

C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Oct. 25.—My favorite Proverb, and why.—Prov. ii. 1-9. (A memory meeting suggested.)

The book of Proverbs is the book of wisdom. This broad word covers not merely an acquisition of facts, that is knowledge, but an application of them to all the relations of life. It is the science of best living in every respect. Nothing is more needed; nothing should be more welcomed; nothing is more persistently and kindly offered. 'I will pour out my spirit, my whole mind, unto you.' It is the spirit of wisdom, and leads gently and luminously into all revealed truth."

Proverbs are the thoughts of the age crystallized into apothegms. They are burrs that stick and cling to the mind. Many contain much truth, and many of the most common contain much error. This is not so with the Book of Proverbs—a book too much neglected.

"The Proverbs are supreme moral riches. We find in them what the wisest men of ancient times have proved to be the truth in the most practical aspects of life. When they speak of sin and penalty, they not only propound a philosophy, but they record a personal and general experience. When they praise understanding, they can support their commendation by the largest indebtedness to its guidance and protection. When they say the fear of the Lord is the beginning of knowledge, they say in effect that, having tried every other form of so-called wisdom, they have been brought to the conclusion that only he is wise who puts his trust in the living God, and obeys the will of Heaven."

Do not forget to come prepared to give your favorite proverb and the reason why. This can be made a most profitable and interesting meeting. Do not be afraid to spend a little time in preparation.

Nov. 1.—The blessedness of entire surrender to God.—John xv. 1-10.

"I am the vine, and my Father is the husbandman." These are the words of Jesus. Many striking metaphors the Saviour uses concerning Himself, but none more beautiful or expressive than this, "I am the vine." He is the good and faithful shepherd, that so carefully and lovingly watches and protects the sheep, leading them beside still waters and pastures green; He is the bread of life, which must be eaten; the water of life, of which we must drink, if we would have life eternal: He is the Lamb of God that

was slain, and the Lion of the tribe of Judah; He is the way, the truth and the life, and the resurrection and the life; but nowhere is our relation to Him so close and abiding, so necessary and depending, as in the vine and the branches. We are in Him and He in us. His life is our life. His life's blood our life's blood. We are made partakers of the divine nature. God descended into humanity, that humanity might be exalted to God. There is no separation of our life from the Christ life. "I live," said Paul, "yet not I, but Christ liveth in me."

If we would be fruit-bearing Christians we must have vital union with the vine, and if we would have our fruit brought to perfection our relation to the vine must be perfect and healthful. "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples."

There is no life so miserable as a half-hearted one. There is no life so happy as one entirely surrendered to the will of God. It is then that He is able to use us in the advancement of His work on earth. It is then that we enjoy the Christian life. "These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled."

"O, the bitter shame and sorrow
That a time should ever be
When I let the Saviour's pity
Plead in vain and proudly answered,
'All of self and none of Thee.'"

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, at last thy love hath conquered,
Grant me now my soul's desire,
'None of self, but all of Thee.'"

The Western District Meeting.

Elsewhere in this issue will be found a report copied from the *St. Thomas Journal* of the District Meeting, held Ridgetown, Oct. 15, 16. It was a real good meeting. Everybody enjoyed it. Some who had never been at such a meeting before declared their purpose to attend all District Meetings hereafter.

It was not only an enjoyable meeting, but a very useful one too. The programme was well carried out—not many absentees. Bro. Cunningham was a capital chairman, and Sister McClurg an efficient secretary. The papers read and addresses delivered would have done credit to a larger assembly. The interest taken in the subjects treated was evinced by the large number who participated in their discussion. Many questions were placed in the question box, and so far as we recollect all were of a practical nature.

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The Ridgetown people took great interest in the Convention, and they were most attentive to their guests. The visitors were loud in their praise of the hospitality of the Ridgetown church. The opinion was quite freely expressed that they could entertain the Annual Meeting of the Co-operation. Those who had never been in that section before were quite taken up with the town and country round about, and truth to tell, there are worse parts of Ontario. But it was pitiful to see so many fine apples going to waste. Barrels and barrels of number one apples that will never be gathered. What a shame that there is no way of distributing the bounties of Providence!

But to return to the Convention, we would take this occasion to strongly recommend our brethren in other parts of the Province to organize District Meetings. A couple of days spent together once a year by representatives of contiguous churches would certainly have a stimulating and beneficial effect. It would develop the feeling of common interest and common responsibility. Meetings for free and friendly conference would help much in the way of preserving "the unity of the Spirit in the bond of peace." There is no special difficulty in organizing a district in the simple way in which the Disciples have done in the west. The local talent may be ample to produce an interesting programme, and the expense connected with the meeting need not be great.

Have a holy detestation for profanity. The mother of John Quincy Adams said, in a letter to him, written when he was only twelve years old, "I would rather see you laid in your grave than grow up a profane and graceless boy."
—Selected.

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