places, and in all the spiritual atmosphere was most pronounced. People are realizing that it is an hour fraught with great issues for the cause of Christ.

Should not this movement be extended? Men are facing the deepest problems as they never did before. In every congregation men are making the supreme sacrifice for the right, and their loved ones are consenting to the step they take. In such an atmosphere great things are possible in the spiritual realm, where salvation comes through sacrifice. The Established Church in England is calling her people to intercession and the Non-conformist bodies are moving in the same direction. The Church in Canada has even greater need this year.

Prayer circles should be formed in every congregation. Then is it not possible to bring the matter strongly before our Church at the Synods which meet this fall? An opportunity like

the present will never come again and the whole Church should awaken to her possibilities and responsibilities.

**STUDENT AID FOR STILLMAN INSTITUTE.**

There has been very gratifying response to the request made several weeks ago for the names of earnest and reliable colored boys for Stillman Institute. Letters have come almost every day recommending good students.

Some of these boys will come; others would come if they could be assisted. Of course the school assists all its students; it is really supported by the Committee of Home Missions, and so generously supported that no more is asked from the student in money than a fee, which is called tuition, of \$16 a year, and the price of the necessary text-books, which must also be paid in cash. The student is supposed to work out the rest of his expenses on the school farm. But some of these good boys, recommended as they are by our own ministers and elders and some by earnest women of our missionary societies, can barely raise enough to provide themselves with necessary clothing and pay their railroad fare to Tuscaloosa.

Are there not earnest Presbyterians in many of our churches, whom God has blessed in temporal things, and who are interested in the welfare of our black neighbors, who will be glad to contribute a few scholarships of \$25 each to pay the tuition charges and buy the books for some of these boys who bring the most unimpeachable testimony to their character and promise? Please send such aid to Rev. William E. Hutchison, principal, Stillman Institute, Tuscaloosa, Ala.

Wm. E. Hutchison.

Tuscaloosa, Ala.

**THE NEW APPEAL TO MEN.**

The more we read of the great revivals of religion in the history of the Church the more we become convinced that each of these has been marked on a new method of presenting the old truth.

Jesus was the matchless Teacher. He knew as none other how to impress on those to whom he preached the gospel he came to proclaim. Whether he was talking by the well to the woman of Samaria or whether, on the roof of some night-shadowed house, he was reasoning with the thoughtful Nicodemus; whether he called a little child unto him or took things and drove the money changers from the temple he made the same good news appeal to all alike in a way they could all understand.

The disciples, apostles and fathers caught something of his spirit, and, adapted their appeal to the varying mental horizon of Greek and Roman, Egyptian and Ethiopian, Gaul and barbarian. Even when the last of these "who remembered the blessed disciples" were dead, the same spirit persisted. Asceticism and monachism, as Lecky suggests in his History of European Morals reached their tremendous proportions because their advocates made a new and moving appeal to the hearts of a people surfeited with the crowds and bustle of Rome.

Still later, when the Crusaders began, Peter the Hermit was able to inspire thousands to swim the rivers and to cross the plains of Europe en route to the Holy Land primarily because he was able to arouse their chivalry as "knights of the Cross." That famous cross one sees on the miniatures of old crusaders was the emblem of a new spiritual movement—proclaiming the same Christ in a new manner.

We may trace the same thing during the later middle ages and through the period when the great preaching

orders were established. Typical of many and characteristic of the best was Francis of Assisi. Who that has read, with swimming eyes, the Three Brothers' story of Francis disrobing himself in the square of Assisi fails to see in it a veritable inspiration to appeal to something within men that had never before been aroused. The garb of the Friars Minor became the badge of appeal—a sacred advertisement, if we may so say—that poverty, chastity and obedience outranked wealth and women and war in the ambition of mankind. And was it not the same with St. Clara of blessed memory—even with Jeanne D'Arc, whose military career had a profound spiritual aspect?

When we come to the years immediately preceding the reformation, we find in the work of such men as Girolamo Savonarola a new adaptation of the same principles. Those stirring sermons in the Duomo, that solemn proclamation of Jesus as ruler of Florence, the burning of glad raiment in the public squares—what was this? Every student of human nature knows that it was nothing more or less than a conscious plan to present the gospel in such a way that it could not fail to impress.

As for the moving spirits of the Protestant Reformation, the leaders of the Methodist movement and those great evangelists whose names and methods are familiar to all readers, one has merely to put them side by side with the mighty figures of the past to see that they, too, traveled new paths in bringing men to the Church.

Why, then, with the history of Christianity a long, long chapter in changing methods and with every spiritual revolution marked by new appeals—why should we stand still today? As a matter of fact, few churches are. Scarcely one of the representatives at a recent meeting in the John Marshall High School would have admitted that his church was employing the same methods today it used ten years ago in presenting the gospel. The whole system of organized Bible classes has come within a decade or a little more; changes scarcely less important than these have been made. We have now the machinery; we need only use it and then to rely, with unflinching faith, on the power of the gospel.

The unanimous sentiment of all those at the meeting last evening was that the successful operation of the new machinery of the church depended more on advertising than on perhaps any single material agency. Of course, advertising will not suffice where there

is not the spirit of prayer and of service; but advertising, it was declared again and again, offers the best opportunity of bringing under the benign influence of the Church thousands who lack it.

We bespeak for this movement the support of all the churches and of all the ministers. It is not designed to commercialize the gospel. It has, rather, been planned by the earnest, high-minded business men who make up the committee in order that the strength which makes for industrial success be exerted for spiritual betterment. In the providence of God, and with the support it deserves, it cannot fail of great success. Let us "do the King's business in a businesslike way."

—Richmond News Leader.

You may assure your soul, when you are marching forward into the darkness of some valley of the shadow of death, that God would never have sent you to face that trial unless He had known that you could master it. Life is often difficult; it is never impossible for the man who has to live it. If the trial be very sore, if it shake your strength and strain your patience almost to the breaking point, if the agony of conflict surprises you, then that only shows that you are stronger than you took yourself to be. Had you been unfit for it, this post of danger would never have been assigned to you.—John Kelman.

**A SEARCHING TEST.**

There is no better test whether the love of money or the love of God is stronger in a man's life than his willingness to give regularly to God at least a tithe of all his income.—J. Campbell White.

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—Maltbie D. Babcock, D. D.

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