

### CALL FOR MEN FOR MINISTRY

NEVER BEFORE HAS THE LACK OF LABORERS BEEN SO GREAT.

The Mission Boards are Crying Out For Laborers For the Harvest—The Church is Awakening as She Never Has Done Before.

Frederick E. Malott in the Christian Guardian. From all quarters is coming the call for men for the ministry. Never before has the lack of laborers seemed so great. "Where shall we get ministers to man our multiplying fields of labor?" is the cry of Mission Boards, Assemblies, Synods and Conferences. The question is as old as the days of Isaiah, the young Judean patriot-prophet, who, in the year that King Uzziah died, had his vision of God, and heard the voice of the Lord saying, "Whom shall I send and who will go for us?" It is God's question, and has been ever. To-day it has become the question of the church as never before, because the church is awakening as never before to a sense of her God-given mission to evangelize all men the world over. New fields of labor are opening up so fast in our own land, and the foreign field is making such drafts upon our forces that the problem of where to get men is the most pressing problem of the day. It is not due to a dearth of men that the matter has become so serious. Men there are in the land in abundance. On every hand men are hunting work. Let an advertisement appear in our daily papers that a position of almost any kind is open and the office of the employer will be crowded with eager applicants. But let an appeal for men for the ministry and how few respond!

Almost every calling seems to be overcrowded but the ministry. In the nature of things it cannot be otherwise. We must face the fact that the ministry is not merely one among other callings that all men may enter at will. The minister ought to be a man among men, but he must be something more. He ought to have the equipment required of men who enter other professions, but he must have something more. That is why many men shrink back from offering themselves for the ministry. They feel that they have not the gifts, and the graces and the consecration for such serious work. Over-sensitiveness has perhaps kept out some men who would have been a strength to the church, and she has at times been compelled to recruit her forces from the ranks of men of inferior talent and imperfect preparation. This is to be deplored, for we need not only more men, but better men for the ministry.

Five things are essential to the true success of this calling. If we are to have a commanding ministry, the men who enter must be men of conviction. The preaching that comes from the soul has the greatest power to stir the souls of others. The minister must be exceedingly sensitive in the matter of moral distinctions, and he must be perfectly fearless in his allegiance to truth and duty. The ministry is no place for compromisers, men who, as Cardinal Newman puts it, "never enunciate a truth without guarding themselves from being supposed to exclude the contradictory." Such men may do for the political platform, but not for the pulpit. The professional metaphysicians listened one morning in his church to a man from another denomination. The visiting clergyman was known to be but an indifferent scholar, but he was a man of decided views. As the professor passed out of the church he was heard to say with increased emphasis, "That man has convictions." He had, and that accounted for the impression he made upon the professor. Men of strong convictions alone can influence others to turn them to righteousness. Men who can look upon sin and sinners with easy-going indifference, who can hold themselves aloof from the conflict with moral evil, and who can laugh at the follies of folks instead of being touched with a feeling of their infirmities, are not wanted for the ministry.

Men for the ministry ought to be men of culture. Many have succeeded, in a sense, in certain fields of labor who have lacked culture, but in our day culture is so common in the pew that, if the pulpit lacks it, a discount is put upon its ministrations. Culture, in its broadest sense, means a state of moral, intellectual and aesthetic refinement. It involves the improvement of the manners and the morals as well as the mind. Many years ago John Locke said: "Virtue and talents, though allowed their due consideration, yet are not enough to procure a man a welcome wherever he goes. Nobody contents himself with rough diamonds or wears them so. When polished and set that they give a lustre." Virtue and talents alone will not procure a minister a welcome wherever he may go. He needs culture. The culture needed is not that partial culture that runs to the ornate, but that perfect culture that runs to simplicity. It is not the so-called culture that separates a man from his fellows, but that true culture that gives a man sympathy with every form of human life, and enables him to work most successfully for its advancement. To this end a broad education is essential. Not an education that comes from reading alone and that may be gained in seclusion, but an education secured in the society of fellow-students at college and under the inspiration of professors of ample erudition and broad outlook upon life, tested by experience in the great world-a-day world. The social life of a well-ordered college has a value for culture, but it is only supplemental to reading, to the discussions of the class-room and the experience of life. The medieval theologians did well to designate the classics and kindred studies "the humanities." All studies tend to refinement, but literary studies in particular humanize and refine the nature and broaden the sympathies.

The ministry needs men of heroic fibre, able to endure hardships as good soldiers. "Three things," said Martin Luther, "make a divine-prayer, meditation and trials." The minister must give himself to prayer and meditation, but trials will come uncalled for, and if he be a man of the right mould they will make him; if not, they may break him. The office of the ministry is not a sinecure. "I do not envy a clergyman's life, as an easy one, nor do I envy the clergyman who makes it an easy one," said Dr. Samuel Johnson. A long and laborious course of study must be taken as a preliminary to ordination. Small congregations, long drives and short salaries will go together in the opening years of service. And when the longed-for day arrives for the minister that he has a town or city charge, he will find that his duties are doubled, and that the stress and strain are still more severe upon body and brain and nerve. But these things are as nothing to the true minister, when the success he longs for follows his work. It is often said to-day that it is the small salary

that is keeping men out of the ministry. It is rather the small results too often seen from laborious toil. Nothing breaks a man in body and spirit like seeing small returns for large expenditure. But the minister must face disappointment. To Isaiah with his call came the depressing accompaniment that his preaching would not arouse and enlighten and convert, but that heavy ears, and blind eyes and fat hearts would become still more dull and blind and unresponsive under his preaching. But he went and heroically did the bidding of God and succeeded in the truest sense. It needs heroic men to face apparent failure at God's bidding. Five converts in five years was all that Bishop Thoburn could claim from the first half decade of his ministry in India. A man of less heroic spirit would not have returned after his first furlough. But after half a century of service he is rewarded by being able to baptize a thousand in a day.

Men for the ministry must be men born of God, called of God, and who have their message from God. A college education does not give a man his message. It simply prepares him for a more effective delivery of his message. When God calls a man to preach He calls him to preach His Word. And with that word to preach no man need falter. Jeremiah pleaded that he was but a child and could not speak. God's answer was, "Say not I am a child; for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak." Paul told the Corinthian Christians that his preaching was not with enticing words of man's wisdom, but in the words which the Holy Spirit taught him, that their faith might not stand in the wisdom of men, but in the power of God. God's servant should ever be able to say in the words of Isaiah, "The Lord hath given me the tongue of them that are taught that I should know how to sustain with words them that are weary. He wakeneth mine ear to hear as they that are taught." The ear opened to hear and the tongue loosed to speak God's Word are essential to true success in the ministry.

But to-day the changes are rung on the need of men of leadership. The minister, like his Master, must be a commander to his people. To be a true leader a minister must command the respect of his people by his life, his learning, his allegiance to duty and truth and his consecration to his calling. He must set the example. No man of small spirit or narrow knowledge or lazy life need expect to lead a people to a grander conception of the Kingdom of God and a fuller consecration to the work of extending that Kingdom in the world. But how shall we get such commanding men? Jesus has given us an exceedingly simple solution for this practical problem. He tells us that God alone can call and send the man He needs, but that He has put the power of procuring the supply in the hands of His people, and that power is prayer. "Thy God's call, equip and send," his ears said on one occasion, when He had called their attention to the need of laborers. "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest." We cannot lay hold of men and thrust them forth into this great work. We might make grave mistakes if we should do this. But we can lay hold of God, and by importunate prayer make it possible for Him to do what He could not otherwise do.

But prayer is the only means at our command for getting men for the ministry? In the ultimate analysis of the problem, yes. But we can do many things to help God to answer our prayers. When the Church of Rome wants recruits for the priesthood she seeks them at the source. She goes to the home and asks for the boy, that she may take him and mould him to her liking. We, too, must turn our attention to the home, not to take the boy out of the home, but to help the home to train the boy for the service of God, so that if God should want the boy to serve Him in the ministry of the Gospel he will have a preparation that will make it possible for him to render an efficient service. Many of the greatest of God's ministers have pointed back to the home as the starting-point of their consecration. Jeremiah labored for his work as a pre-natal preparation to God before he was born. Paul says his separation unto the Gospel of God was from the hour of his nativity. John Wesley says his gifted mother gave him to God at an early age, and fostered in him the conviction of some high destiny. The list might easily be enlarged. Suffice it to say that when vital godliness suffuses the atmosphere of all our homes with its purifying power, and parents consecrate their children to God at their birth, and give them a training and an education that are truly Christian in character, then the home will be a help in the solution of this problem. But when the home becomes secular, and the growing boy hears of nothing but financial success, the boy will soon come to think that making money is of more importance than making manhood, and that saving money is a wiser business than saving men.

Side by side with the home stand the Sunday-school and guilds as recruiting and training grounds for the ministry. Consecrated teachers can do much to turn the minds of growing boys toward the ministry. A Sunday-school in Norwich, Conn., begun by a young girl in the face of great opposition, sent out in fifty years twenty-six ministers and missionaries, besides scores of consecrated workers in other callings. And then the pulpit may be a great power in pointing growing boys and young men to this calling, and in preparing their hearts and minds for a possible call from God. The minister has ever been the chief recruiting officer of the church. The college, too, can help by maintaining a Christian atmosphere and spirit that will exert an influence upon the student who enters the university undecided about his calling in life. The writer knows several men who became conscious of a call to the ministry as a result of their contact with Christian students and professors. Back of all this is the prayer-life of the people of God, and when that flags these will fail. God knows the need as none of us can know it. He wants men for His work, and only He can discern in men the fitness needed for this work, and only He can call men to this high calling, but paradoxical as it may seem, He has laid the burden upon His followers by commanding them to pray. "Pray ye the Lord of the harvest that He send forth laborers into His harvest."

When a traveler in China desires a passport, the palm of his hand is covered with fine oil paint, and an impression taken on this paper. This paper, originally signed, constitutes his passport.

### HEBREWS BACK TO THE LAND.

Pointing to the Fulfillment of Prophecy—The Propositions Made.

Christian Herald. Intelligence has come of a movement of world-wide significance, pointing to the fulfillment of prophecy. For several years two influential Hebrew bodies—the Jewish Territorial Organization, of London, of which Israel Zangwill is president, and the Jewish Colonization Association, of New York, of which Jacob H. Schiff, the millionaire banker, is president—have been considering plans for Jewish colonization on an extensive scale. All Jewish bodies of this class, including the Jewish Colonization Association, the Jewish German Relief Society, the French Alliance of Jews and the Zionists, have been independent organizations, although showing mutual interest in plans for colonization. Several, after full examination, were rejected as unsuited. These included propositions for a colony in British South Africa and also a scheme for colonization in Palestine itself. The first was rejected on account of climatic unsuitability and the second because satisfactory concessions could not be secured from the Turkish government. Under the new regime in Turkey, however, the question has assumed a different aspect. At a meeting of the Jewish Territorial Organization the proposition to found a great Hebrew colony in Mesopotamia was discussed in London. An official proposal by the new Turkish government offered every facility for Jewish colonization in Mesopotamia, on an extensive scale. It is proposed to equip an expedition to Mesopotamia immediately, and make the fullest investigation. There will be ample room in the 55,200 square miles of land which Turkey means to turn over to the colonists for all who may go there, including Russia's four missions of Jews.

The New York Jewish Colonization Association has charge of the great fund left by Baron de Hirsch, increased to \$55,000,000. Another powerful financial coadjutor is Baron Edmund de Rothschild, of Paris, founder of the famous Jewish colonies in Palestine, some of which have been in existence for a quarter of a century. David Wolfsohn, banker of Cologne, is strongly in favor of the Mesopotamian plan. He is one of the Zionist leaders. Besides, there are many other eminent Hebrews of great wealth and influence in England, on the Continent, and in America, interested in the Zionist movement. There are in the United States alone 350 Zionist societies. Not less than \$40,000,000 would be required to provide irrigation for the section to be occupied by the proposed colony. Turkey has promised to aid the colonists in various ways, and especially not to interfere with internal affairs. With the exception of Palestine, there is no country the history and traditions of which are so dear to the Jewish heart as Mesopotamia. Here, according to their sacred books, from which our Old Testament is drawn, the Garden of Eden was located, in the beautiful region surrounded by four rivers, as described in the second chapter of Genesis. Here were enacted the central scenes of the great Flood and here the Ark rested. Here, too, were the Plain of Shinar, the Tower of Babel, the world-old city of Nineveh, and nearby is the land of Ur of the Chaldees, whence Abraham came. Here, too, dwelt many of the Jews during the Exile. Mesopotamia has been a theatre of events. Great battles have been fought upon its soil and it has witnessed the rise and fall of empires and the extinction of dynasties. Now its geographical boundaries are smaller than in ancient times. It is bounded on the north and east by the Tigris River, and on the south by the Euphrates; among its richer cities are Urfa, Mardin and Aleppo, and it has hundreds of villages. It is a beautiful country, well suited for agriculture and pasture, and with Jewish energy and capital, and a liberal and tolerant government, it would fulfill all the needs for successful colonization. The land proposed to be occupied could support a population of 10,000,000. Near the border of Palestine, it would be a great step nearer than ever to the accomplishment of that national hope which burns in the heart of every son and daughter of Israel—the ultimate return to the land of their forefathers.

While from the view of the anthropologist the Yahgan is an animist and polydaemonist, believing that spirits enter into and control the phenomena of nature, he has no religion in the general acceptance of the term. Here again that weird nature whose phenomena he has personified in his imagination has also by her exigencies thwarted his introspection. No word for "God," "Creator," or "prayer" has ever appeared in his language, nor from any action, ceremony, or custom can a belief in these things be inferred. Among his superstitions he believes in an evil spirit which takes possession and he has a word for "spirit," and is very uneasy at hearing it mentioned, for it is said that if named, it appears.

With the Yahgan there is no past, and from the moment the heart ceases to beat there is no future, for there is not the least evidence that he believes in any hereafter. When a man dies "he is gone," the Yahgans say, "is no more," and do all that is possible to blot out his memory. For superstitious reasons it is even a provocation to their disbelief if that belongs to the deceased—a woman, her fish-basket, shell-ornaments, and fish-lines are thrown into the sea; if a man, his wigwam and its appurtenances are soon a smouldering ash-heap. At Rio Douglas even the dogs of the dead Indians were drowned, and their canoes were split from end to end.

Thomas Dixon, jr. was one of the leading pastors of the East when the first of his rapid-fire romances caught the public eye. His brother, Dr. A. C. Dixon, is pastor of the Moody Church, of Chicago. Indeed, three Dixon brothers were educated as Baptist ministers to follow in the footsteps of their father, and Ralph Connor, author of "Black Rock" and "The Sky Pilot," in private life is Rev. Chas. W. Gordon, of Winnipeg, and it was in the spare moments of his Canadian parish work that his virile characters were sketched. When Cyrus Townsend Brady is not writing historical romances, he is busy in the parish. Until recently he was pastor of the Trinity Church at Toledo, Ohio, and is now located at Kansas City, where his sermons attract quite as much attention as his novel. "The man who wrote 'In His Steps,' and 'Robert Hardy's Seven Days,'" is Rev. Chas. M. Sheldon, of Topeka, Kansas. Mr. Sheldon, in fact, first brought his novels to public attention in his own pulpit, reading them aloud, a chapter at a time, as a substitute for a Sunday evening sermon.

Charles Frederic Goss, author of "The Redemption of David Corson," is one of the leading pastors of Cincinnati, and the list could include several other ministers who have found it an easy step from the pulpit to the novel.

It cannot be too strongly urged that in dealing with neglected children, especially those guilty of offences against the law, it is not the children but the parents or guardians who should be held responsible. A child brought up in ignorance—its faults uncorrected and its better promptings unencouraged—is sure to be a source of future trouble, and the punishment visited on its unfortunate head instead of on those who neglected their duty and ignored their responsibility. There is a greater cruelty to a child than physical ill-treatment—the cruelty to the mind and heart, that leaves it in a moral destitution and robs it of its high purpose and mission in life. It is cruelty to a child to expose it unnecessarily to contact or association with vice or anything that defiles or contaminates. It is cruelty to deprive it of education—of a moral as well as secular kind—or to shut it out from those happy anticipations and pleasures which are a right and heritage of childhood. If this thought were fully realized there would be a most decided change in the system of dealing with this class, and parents would not so wantonly and repeatedly neglect and wrong their offspring.

### HEBREWS BACK TO THE LAND.

Proclaimed True Patriotism. To the Sons of England at Stratford Rev. G. F. Salton preached. He pictured two kinds of patriotism—the God-Save-the-King-Sort, when a man fancy he is patriotic because he shouts the loudest, the kind of patriotism that follows a brass band and is shown by the naked sword and the rattle of musketry. This kind of patriotism may be needed at times but it is not the best patriotism. There is the other higher and diviner patriotism based upon duty to empire and country and upon love for our institutions; the patriotism, too, which is world wide in sympathy.

The great Napoleon was the smallest of men because of his impoverished idea of humanity and his lack of love for anything but self. In the struggle against the tyrant, England was fighting for liberty and God gave her the victory through Nelson. And yet Nelson's patriotism was not the truest. "Fear God, honor the King and hate the Frenchman like the dickens," was the great admiral's motto. When he saw no farther than his countrymen he fell short of truest and most divine patriotism. This narrowed vision is apt to develop into the spirit of militarism and jingoism, always detrimental to every form of progress, literary, commercial or religious. There is no place for religion in militarism for Christianity has for its parish the whole world and no Christian patriotism will send brother warring against brother.

The truer patriotism was that of Jeremiah who had to speak against his own country the prophesy of disaster and defeat but who stuck to it though it had used him harshly. It is not by hating other countries that we show true patriotism. The flag in the heart is better than the flag on the coat lapel. The man willing to live for his country deserves a thousand times more honor than one ready to die on the battlefield.

A People With No Religion. While from the view of the anthropologist the Yahgan is an animist and polydaemonist, believing that spirits enter into and control the phenomena of nature, he has no religion in the general acceptance of the term. Here again that weird nature whose phenomena he has personified in his imagination has also by her exigencies thwarted his introspection. No word for "God," "Creator," or "prayer" has ever appeared in his language, nor from any action, ceremony, or custom can a belief in these things be inferred. Among his superstitions he believes in an evil spirit which takes possession and he has a word for "spirit," and is very uneasy at hearing it mentioned, for it is said that if named, it appears.

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### SCRAPING THE STOMACH

Dangerous and Painful Operation Avoided by Taking "Fruit-a-lives."

Quepsh, Ont., Aug. 6, 1908. I suffered for many months with dreadful Stomach Trouble, with vomiting and constant pain, and I could retain practically nothing. My doctor stated that I must go to the hospital and undergo an operation of scraping the stomach and be fed by the bowels for weeks. All the medicine the doctor gave me I vomited at once. I was dreadfully alarmed, but I once had an operation and had refused.



I had heard of "Fruit-a-lives" and the great success they were having in all Stomach Troubles, and I decided to try them. To my surprise, they did not only remain in the stomach, but they also checked the vomiting. I immediately began to improve, and in three days the pain was easier and I was decidedly better. I continued to take "Fruit-a-lives" and they completely cured me.

Mrs. Austin Hahstock. "Fruit-a-lives" are 50c a box, 6 boxes for \$2.50, trial box 25c. At dealers or from Fruit-a-lives Limited, Ottawa.



Your Money Refunded For Any Pen-Angle Garment That Proves In Any Way Defective. You Are Buying Safely When You Select Pen-Angle Underwear.

### MANY DON'T KNOW HEART AFFECTED.

More People than Aware of It Have Heart Disease. "If examinations were made of every one, people would be surprised at the number of persons walking about suffering from heart disease." This startling statement was made by a doctor at a recent inquest. "I should not like to say that heart disease is so common as this would imply," said the expert, "but I am sure that the number of persons going about with weak hearts must be very large." "Hundreds of people go about their daily work on the verge of death, and yet do not know it. It is only when the shock comes that kills them that the unsuspected weakness of the heart is made apparent." "But undoubtedly heart weakness, not disease, is more prevalent nowadays. I should think that the stress of living, the wear and rush of modern business life, have a lot to do with heart trouble." There is no doubt but that this is correct, and we would strongly advise any one suffering in any way from heart trouble to try a course of Milburn's Heart and Nerve Pills. Price 60 cts. per box or 2 boxes for \$1.25, at all dealers or will be mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

FLUTTERING OF THE HEART. Mrs. E. M. White, Williamsport, Pa., writes: "I was troubled with weak spells, fluttering of the heart. I was so laid up I could scarcely lie down in bed. I procured a box of Milburn's Heart and Nerve Pills and they helped me so much I got another box and I have made a final cure. I cannot speak too highly of them. I think they are worth their weight in gold."

A close friend is all right—until he declines to lend you money.



No matter how stylish your clothes you'll never look right unless your shoes have a black bright polish. Shine your shoes with POLO Polish. The shine comes quickly, easily—and lasts long. Polo tan polish CLEANS as well as shines. All good grocers and shoemakers sell.

POLO Shoe Polish "Good for leather Stands the weather".

### You Cannot Overeat of Kellogg's

Everyone who enjoys a dainty dessert cannot overeat of Kellogg's Toasted Corn Flakes. A delightful, cooling, refreshing, yet appetizing and nourishing, table delicacy. Eat all you will—you'll be rosier and healthier. Nature's Own Food—the "Sweetheart of the Corn," prepared by Kellogg's Secret Process. Insist that you get

10c. Per All Grocers Kellogg's Toasted Corn Flakes. Over 37,000,000 packages sold in Canada and United States in 1908.

IRISH WHISKEY DISTILLERS TO HIS MAJESTY THE KING. Sir John Power & Son Ltd. ESTABLISHED A.D. 1791. THREE SWALLOWS IRISH WHISKEY. Famous for over a century for its delicacy of flavor. Of highest standard of Purity. It is especially recommended by the Medical Profession on account of its peculiar "DRYNESS".

After a girl gets to be about so old she gives up the idea of a career and puts in twenty-four hours a day seeking a husband.