

ever drinketh of the water that I shall give him shall never thirst." The chief mistake of the average soul-winner is that he seeks to awaken the sense of guilt before he awakens the sense of need. One must feel his need of salvation before he is thoroughly convicted of his present guilt. If this woman is to enter into a cleansed and hopeful life, she must enter through her need of cleansing. No one can merely set aside his past life, fail to confess it to God, and then imagine he can begin the life of faith. It is only with truth that we can enter into the life of truth. Before we drink the living water we must thirst for it. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

HOW TO BE SAVED.

Jesus after explaining to the woman the true meaning of worship, not in form only, but in spirit, and with an understanding of the truth, he revealed himself unto her as the Messiah, the Saviour of the world. Jesus had now done his part, and made it possible for the woman to be his follower. If you study carefully this woman's case, and admitting that she accepted Christ as her Saviour, you will find there were four steps in her salvation, as there are in the salvation of every soul. See what they are:

1. Repentance. Forsake sin. Isa. 55.
2. Confession. Confess your sins. 1 John 1. 9.
3. Faith. Receive Christ as your Saviour and teacher and Lord. John 1. 12.
4. Obedience. Follow Christ and keep his commandments. Col. 2. 6.

SEMONS TO INDIVIDUALS.

You will find many sermons or religious counsel to individuals in the Bible, such as the following:

To Cain.—Gen. 4. 6, 7.

To Joshua.—Josh. 1. 2, 9.

To Saul.—1 Sam. 15, 22, 23.

To Belshazzar.—Dan. 5. 25-28.

To Nicodemus.—John 3. 1-21.

To the Blind Beggar.—John 9. 1-7.

To Zaccheus.—Luke 19. 1-10.

To the Thief on the Cross.—Luke 23. 39-43.

POINTS FOR THE PRESIDENT.

This should be made a meeting to study the method of leading souls to Christ. The four steps as given above are a clear statement of the way to Christ. All soul-winners should have fixed in their minds and hearts the definite steps by which souls enter the kingdom of God. How can you lead souls to Christ unless you know the way experimentally and scripturally? Use the meeting also to do what Jesus did for the woman of Samaria.

MARCH 13:—"THE SUPERANNUATION FUND."

(See Reading Course, "Our Church," Chap. xxi.)

It is the hope and expectation of the promoters of the Epworth League as an organization of Methodism that it shall produce loyal, intelligent Methodists. There are too many now in the church who go only part way in its enterprises. Methodism needs more members, who with prayer and wisely-directed enthusiasm, will stand behind and aid the church in its great plans and institutions. Not half-hearted, but whole-hearted Methodists are what the church requires. May the Epworth League do its part in accomplishing this result. "I am a Methodist, but I don't believe in the Missionary Society." Have you heard any one talk like that? "They call me a Methodist, but I don't approve

of the Educational Society, or the Superannuation Fund." Young people hear a whine like that now and again, and they will have to be careful, or first thing they know, they will be imitating the whine. Epworth Leaguers, be outright, downright, flat-footed Methodists!

HOW FORMED!

Do you know how the institutions of Methodism are formed and controlled? How, for example, the Missionary Society, the Educational Society, the Superannuation Fund, are governed? Well, they are governed by the General Conference, whose members consist of an equal number of ministers and laymen—the pick and choice of the Methodism of Canada. Some of the broadest-minded ecclesiastics of the church, some of the most successful business men of Canada, meet together and deliberate with prayer and faith, and the outcome is such things as our church institutions. Let us follow the lead of such men. What sort of army would it be if there were as many opinions about the campaign as there are private soldiers! The general and his consulting officers must lead or the result will be disastrous. One fault there is to find with our great and glorious Protestantism—it won't submit to leadership. And the same is true, if we must tell it all, of Methodism. Do your part to correct this defect, young people of Methodism, and greater things than we have yet seen will come to the church whose cause we have espoused.

AN IMPORTANT WHEEL.

A wagon would make poor progress with three wheels—one wheel missing. Our church would be much crippled if the important wheel of its machinery known as the Superannuation Fund were absent. This fund is one of the most worthy funds of the church, and when properly understood, will always be one of the most popular. To provide for the aged veterans who are laid aside from active service, is a sacred duty which no church can afford to ignore. The great majority of our ministers receive very small salaries, and it is quite impossible for them to lay up sufficient to provide for old age. If it were not for this fund we should see, no doubt, the cruel spectacle of aged and faithful ministers of the church in poverty, without home, or means of support—the poor-house ahead. It should not be forgotten that those who get large incomes among the ministers, pay sufficient into the fund to provide for their own superannuation allowance.

INCOME, HOW DERIVED.

The income of the fund is derived from several sources:

1. Interest on invested capital, or the Permanent Fund, as it is called. This now amounts to about \$280,000.
2. Appropriations from the Book and Publishing House. All the profits of the publishing establishment go to this fund, and these sometimes amount to \$12,000 in one year.
3. The annual subscriptions of ministers and probationers for the ministry, according to a graduated percentage on salary. A minister receiving \$700 will pay \$23 per annum, while the one who receives \$2,000 will pay \$80.
4. The final source of income is from subscriptions and collections taken annually in all our churches. Each circuit or mission is required to contribute a sum equal to six per cent. of the total amount raised the previous year for ministerial support, and connexional fund for circuit and district. If the apportionment for this fund, the pastor himself is re-

sponsible for making up the deficiency, in addition to his own personal contribution. And there are cases, where the circuit is unkind enough to compel the pastor to make up the deficiency of the people, and thus lay a heavy burden unfairly on an already burdened man. Let us hope this does not occur on your circuit, Epworth Leaguer, if it does, your organization should earnestly protest against it, and do its part to meet the need.

HOW DISBURSED.

Ministers, when they retire from active service, receive from the fund according to the number of years they have spent in the ministry, which must be at least twenty-five years to ensure a permanent claim. For thirty years' service, \$267 per year is the sum which should be paid, and for each additional year, \$90, so that if a minister toils on for forty years in the arduous work of the ministry, on small salary, for the most part, sometimes inadequate to properly support his family, he would receive, as a retiring allowance, \$57 per year, as the discipline provides. Widows receive two-thirds of the amount their husbands would have been entitled to. But in recent years there has not been sufficient income to pay all the claimants in full, and a deduction of ten per cent. has been made. So that this veteran of forty years fighting receives \$322 a year to keep himself and family. And strange to say, there are some members of the Methodist Church, who begrudge this small pittance to the worthy, faithful toilers! May you never be one of the number, Epworth Leaguer!

WHAT WE HAVE, WE HOLD.

Other denominations are lamenting the fact that they have no such provision for their worn-out ministers, as the Canadian Methodist Church has. Some of these denominations are making earnest efforts to secure some such fund as we have, and are almost envious of our splendid system. Let us hold what we have, and rejoice in the wisdom of our fathers who have planned so wisely and so well.

POINTS FOR THE PRESIDENT.

Make a faithful study of this topic. Remember what the purpose is—to make intelligent, loyal young Methodists. Such a task takes time and effort. Ask your pastor to give a brief address on the topic. Then follow up his remarks with suitable extracts from the foregoing exposition, read by various members of the League, who are furnished with them a week in advance.

Live for to-day! to-morrow's light
To-morrow's cares shall bring to sight.
Go sleep like closing flowers at night,
And heaven thy morn will bless.

—John Keble.

Beautiful is young enthusiasm; keep it to the end and be more and more correct in fixing on the object of it. It is a terrible thing to be wrong in that—the source of all our miseries and confusions whatever.—Carlyle.

Look unto Jesus, even through your tears. Tears are telescopes. I have seen farther through my tears than I ever saw through my smiles. We can see Jesus through our tears. He knows what tears are. Jesus wept.—Dr. Joseph Parker.

The twenty-third psalm is the nightingale of psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh, how it has filled the wide air of the world with melodious joy greater than the heart can conceive! Blessed be the day on which that psalm was born! —Henry Ward Beecher.