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Christian Endeavor

Missionary

**T**HE Church of Christ must not be an uninterested spectator of events which are charged with moral as well as material significance. She is under commission to bear testimony to the authority and practicability of the Golden Rule even in the most difficult relations of life. It is for her to teach and exemplify the law of Christ by manifesting the spirit of mutual burden-bearing, and particularly to emphasize the exhortation of the apostle: "Ye that are strong ought to bear the infirmities of the weak."

In these times of industrial stress she must preach the doctrine of human value which Christ proclaimed, when he said: "What shall it profit a man if he gain the whole world, and forfeit his life." The duty of those who are possessed of opportunity is to use it for the making of manhood, and not primarily for the purpose of increasing wealth.

All legitimate efforts should be made to secure to every worker a living wage. Constant and vigilant efforts should be put forth to reduce the hours of labor, where practicable, and secure such sanitary conditions as will, as far as possible, make work a pleasure, while affording leisure for recreation, and for social, intellectual, and religious development.

We have come to a time when it is imperative that we should realize that no man, capable of working, has a right to the enjoyment of life who is not, by hand or brain, developing the material, the mental, or moral resources of the country.

The solution of all social problems lies in the recognition that selfishness is the universal sin, not of the rich only, but also of the poor. The Church, therefore, will best aid society by preaching the gospel of unselfishness, thus bringing all classes into one fellowship of service. A salvation as broad as the preaching of Jesus is the essential need of our times.—

*From the Report on Sociological Questions adopted by the General Conference, at Winnipeg.*

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Literary

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### Personal Preaching.

A candidate for priest's orders, preaching his extempore trial sermon before Bishop Tait and Dean Stanley, in his nervousness began stammering: "I will divide my congregation into 'two, the converted and the unconverted.'" This proved too much for the Bishop's sense of humor; and he exclaimed, "I think, sir, as there are only two of us, you had better say which is which."

### Do Your Best.

A Sunday evening or two ago at Galena, Ill., it was chill with rain and the congregation was small. Dr. Charles C. McLean gave his people the regular sermon, just as though the congregation was as large as it had been in the morning. Dr. McLean, in his early days, on a stormy evening, found a small audience present, when he saved his regular discourse, giving a short talk followed by a prayer service. One good sister, in her petition, uttered something like this: "Oh, Lord, teach our pastor that those who have braved the storm, are deserving of the best that he has." The lesson contained in the good-natured rebuke was not forgotten.

### Hitting Back.

An Irish journal, by way of revenge, no doubt, publishes some excellent English bulls. It begins with the Hyde Park orator, who, in the middle of a tirade upon landlords and capitalists, suddenly electrified his audience by exclaiming: "If these men were landed on an uninhabited island they wouldn't be there half an hour before they would have their hands in the pockets of the naked savages." A second is quoted, almost as good: "All along the untrodden paths of the future we can see the hidden footprints of an unseen hand." A third is found to be a preacher's peroration: "We pursue the shadow; the bubble bursts; it leaves the ashes in our hands." A fourth might be added to the list; it was a brilliant exordium on the part of an English politician: "We shall never rest until we see the British lion walking hand in hand with the flood-gates of democracy."

### A Short Sermon.

Short sermons have been preached. We have heard of them. We would not be much surprised if it should be proven that the short sermon delivered on a recent Sunday by a Michigan preacher surpasses all previous records. A prominent member of the Detroit Conference, in the Michigan Christian Advocate, vouches for the genuineness of the incident. During the day referred to, the pastor had been requested by several prominent officials to cut his evening sermon short. When he appeared before the congregation the preacher announced that if the sermon he should then deliver was too long he would give them the next time only the text. Here is the sermon, verbatim et literatim: "Text—Luke 16, 24: 'And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.'"

"Three persons—Abraham, Dives, Lazarus.

- "1. It was hot where Dives was.
- "2. He did not like it.
- "3. He wanted to get out.
- "4. So do we.

"Let us pray."  
—Central Christian Advocate.

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# The Canadian Epworth Era.

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## GRANTED WISHES.

Two little girls let loose from school  
Queried what each would be;  
One said, "I'd be a queen and rule";  
And one, "The world I'd see."

The years went on. Again they met,  
And queried what had been;  
"A poor man's wife am I, and yet,"  
Said one, "I am a queen."

"My realm a happy household is,  
My king a husband true;  
I rule by loving services;  
How has it been with you?"

One answered: "Still the great world  
lies  
Beyond me as it laid;  
O'er love and duty's boundaries  
My feet have never strayed."

"Faint murmurs of the wide world come  
Unheeded to my ear;  
My widowed mother's sick-bed room  
Sufficeeth for my sphere."

They clasp each other's hands; with  
tears  
Of solemn joy they cried:  
"God gave the wish of our young years,  
And we were satisfied."  
—John G. Whittier.

**Procrastination.**—The late Emperor of Brazil, on being asked the cause of the country's backwardness, replied, "Manana," which is, being interpreted, "Tomorrow."

**A Great Life.**—"What," says Alfred de Vigny, "is a great life? It is a thought conceived in the fervent heat of youth and executed with the solid force of manhood."

**The most Valuable Possession.**—Dr. L. W. Munhall says: "I have travelled the world over, going about 30,000 miles every year. I have been in the desert of Sahara and in the cannibal islands of the sea; in the palaces of kings and the huts of savages, and I know from my experience that there is nothing in the world so great, or so enduring, as the Word of God and the companionship of Christ."

**The True Patriot.**—He loves his country, but he loves still more the kingdom of God. He cares too much for his country to uphold her in any wrong. He does not reserve his patriotism until he has a chance to die for his country; he lives for her. He does not urge the selection of the best men for candidates, and then refuse to serve when called upon, though at the cost of time and

money and inclination. He does not vote for bad men, and then plead that he did not know they were bad. He takes time to investigate the character of candidates.  
—Selected.

**Not a Millinery Show.**—In the course of his sermon at the Des Plaines camp-meeting, Dr. H. I. Rasmus, of South Park Church, Chicago, said: "There would be more faith if there were less fuss and feathers. The church was never intended to be a millinery establishment, but it was intended for a much better purpose. It was intended for a place of worship, and let it be used as such. Perfumery should never be detected in a house of worship."

**What One Woman Did.**—Miss Clara Butler, by an accident that killed her brother, came to own an unproductive farm and cider mill near Montandon, Pa. By skilful management she has developed a creamery, making nearly 50,000 pounds of butter a year, a farm and market garden yielding a good profit, and a cider mill that earns nearly \$600 a year. She was not forced to do this to make a living, but resolved that the old farm should be made to pay.—Success.

**Say It Now.**—If you have a kind word for a brother, say it now. Cecil Rhodes, in savage scorn, predicted that his enemies would "slobber over his grave." And certainly some of his harshest critics grew kind after his death. What a pity a man must die to get his full meed of praise! How it would cheer many a discouraged minister in the midst of his toil, if he could hear a few of the kind things his brethren will say of him at the Conference Memorial Service. "A rose to the living is better than sumptuous wreaths to the dead."

**The New Home.**—"I want our home to be like a strain of beautiful music, without a discord of any kind. I want the home atmosphere to be always cloudless and bright. I want our home life to be so full of love that everyone who comes into it, even for an hour, will feel its influence and be happier for having been here." In these words one of the best and dearest women who ever made this world a summer place for others by her presence expressed her ideal of wedded life and home joy. She had been a rarely successful girl, in the sense of achieving her ambitions and filling her eager years with interesting experiments and worthwhile work. She meant, as she put on her bridal raiment, to be a successful wife, complementing her husband in every part of his nature, sending him from her, day by day, to his avocations,

stronger and truer for her companionship, and leaving no weak spot in their garden of Eden into which any serpent of envy or jealousy might creep unawares. Having this purpose clearly defined, and looking upward for help to carry it out, this woman suffered no disillusion, nor was her married life in any respect a disappointment. She, the home-maker, from the first lifted the home to a high plane and never allowed it to lose its fine and inspiring characteristics.—Margaret E. Sangster.

**What is Expected.**—Bishop Foss expresses his opinion of what the world expects of our Church thus: "The world expects of the Methodist Church a genuine, heartfelt, glowing, religious experience. I presume that when John Wesley was born, you could not have found 150 men in all England to say that they knew their sins were forgiven; but after he had graduated at Oxford, God took him through the fires for fifteen years, and then he declared that the Spirit witnessed with his spirit that he was born of God; and others took up the glad story, and now you can find millions of men on both continents who can humbly say, I know my sins are forgiven. I say the world expects of us sound doctrine and a real, glowing, religious experience; and it expects us, still further, to be among the foremost of the churches in carrying aloft the banner of glowing and transforming evangelistic power. It expects us to proclaim salvation now and free for all, and to carry this proclamation everywhere through the land."

**Success in Life.**—Mr. John D. Rockefeller, jun., delivered an address to the young men's Bible class of the Fifth Avenue Baptist Church, New York, a short time since. His subject was, "What Is Success in Life?" Mr. Rockefeller said, in part: "It is a habit of thought in business that the man who gets the most money is the most successful, but though he may get great sums of money honestly and legitimately by his own efforts, that money is of no real use to him unless he uses it in the right way, and it may be a great curse to him, and he may achieve no real success whatever. On the other hand, the man who is poor, with only enough money for the necessities of life, may use his life for the good of others, and that man is a true success. If you believe what Christ said of success, you must believe that a successful life is one that has been made the most of in the way of doing for others. The highest success is not what one can make, but how one can make one's self most useful. Money, power and place are circumstances more or less useful, according to how a man may use them."

## The General Conference.

### Quadrennial Meeting at Winnipeg.

The General Conference of the Methodist Church meets once every four years, for the purpose of reviewing every department of the work, and making such changes in the Discipline as may be deemed necessary for the successful government of the Church. This year the session was held in the city of Winnipeg, beginning on Thursday, 4th of September. It was feared by some that the attendance would be rather light on account of the great distance and expense, but it is doubtful if there has been a greater proportion of the delegates present at any previous General Conference. The attractions of "the Great West," as it is usually termed, combined

attention day after day to the questions of the Conference with as much carefulness as their brethren of the cloth.

After organization of the Conference, the General Superintendent's address was the first order of the day. The venerable doctor occupied more than an hour and a half in its delivery and touched upon many questions of interest and importance. At its conclusion several delegates expressed their high appreciation of the Superintendent's utterances, one aged brother declaring that he had been well repaid for coming to Winnipeg by what he had heard in the address.

In discussing the missionary question the Doctor made the following reference

#### THE YOUNG PEOPLE:

"The Young People's Forward Movement for Missions, the campaigning of

forces in an irresistible host for God and His kingdom."

#### AN ADVANCE MOVEMENT.

Great interest attached to the report of the Missionary Committee, as it was well known that there would be special proposals to meet the growing needs of "New Ontario" and the West. The committee recommended that four local superintendents of missions be appointed, one for Ontario, one for British Columbia, and two for Manitoba and the Northwest. In addition, it was recommended that there be a Corresponding Secretary who would have general oversight of the whole work, and further, that the General Board of Missions have power to increase the number of local superintendents whenever it may be deemed necessary.

It was expected that this somewhat radical measure would meet with some opposition, but to the surprise of everybody there was remarkable unanimity of opinion and the Conference seemed prepared to pass the recommendations unanimously. One of the delegates, however, asked some questions which drew out an eloquent speech from Mr. N. W. Rowell, in which he marshalled a striking

array of facts and figures, showing the marvellous growth of population in New Ontario, and in the Northwest. He gave the following interesting figures showing the number of emigrants who have come into the territory west of the Great Lakes:

In 1897 there were	10,864
" 1898 " "	27,857
" 1899 " "	36,175
" 1900 " "	31,000
" 1901 " "	38,000

During the present year up to September 1st, 52,800 had come, and the probability is there will be fully 70,000 before the end of the year. "Do you know what this means!" said Mr. Rowell. "If they could be gathered into congregations of 100 each, it would mean 700 new congregations. If numbers are any criterion of responsibility, then the Methodist Church, more than any other body, has a right to assume a large share of the task of carrying the Gospel to these people."

With great enthusiasm the Conference passed all the recommendations, and then sang heartily, "Praise God from whom all blessings flow."

#### TEMPERANCE WORK.

The Temperance Committee brought forward a recommendation that a "Secretary of Temperance be appointed, to give his whole time to the advocacy of the temperance cause. The measure was ably advocated by Mr. Joseph Gibson, who declared that, in his opinion, the Methodist Church was not half seized of the enormity of the liquor traffic, and its responsibility in relation thereto. He



THE CITY HALL, WINNIPEG, MAN.

with the important questions to be considered brought almost every man to Winnipeg.

The total number of delegates was 298, and probably the majority were young men or at least in the prime of life, although there was quite a percentage of aged brethren, who gave to the deliberations the advantage of their matured judgment. Ministers and laymen were there in equal numbers, and while possibly the preachers did most of the talking, the lay delegates took a very active part in all the business. Judges, lawyers, merchants, manufacturers, and farmers of a high grade of intelligence gave their

districts, the responsive attitude of the student volunteers in the colleges, the men and women and money furnished by these agencies for mission work, show clearly that a new era is upon us, and that there are new and mighty forces to be developed, fostered and guided by the highest wisdom of the Church in the name of our Lord and Christ. The ready and faithful co-operation of our Epworth Leagues indicates a providential preparation for so auspicious an occasion in mission advance, assures us of possibilities and resources almost limitless, and lays upon us the demand for such wise and energetic supervision as shall unite all the

asked whether, if the home missionary work of the Church required four superintendents, the temperance cause did not require one. He supported his argument with a reference to the success of the Lord's Day Alliance since the appointment of a field secretary.

A number of other strong addresses were delivered, which doubtless had much weight with the Conference for the Committee's report was carried by a good majority.

#### THE WOMAN QUESTION.

It seems rather strange that a resolution favoring the introduction of women

were three proposals, one for three years, another for four years, and still another for five years. Everybody seemed dissatisfied with the restrictions and conditions which have been connected with a four and five year term during the past eight years, and a desire for something definite was quite apparent. There was evidently a strong feeling in favor of making the limit of a pastor's term on a circuit five years, but when the hands went up there were not quite enough to carry the measure. The motion to make the term four years carried by quite a large majority.

small incomes of the home missionaries. Several wealthy men of the city of Toronto having assured the General Conference that they would stand by any plan for a forward movement which might be devised, there was little hesitation on the part of the Conference. Mr. Chester Massey's offer of \$5,000 is a splendid beginning.

Rev. C. W. Gordon, who was introduced to the Conference as "Ralph Connor," said he supposed that the college men who were in the Presbyterian fraternal delegation were sent because they were representatives of the truth, and



A MANITOBA WHEAT FIELD.

into all the courts of the church can easily be carried in almost any of the Annual Conferences, but is immediately defeated when it reaches the General Conference. Perhaps the explanation lies in the fact that the Annual Conferences know that they are not legislating, but merely sending the subject forward.

A warm discussion took place in the General Conference on the proposal to change the words "layman" and "laymen" to "lay delegate," and "lay delegates," thus opening the door for women to take seats in the Annual and General Conferences. Strong speeches were made on both sides, but the measure did not carry. On the vote being taken it was found that 126 were in favor, and 126 against. No one would have cared to give the casting vote on a question of that kind, but it was not necessary as a three-fourths majority was needed.

#### THE PASTORAL TERM.

It was a lively hour when the question of the pastoral term was discussed. There

#### NOTES.

The General Conference of 1902 will be remembered as probably the most aggressive gathering of the kind ever held in Canada. There seemed to be a desire and determination to take any and every forward step that would help to extend the kingdom of Christ.

It was an amusing thing to watch the delegates who wanted to speak when an exciting discussion was on. Most of them jumped to their feet as if shot up by a powerful spring. Upon one or two occasions fifteen men were on their feet at the same moment, all shouting, "Mr. President," and clamoring for recognition. If our class meetings could be characterized by something of the same anxiety to speak they would be the most attractive services of the church.

The appointment of four additional missionary superintendents, which was authorized by the General Conference, will involve considerable expense, which is to be met by a special emergency fund, so as not to cause any decrease in the

then added: "I don't know exactly why I am here except it is because it is that *sometimes I do not tell the truth.*" He then proceeded to indulge in some very pleasant fiction which the Conference greatly enjoyed.

Mr. N. W. Rowell told of a young man who was in receipt of a salary of \$200 per month in Toronto. He went to British Columbia to preach on a mission field, and when his expenses were paid at the end of the year he found himself exactly \$75 out of pocket. Many of our workers are experiencing similar self-denial.

The report presented by Rev. Dr. Cornish, General Conference Statistician, contained many encouraging figures, but there was one statement which did not elicit any applause. He said that, during the past four years, there had been a deficiency of \$273,000 in the salaries of the ministers. What a shame that so many worthy men should have been subjected to such shrinkage in already small incomes! Let us make an earnest effort to wipe out these deficiencies during the

coming four years. Dr. Cornish is authority for the statement that our church, during the past quadrennium, has opened a new church for each week of the four years.

The wheat fields were a great source of interest to visitors from the East. The excursion to Brandon afforded a fine opportunity of viewing the fertile plains of Manitoba at a most interesting time when they were covered with the splendid harvest of the past summer. Threshing was in progress in all directions, and on every hand there were evidences of the marvellous prosperity which the West is now enjoying.



REV. JOHN McDOUGALL.

The General Conference is a serious body of men, assembled for serious business, but now and then the strain was relieved by a good story intended to illustrate a point.

Rev. Dr. Reynar told of a man who appeared in the prisoner's box, at a court of justice, in a great state of trepidation. The Judge sought to reassure him by saying, "Do not be afraid, my man, you may depend upon it, you will receive justice here." "That's just what I am afraid of," was the reply.

Rev. C. W. Gordon ("Ralph Connor") spoke some strong words on the tendency of the people of the West to worship wheat, and referred to the prevailing worldliness of the people which prevented many of them from giving attention to spiritual matters. His illustration was this: A young man in charge of a domestic mission of the Presbyterian Church in Manitoba, was asked, in his examination before the Presbytery, what were the chief obstacles to his work. He wrote down, in reply, "*Wheat, and the Methodists.*" "I hope you passed him," remarked Dr. Potts.

The Conference enjoyed two very pleasant social functions. The first was an "At Home" given by Mr. and Mrs. J. A. M. Aikin at their beautiful residence on the bank of the Assiniboine river. A delightful time was spent by a large company who thoroughly appreciated the thoughtful hospitality extended. The second holiday event was an excursion to Brandon which was arranged by J. T. Gordon, M.P.P., in order to allow the delegates to see the famous wheat fields of the west. The ladies of

Brandon provided lunch at the Methodist church, and everybody had a good time.

The Manitoba *Free Press* distributed a large number of postal cards with small bags of "Manitoba No. 1 hard wheat" attached. The mails carried them to any part of Canada for two cents. The delegates sent large numbers to their friends.

One of the most important utterances at the General Conference was the address of Rev. Principal Patrick of Manitoba College, a member of the Presbyterian fraternal delegation. Without "beating round the bush" at all he declared himself in favor of organic union between the Methodist and Presbyterian churches. He said that he was proud to belong to the Presbyterian Church. It was a grand church, and the Methodist Church was a grand church, but in vision he saw something grander still, a united church. It may be some time before this union could be effected, and in the meantime he hoped



REV. J. S. ROSS, D.D.,  
Ex-Secretary of General Conference.

to see some working arrangement by which unseemly rivalry between the two churches might be avoided in small places.

Rev. J. B. Silcox, the popular pastor of the Winnipeg Congregational Church, appeared before the Conference as a fraternal representative and gave a racy and interesting address. He heartily seconded the suggestion of Principal Patrick in regard to the union of the churches. He told of a little town in California where the Presbyterians, Methodists and Congregationalists were about equally divided. They determined to have only one church, with the understanding that the majority should decide the denomination with which it would be connected. The Methodists carried the day, and that Methodist church, said the speaker, was better than the average.

The Committee on Sociological questions recommended compulsory arbitration of labor disputes, and the Conference adopted it.

#### CONFERENCE PERSONALS.

The General Superintendent was particularly happy in introducing visitors and fraternal delegations. He seemed to say just the right word in every case.

Rev. J. W. Graham, B.A., the young pastor of St. James Church, Montreal, made a very eloquent and earnest appeal on behalf of his church, and stated that the outlook was hopeful.

Rev. John McDougall, the veteran Indian missionary, was a visitor to the Conference. He had just returned from a long and perilous trip to the Indian missions of the far North.

Rev. Dr. Burwash, Chancellor of Victoria University, was a quiet and unobtrusive member of the Conference. He seldom spoke but was always listened to with respect. No man in the denomination is more highly esteemed by his brethren.

Rev. Dr. Sutherland was appointed fraternal representative to the British Wesleyan Conference, Rev. Wm. Dobson to the M. E. Church, and Rev. Dr. Sparling to the M. E. Church South. Our church will be worthily represented by these honored brethren.

Dr. Sutherland, in speaking of his visit to Japan, told of a number of native girls in one of the schools who were overheard discussing his appearance and age, shortly after he had spoken to them. "How old do you think he is?" said one. "Oh, I should think he was about a hundred." "Well," said the other, he is wonderfully active on his feet to be so old." The doctor thought that was carrying respect for age just a little too far.



REV. JAS. WOLDSWORTH, D.D.,  
Corresponding Secretary of Missions.

Mr. Warring Kennedy presented his resignation as Treasurer of the Sunday School Aid and Extension Fund, and the Conference passed a strong resolution expressing appreciation of his faithful services for more than a quarter of a century. Mr. E. S. Caswell was appointed in his place.

Rev. Wolford Green, the English fraternal delegate, was indeed the "old man eloquent." It is said that he is nearly eighty years of age, but he spoke with all the force and inspiration of a young man. Nothing could have been more appropriate than his reference to the relations which exist between Canada and the Motherland.

Mr. Joseph Gibson was always listened to with attention, for he spoke with fire and force. It is when talking on the temperance question that he grows most eloquent. The explanation of his zeal in

Mr. W. H. Lambly, in giving his personal experience, referred to the temperance work in which he had been engaged, and said that he had been the means of killing a number of saloons. Dr. Carman, who sat on the platform, responded: "You are forgiven, brother." Mr. Lambly went on to tell how, through personal remonstrance and prayer, he had induced a hotel-keeper to give up the business.

The little man from Japan, Mr. Hiraiwa, was quite prominent in the General Conference, and was frequently called to the platform. When the ladies of the Woman's Missionary Society were introduced, Mr. Hiraiwa made a most graceful little speech, in which he acknowledged the valuable work done by the women in Japan. For a foreigner he speaks English very well, and Dr. Sutherland paid him a very high compliment as an interpreter.

Rev. Wm. Dobson, of Nova Scotia, was the tallest man among the delegates. He is 6 feet 3 inches without the elevating assistance of his shoes. He "stands high" also in the opinion of his brethren, as he was elected to represent the Canadian Methodist Church as fraternal delegate to the M. E. Church of the United States. In acknowledging the honor Mr. Dobson stated that he had

tried hard to speak on a question the day before, but could not gain "the floor." He thought if he had spoken he would not have been elected to such a position. Those who know him thought differently, as he is recognized as one of the ablest preachers of the Maritime Provinces.

An interesting feature of the Conference was the introduction of two aged brethren, Rev. Dr. Young and Rev. Wm. Ames, each of whom has been in the ministry for sixty years. Rev. James Allen, in introducing the two venerable leaders in Methodism, said: "We have often watched the sun at setting, when, its labors for the day ended and the fierce heat past, it seems to remain stationary for a moment on its bed of crimson and gold, to let the world catch a glimpse of the beauty and the glory; and it seems to me so with the lives of the two men whom I have the honor of introducing to you to-night. They have been Christ's ministers for sixty years, and with one exception I believe they are the only representatives of the Conference of 1842. They are striking examples of the Scripture that 'the end

of a thing is better than the beginning thereof.'"

#### NUGGETS FROM SPEECHES AND SERMONS.

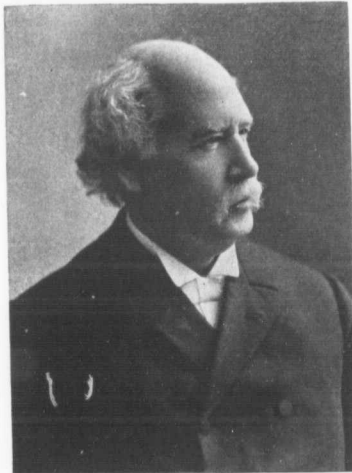
I am satisfied that there are millions of dollars belonging to God which have never been paid.—*Rev. Dr. Wakefield.*

The enormous increase in the liquor traffic, and its growing political and civil power is a call upon Christian men to arise and do something to stem the tide of evil. The eyes of the temperance people of the world are on the Methodist Church in this matter.—*Rev. T. M. Campbell.*

Let us have pure religion, pure politics, pure business, pure homes and pure social life. As a man thinks in his heart, so is he. Love beautiful things, beautiful pictures, beautiful architecture, beautiful raiment. God gave beautiful things for people to use and admire.—*Rev. E. N. Baker, B.D.*

It has been said that the churches are more interested in mansions in the sky than they are in good homes for the people here and now; but we must recognize the fact that the very people who are trying to prepare for the world to come, are doing most for the world that now is, and helping in the social elevation of the people.—*Rev. J. B. Silcox.*

We have heard much of patriotism lately and I believe of the blessings that will come out of the recent war in South Africa will be the binding together of the empire and the strengthening of the bonds that bind us to the Motherland. Many of our sons have proved their willingness to die for the empire, but I ask



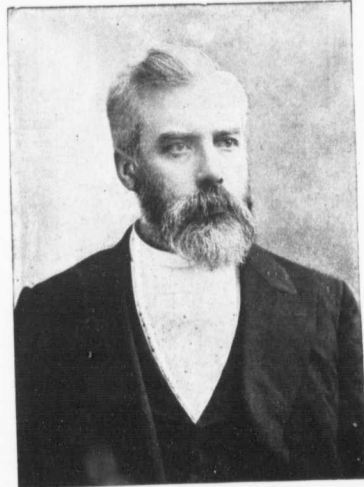
R. V. A. SUTHERLAND, D.D.,  
Missionary Secretary.

this was explained in his testimony at the love-feast service on Sunday morning, when he told how he had been born in a tavern and what he had suffered through the liquor traffic. "Do you wonder that I hate it?" he exclaimed.

Rev. James Woodsworth, D.D., was elected Corresponding Secretary of Missions in Manitoba, having special charge of the local missionary superintendents appointed by the General Board. His large experience in western work will make him a valuable officer in this important position. No man in the Manitoba and North-West Conference is more highly esteemed than Dr. Woodsworth.

Mr. N. W. Rowell, a young man who received much of his training for public speaking in the Epworth League spoke several times at the Conference, and always made a good impression. One explanation of his success as a debater lies in the fact that he makes the most careful preparation, and always takes the trouble to inform himself thoroughly on the question under consideration.

Dr. and Mrs. Stephenson were on hand and did a great deal of valuable missionary work at their headquarters in the lecture room. A large number of maps hung about the room divided it into sections. In one part there was a fine display of pictures illustrating missionary work in many lands, and in another a good collection of books and papers. It was impossible for delegates and visitors to pass through the lecture room day after day without knowing something about the Forward Movement for Missions.



REV. JAMES HENDERSON, D.D.,  
Associate Missionary Secretary.

how many of you are willing to live for it, and bear misrepresentation and abuse for the sake of making things better.—*Rev. E. E. Scott.*

We dream of homes so pure, so cultivated, so Christ-like in foreign lands that a Susannah Wesley may arise in Japan and a Frances Willard in China.—*Mrs. Ross.*

"If you want to reform a man, you should begin with his grandmother," said Wendell Phillips. This is only a quaint way of saying that we are affected by our heredity and environment. We cannot go back and begin with the grandmothers, we have to begin with the grandsons, and one of the mistakes of the church in the past has been its neglect to train and keep hold of the young people.—*Rev. G. J. Bond, B.A.*

JUST A LINE OR TWO.

The Connexional fire insurance scheme was knocked in the head.

The portrait of John Wesley is to be placed in all future editions of our hymn book.

The work of the Lord's Day Alliance was heartily commended by the General Conference.



REV. WILLIAM BRIGGS, D.D.,  
Book Steward, Western Section.

Rev. Dr. Ross received great praise for the valuable "Agenda," which materially helped in shortening the session of the Conference.

Everybody agreed that it was the most satisfactory General Conference ever held as far as putting through business expeditiously was concerned.

The Conference expressed a strong desire to have Dr. Cornish's second volume of the "Cyclopedia of Methodism" published at an early date.

The General Conference declared that it regarded the movement looking toward organic union with the Presbyterian church with great gratification.

It was further resolved to appoint a committee to co-operate with similar committees in other churches in considering the question of union.

The Conference decided that we are to have a "Year Book" which will contain much valuable information concerning our work. The new publication ought to be cordially welcomed.

It was proposed to change the General Superintendent's term of office from eight years to four but it was not carried. The term remains at eight years.

The Sabbath Observance Committee declared that the liquor traffic in Ontario and in some other provinces, is the worst and most incorrigible Sabbath breaker with which we have to deal.

The Conference protested against the giving aid by the Ontario Government to universities that are denominational, and not strictly provincial, and under the control of the government.

The third Sunday in October was set apart as "St. James Day," and the Conference recommended that a united effort be made to raise the \$50,000 now needed to permanently relieve the church.

The Conference decided to celebrate the bi-centenary of John Wesley's birth by raising a special fund of a quarter of a million dollars for missions. It is a big scheme, of which more will be said in future issues of this paper.



REV. S. F. HUESTIS, D.D.,  
Book Steward, Eastern Section.

The *Christian Guardian* is to be changed in form—made similar in size to the *EPWORTH ERA*. This is a good idea, but there is danger that the people will then speak of it as "a little paper."

The amusement question was settled, without debate, by adopting the recommendation of the committee that "no change" be made. Several amendments were suggested but they failed to carry.

It was decided that on particular fields of labor, when specially authorized by a three-fourths vote of the ministerial session of the Annual Conference, a probationer of at least one year's standing may administer the sacraments of baptism and the Lord's Supper.

The assessment on circuits for the Superannuation Fund was raised from five to six per cent., and ministers must pay a percentage on their salaries in an increasing scale. Those who receive \$700 or less are to pay 3 per cent., and all who receive \$1,400 and over will pay 4 per cent.

The general way of addressing the chair was, "Mr. President." A few of the delegates insisted on saying, "Mr. General Superintendent," and they were rewarded in nearly every case by seeing the other fellow get the floor. "Mr. General Superintendent" is altogether too big a mouthful for an occasion like the General Conference.

In the discussion on the Superannuation Fund, Mr. Joseph Tait said he did not wonder that some ministers found it difficult to raise their assessment for the fund. He had been in churches when the announcement for the Superannuation Fund had been made in such an apologetic way that it would have been surprising if the people had responded very liberally. He urged the ministers to present the claims of this cause in a straightforward business-like way.

### General Conference Officers.

The election of General Conference officers is always an occasion of unusual



REV. G. J. BOND, B.A.,  
Editor "Christian Guardian."

interest, especially when there is a probability of any changes being made.

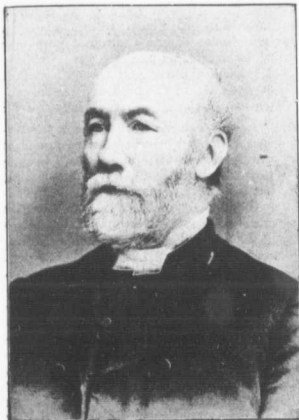
The first ballot was for General Superintendent, which followed a sharp discussion on the length of term of his office. A proposal to change the term from eight years to four was defeated. It was understood, therefore, that whoever might be chosen would be General Superintendent for eight years. One ballot was sufficient to settle the question, as Dr. Carman was elected by a good majority, receiving 144 votes. The venerable superintendent was most heartily received as he stepped forward to make his acknowledgments, the whole Conference rising and applauding loudly. Dr. Carman thanked the brethren for this renewal of confidence, and stated that under the circumstances he appreciated it greatly.

Nobody thought of opposing Dr. Briggs as Book Steward, for his wonderful success in this department has stamped him as eminently qualified for the position. His geniality, coupled with great business capability, have made him universally



popular, and the proposal "that the secretary be instructed to cast a ballot for Dr. Briggs" met with universal approval.

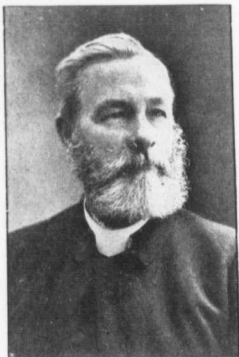
Rev. Dr. Huestis, Book Steward of the



REV. A. CARMAN, D.D.,  
General Superintendent.

Eastern section, was elected in the same way. His popularity in the east is scarcely less than that of Dr. Briggs in the west, and the Conference rewarded his fidelity and success by unanimously giving him another term of office.

When the question of the *Guardian* editorship came up there was a change in the programme, as there was not the slightest chance for any one to go in by acclamation. Four ballots were necessary before a majority was secured. The final result showed that Rev. G. J. Bond was elected with 124 votes. The next highest was Rev. A. C. Crews, 115.



REV. JOHN POTTS, D.D.,  
General Secretary of Education.

The new editor was born in Newfoundland fifty-two years ago, and spent the early years of his ministry in the "Island Colony." The people of that country are

proud of him as one of their own boys. He was elected secretary of the Newfoundland Conference in 1883 and 1884, and president in 1885 and 1888. He was transferred to the Nova Scotia Conference in 1891, and after serving a term as pastor of Brunswick Street Church, Halifax, N.S., was chosen editor of the *Wesleyan*, which office he has filled with acceptance for eight years.

The two Missionary Secretaries, Drs. Sutherland and Henderson, were re-elected with unanimity, and both made happy speeches in response. There is probably no readier speaker in the Conference than Dr. Sutherland. He is always prepared with a strong argument or an appropriate illustration, and is generally regarded as one of the most convincing debaters in the ranks of Canadian Methodism. When the Doctor said he "scarcely knew what to say," the Conference smiled, and a delegate remarked, "It's the first time." In addition to being a fine speaker Dr. Sutherland is an executive officer of rare ability, and has all the questions relating to missions at his fingers' ends. His associate, Rev. Dr. Henderson, is one of the most eloquent preachers in Canada, and his effective advocacy of the missionary cause upon the platform has been a strong factor in the missionary advance of the past quadrennium. In a few words before the

Conference he said that he appreciated his work so much that he would not change places with King Edward.

Rev. Dr. Potts has long been regarded as one of our representative men, who has no superior in the pulpit or on the platform. With fine presence, clear, strong voice, and vigorous thought, he has all the elements that make the orator, and his appearance in our pulpits is welcomed from the Atlantic to the Pacific. As a recognition of his worth and work the Doctor was re-elected as Secretary of Education by acclamation.

The Rev. Dr. Withrow has been such an acknowledged success as Editor of the *Methodist Magazine* and Sunday-school periodicals that there were half a dozen delegates on their feet at once ready to move that he be unanimously re-elected. He is a born editor, who seems to be growing in efficiency with advancing years.

Rev. Dr. Griffin is immensely popular with his brethren, and there was no opposition to the proposal to continue him as Treasurer of the Superannuation Fund. The Doctor was the wit of the Conference, and frequently gave the brethren the relaxation of a hearty laugh.

The Sunday-school and Epworth League Department continues to be in charge of Rev. A. C. Crews.

The new officer appointed as General Secretary of Temperance is Rev. S. D. Chown, D.D., pastor of Broadway Tabernacle Church, Toronto, and ex-President of the Toronto Conference. Added to a fine appearance, a good voice, and a genial disposition, he is possessed of steady judgment and business tact which in the opinion of his brethren will make him a safe man for the difficult position he is called upon to fill.

Rev. Dr. Maclean, the new editor of

the *Wesleyan*, will find the duties of his office quite congenial, as he has been interested in literary work for some time. His books have been received with great favor in Canada, the United States and England.

The new officers will not enter upon their duties until July next.



REV. DR. SPARLING,  
Principal Wesley College.

## Temperance Forward Movement.

The General Conference decided to elect a General Secretary of Temperance and Moral Reform. His duties were catalogued as follows:

"He shall be the medium of communication between the General Conference Board of Temperance and Moral Reform, and all parts of the work; he shall conduct the correspondence of the depart-



REV. S. D. CHOWN, D.D.,  
General Secretary of Temperance and Moral Reform.

ment, and attend to the general business of the same; he shall also collect and disseminate information bearing upon the work of this department of the Church.

He shall propagate the principles and promote the policy adopted by the General Conference. He shall travel throughout our work holding temperance meetings, in co-operation with superintendents of circuits, and when possible shall attend

acquired before the attention of the Christian young women of our congregations in order that they may be led to consecrate themselves, for at least a few years, to this Christ-like and much needed work."



REV. DR. MACLEAN,  
Editor "The Wesleyan," Halifax.

temperance anniversaries, Epworth League Conventions and Sessions of the Annual Conference to present the claims of our temperance and moral reform work. He shall be authorized to receive collections and subscriptions on behalf of this work."

### Extracts from General Conference Reports.

The Book and Publishing Committee made the following important deliverance: "Your committee desires to express its great satisfaction with the increase of circulation of our Young People's and Sunday-school periodicals, and while rejoicing in the high standard of these papers, second to none on the continent, regret that some of our Sunday-schools have gone out of the country in order to procure such literature. We would therefore recommend that every effort be made in order to have placed in all our schools the publications of our Methodist Book Room, thereby showing loyalty to our institutions and church."

The Committee on the Deaconess Movement emphasized the importance of this work and pressed its claims as follows: "In view of the great and increasing demands for Deaconesses, a demand which in present circumstances it is utterly impossible to supply, we would urge our ministers throughout the connexion, to bring the claims and advantages of the work, and the facility with which thorough training for it can be

The Committee on the State of the Work referred to an important matter as follows:

"The standard of success in every Christian enterprise is the quality of parental discipline and piety which is seen in the average home belonging to the church. It may therefore be asked if our people give due attention to their home life, as it pertains to the duties and privileges of a life of faith in Jesus Christ. Do the parents and children gather daily at the throne of grace? Are the gracious fruits of the Spirit manifest about the family hearth to any superior degree over the greed of gain or the lust for pleasure? Are the principles of holy living, by the power of grace divine, seen to control and conquer the forces of worldliness?"

"The greatest promise of permanent and effective ingathering is from the young of our homes and congregations, and the most fruitful fields of pastoral endeavor are in the Sunday-schools and young people's societies. For this reason it is a matter for constant and diligent inquiry as to the efficiency of these departments. Are they organized for spiritual results? Are the scholars suitably instructed and faithfully dealt with by pastors and teachers? Are our young people's meetings spiritually helpful and filled with evangelistic enthusiasm?"

The Committee on Systematic Beneficence made the following recommendations:

1. We urge upon our people the duty and privilege of giving systematically and proportionately, and of discountenancing all unscriptural methods of raising church funds.

2. We urge all our ministers and official boards to emphasize the importance of this matter by sermon, social discussion and the distribution of suitable literature.

3. That careful attention be given to the inculcation of the principle of systematic beneficence in our Sunday-schools and Epworth Leagues.

THERE were two invitations for the next General Conference, one from Vancouver, B.C., and the other from Sackville, N.B. The question will be settled later on by the General Conference Special Committee.

### Sunday-school Work.

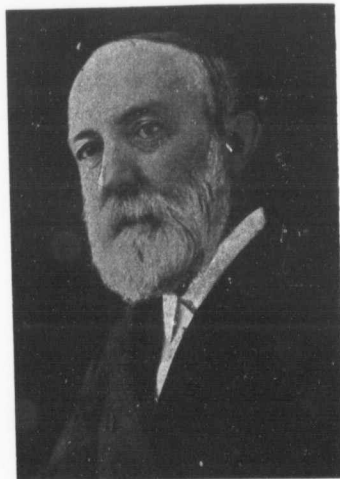
Very serious and earnest attention was given to Sunday-school affairs at the General Conference by the large and representative committee, composed of men who have given much of their time and thought to this important department of the Church. A number of memorials and motions were laid before the committee and received careful consideration. The following are the conclusions of the committee, briefly stated:

1. The request of the Toronto Conference Epworth League Convention that the Sunday-school and Epworth League Board be divided was not concurred in, but it was recommended that distinctively Sunday-school affairs be considered at one session of the Board, and distinctively Epworth League work at another session.

2. It was strongly urged that Decision Day shall become an annual or semi-annual institution in all our Sunday-schools, and that the hearty co-operation of parents, pastors, superintendents and teachers be secured in order to make it successful.

3. It was recommended that at least one question from the Catechism be placed in all our Sunday-school helps and papers in connection with each lesson, and that this question be uniform in every publication, the same as the Golden Text.

4. A memorial from the N. B. and P. E. I. Conference asked that the Sunday-school Committee of the Annual Conference be made a standing committee. It was adopted, and this standing committee was authorized to elect from their number an executive of five



REV. W. H. WITHROW, D.D.,  
Editor "Methodist Magazine" and Sunday-school Publications.

members, whose duty it shall be to assist in carrying out the resolutions of Conference and the suggestions made.

5. A proposal was made for the appointment of a General Secretary of Sunday-schools, to give his whole time to extending Sunday-school work and improving Sunday-school methods. It was fully discussed and a number of eloquent speeches delivered in its favor. The Conference, however, voted against the appointment of such an officer.

6. Authority was given to Annual Conferences to appoint a Field Secretary for Sunday school work within their own boundaries, either singly or in conjunction with one or more Conferences.

7. A supplemental course of Bible study was recommended for use in all our schools. This course is to include memorizing the names of the books of the Bible; the commandments, beatitudes and other special portions of Scripture; and the questions of the catechism and church hymns, Bible history, geography and institutions.

8. It was strongly recommended that Normal Classes for the training of teachers be established in connection with all our Sunday-schools.

9. The name, "Sunday-school," was adopted as the official name, instead of "Sabbath-school."

10. A constitution was formulated for the Home Department and ordered to be printed in the Discipline.

### The New Board.

The Sunday-school and Epworth League Board for the coming quadrennium was appointed by the General Conference, two members from each annual conference for the Sunday-school section, and one from each conference on the Epworth League section. The other member on the League section, in each case, is appointed by the Conference League Convention. As quite a number of changes have been made in the personnel of the Board, the full list is here given. The members whose names are printed in brackets are appointed by the League Conventions, all others are elected by the General Conference:

- Toronto Conference—  
*S. S. Section*—E. L. Section.  
 Rev. J. J. Redditt... Dr. Stephenson  
 F. W. Winter... (H. G. Wood)
- Hamilton Conference—  
 Rev. John Pickering... Rev. R. J. Elliott  
 J. S. Deacon... (W. H. Moss)
- London Conference—  
 Rev. C. W. Brown... Rev. A. K. Birks  
 J. H. Chapman... (Rev. R. D. Hamilton)
- Bay of Quinte Conference—  
 Rev. B. Drexler... Rev. S. T. Bartlett  
 Wm. Johnston... (G. E. Deroche)
- Montreal Conference—  
 Rev. Dr. Mansell... L. B. Scott  
 J. A. Tomkins... (Rev. D. Winter)
- Nova Scotia Conference—  
 Rev. G. Glendenning... Rev. G. J. Bond, B.A.  
 Frank Woodbury
- New Brunswick Conference—  
 Rev. John Goldsmith... J. M. Palmer, M.A.  
 E. R. Machum
- Manitoba Conference—  
 Rev. J. M. Harrison... Prof. Riddell  
 S. E. Clement
- British Columbia Conference—  
 Rev. C. H. Sutherland... Rev. S. J. Thompson  
 South Shakespeare
- Newfoundland Conference—  
 Rev. W. T. Dunn... A. Penny  
 J. E. Peters
- Epworth League Treasurer, Dr. W. E. Willmott.  
 Sunday-school Treasurer, E. S. Caswell.  
 Additional member, Dr. W. H. Withrow.  
 Secretary, Rev. A. C. Crews.

The following members were appointed on the Executive Committee: Rev. J. J. Redditt, F. W. Winter, G. H. Wood,

Dr. Stephenson, E. S. Caswell, Dr. W. E. Willmott, Dr. Withrow and the Secretary.

The Programme Committee for the International League Convention was composed as follows: Revs. S. T. Bartlett, R. J. Elliott, G. J. Bond; Mr. G. H. Wood and the Secretary.

The officers are:

- 1st Vice-Pres. (S. S. Dept.) Wm. Johnston.  
 2nd " (G. E. Dept.) Prof. Riddell.  
 3rd " (Miss. Dept.) Dr. F. C. Stephenson.  
 4th " (Soc. Dept.) Rev. A. K. Birks.  
 5th " (Lit. Dept.) J. M. Palmer, M.A.  
 6th " (Jun. Dept.) Rev. S. T. Bartlett.

The General Board meets once a year, but the Executive Committee holds frequent meetings whenever occasion requires.

### Epworth League Changes.

The Church is evidently fairly well satisfied with the Epworth League Constitution, as very few memorials were received by the General Conference suggesting any changes of importance.

The method of electing League officers has evidently not given general satisfac-



REV. W. S. GRIFFIN, D.D.,  
 Treasurer Superannuation Fund.

tion, as there were several requests asking that some different plan be adopted. After carefully considering all these, the Conference decided that no change should be made in choosing the president of the League, but that all the other officers should be elected by open nomination and ballot, without debate, at the annual business meeting; no officers to be declared elected by less than a majority vote of the members present and voting. During the past eight years all the vice-presidents of the League, the secretary and treasurer have been nominated by a nominating committee of seven, chosen by the League. This has been found to be very objectionable, inasmuch as the very persons who are placed upon the nominating committee are usually the ones best suited to be officers. They have therefore been placed in the awkward position of being forced to nominate themselves. We are inclined to think that the new plan of allowing the Leagues to elect their officers by nomination and ballot will be much more satisfactory.

The president will be elected as former-

ly, the pastor nominating two or more persons for the office, and the selection being made by ballot.

The memorial from the London Conference Epworth League Convention recommending semi-annual election of officers in the local Leagues was not accepted.

The method of electing District League officers remains the same. The request that the president of the League need not necessarily be a member of the Methodist Church was not occurred in.

A change in the District League Constitution was made, providing that there shall be one representative from each local League in the district on the Executive Committee.

In the District League Constitution the words, "their report to be final," were ordered to be removed from the paragraph referring to the nominating committee's report for the election of officers.

The following sentence in the local League Constitution was stricken out: "If any active member of the League be absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of the League."

The ex-president of the local League is to be ex officio a member of the executive committee.

It was decided that the Editor of the CANADIAN EPWORTH ERA shall in future be a member of the Book and Publishing Committee.

Dr. W. E. Willmott was re-appointed General Treasurer of the Epworth League for the next four years.

### The Coming Term.

By a very hearty and unanimous vote, the General Conference elected the editor of this paper to continue for another term his relations to the Sunday-schools and Epworth Leagues of the Church. During the past eight years he has been handicapped in his work by having office and editorial work sufficient to employ his whole time, and yet has been expected to do a large amount of travelling. To thoroughly accomplish the field work in any one Conference would be enough to employ a man constantly, but the present officer has been loaded with ten Conferences. It is scarcely to be wondered at that some of the outlying Conferences have not been visited very frequently. The Secretary, however, appreciates the kind forbearance of the brethren, and is prepared in the future, as in the past, to do his best to advance the interests of these important departments.

The difference between a Christian and a man who is not a Christian, is not that the one is under obligation to love and serve God, and that the other is not under this obligation. Both are under this obligation absolutely. The Christian man acknowledges this, and seeks to discharge his obligation, while the man who is not a Christian openly repudiates this obligation, from which he cannot free himself even if he would. Sooner or later it will meet him. The judgment day will reveal the truth of this solemn statement.—*Christian Observer.*

# The Saloon Must Go!

## Why Should We Vote for Prohibition?

Many of the readers of this paper will not be able to vote on the important question which will be submitted to the people on December 4th, but perhaps every one has more or less influence with those who will have the right of franchise, and every possible influence should be brought to bear upon them to induce them to vote right.

Before entering upon a fight, however, it is necessary to be supplied with ammunition. Here are some brief expressions of opinion which will be found valuable. We should like to hear from many more of our readers in a similar way.

### A Cry for Help.

My experience as a pastor of twenty years' standing in Ontario, is, the fewer saloons the greater the morality, the greater the number of grogshops the wider spread and deeper the immorality. "Saloon" and "immoral" are easily convertible terms. A great cry for help is coming up from every part of the land, from multitudes of crushed and broken hearts, from thousands of ruined homes, from blighted hopes and wrecked interests. This cry we must hear and consider. —*Rev. David A. Moir, Oakville.*

### A Much Stronger Enemy.

Because, while temperance has decreased in Canada, the organization of the liquor traffic has made it a much stronger enemy to fight than ever it was before. This fact is recognized by the political parties, and therefore, either side would rather court it as a friend than fight it as an enemy. There is therefore great need that every Christian moralist should fight it in every legitimate way. Better die with our faces to the foe than lie down and submit. —*Rev. P. A. Cassidy, M.A., Guelph.*

### The Greatest Foe.

Every elector should cast his ballot for prohibition for following reasons:

1. Intoxicating liquor is the greatest foe of our religious, social, industrial and political life. It is the duty of every man to guard the Church, the home, the shop, and the parliament. Therefore, cast your ballot against the traffic.

2. Intoxicating liquor is slaying our sons, and if statistics be true, the consumption of liquor is on the increase. Let us save the boys.

3. It is the bounden duty of every man to say *no* to the liquor traffic every time an opportunity is presented. Therefore, pile up the ballots against it.

4. Every crusade against the liquor traffic is education. Therefore, irrespective of what we may think about the referendum, the motives that prompted

it, or the Government itself, let every man do his duty on the 4th of December and give the liquor traffic the heaviest blow it has ever received, and success will be ours. —*Rev. W. J. Crothers, D.D., Belleville.*

### Restriction Fails to Regulate.

The liquor traffic is the foe of all classes of men, physically, intellectually and morally. Restriction fails to regulate because it morally pollutes the dealer and consumer; therefore, prohibition is the only remedy. As the measure of December 4th provides the fullest amount of control and prohibition within the rights of the Provincial Assembly, therefore it is the best we can get, and failing to support it, or voting *no*, we are found on the side of, and in the company of, the advocates of the drink traffic.

I fear every one who refrains from exercising his vote will be counted for drink. —*Rev. J. J. Redditt, Barrie.*

### A Social Necessity.

I do not favor prohibition as a religious measure, or even as a moral issue *per se*, but rather as a social and civil necessity. Of course, whatever is for the social and civil betterment is highly moral and civil religion, whether it be done by the State or by the Church, but I think there is need for discrimination in thought and public utterance on this point. However, the strongest appeal for prohibition comes from the drunkards' homes. Unhappy wives are bound for life to victims of the curse from which the law provides no release. Uneducated children grow up in squalor and ignorance, without that equipment for life which might save them from pauperism and crime. Empty cupboards and unfurnished homes wait for the wherewithal that is squandered in the tavern till. Aching hearts and tattered garments cry out for prohibition. It is a social necessity as a protection for the drunkard's home and debauchery. It is also necessary that the State should preserve the youth of the land from the blight of intemperance, both from the standpoint of their future homes and their citizenship. Moreover, if prohibition would reduce the proportion of poverty, crime and insanity (and who presumes that it would not?) then it is reasonable and important that public sentiment and popular vote should ignore the selfish cries and demands of those who are influenced by appetite or greed, and declare for the suffering multitudes. —*Rev. T. E. Shore, B.D., Toronto Junction.*

### Will Stop Treating System.

If passed, and enforced, the Ross Act will make the public treating system impossible, and thereby put a stop to the manufacture of drunkards. —*Rev. J. G. Scott, Ingersoll.*

### No Opportunity Should be Lost.

Every elector should cast his ballot in favor of prohibition on December 4th.

1. Because to license an evil is both sinful and vicious.

2. Because the abolition of the treating system, to any degree, will be a blessing.

3. Because no opportunity, however limited, should be lost to declare the liquor traffic oppressive, abominable and villainous, subversive of good government, destructive of morality, and wholly unparliamentary and irreligious.

4. Because a ballot cast for the Act submitted on December 4th, will be the expression of a judgment which is according to love, in that it would take a stumbling-block from a brother's way or an occasion of falling (Rom. 14: 13-21). —*Rev. D. W. Snider, Berlin.*

### Exists by the Indulgence of the Church.

In his address before our General Conference in Winnipeg, Rev. Luther B. Wilson, D.D., representative of the Methodist Episcopal Church, made the following striking reference to the liquor business:

"What shall be said of the drink traffic, that iniquity which, though exciting disgust in the better days of pagan civilization, continues to fatten by the indulgence of a Christian age? What shall be said of this waster of resource, this promoter of blight, this foster-mother of every evil, this arch-foe of all righteousness, this seducer of public morals and of private virtue, this monster insatiable in its greed of gold and power, insensible to every picture of human suffering, indifferent to every appeal of womanhood worse than widowed, childhood worse than orphaned; this hideous tyrant, which defies deity and outrages humanity, and which yet we suffer to have place among the law-protected industries of our times? Despite the sympathy of wealth, the obsequiousness of place-seekers, and the solidarity of its promoters, the traffic could not stand for a single year the combined attack of the Christian churches."

### He Was a City Alderman.

BY REV. D. W. SNIDER.

Your request, Mr. Editor, for incidents which have come under my notice, showing the evils of the liquor traffic, opens the chambers of memory like the removal of a filling from the nerve of a tooth: the pain of the exposure is horrible.

What other traffic is like it in its relentless cruelty? What other traffic can furnish such incidents of blighted lives, blasted homes, and doomed spirits? What other traffic compares with it in its devilish record of drive, diabolism and double death?

But I shall not relate an incident that staggers in ugliness and horror from the chambers of memory. Alas, the liquor traffic is a most offensively persistent recidivist—convicted again and again, and yet again of its abominations. This happened just a day or two ago.

I was spending an hour, between trains, in the city of \_\_\_\_\_ at the even-

ing time, when the man of three meals a day and healthy feces that he must have food. Having secured it, I found myself in the reading room of the leading hotel. Presently, there appeared in the room, like a bovine escaped from its pasture, one whose bleary-sottish eyes ran curiously but stupidly over the company. Some were reading, and some, in groups of two and three, were engaged in conversation. His conclusion was as indiscriminate and impartial as a politician's. In fact, he was a fair representative of the greasy effluence of the average ward-healer or political clacker.

He proceeded to make himself agreeable, even companionable, after the fashion of his drunken idiocy, with all and sundry. He shook hands all around. He declaimed for the party. The indication that his remarks had a hearing brought his staggering weight and rollicking affection whither it had come with the offer of a tender embrace, while his own wit provoked his own laughter, and his own laughter revived his own wit. One was—"as the crackling of thorns under a pot," and the other—"well, what can you expect when a man has been consenting to the theft which stole away his brains!

The landlord became uneasy. He left the place. Soon, however, the reason for his withdrawal was apparent. A policeman, clothed and equipped for the King's business, came forward. He tapped the companionable and hilarious friend of the company on the shoulder, and said, "Get out of here." Brooking no apologetic dalliance or delay he pushed him from the room, hustled him out to the sidewalk and bade him "be off," though he went forth unprotected from the driving rain.

What did Mr. Landlord say, as if to impress us with the fact that as for him and his house everything was highly respectable, *sans reproche*, when the cumberer of his floor and the disturber of his guests had gone? Said he, "That man, gentlemen, is one of our city aldermen." "What is his name?" inquired one. The landlord told his name.

Now that is an ordinary, commonplace incident in connection with the liquor traffic. But let me ask my reader not to pass from a consideration of it until he has asked himself one or two questions.

1st. What percentage of the municipal and political lawmakers in Canada does that drunken heeler represent?

2nd. How many wives and children, how many mothers and friends are shamed by such as he?

3rd. Why should a landlord be licensed to take a man's money and make him drunken, and also have the use of the police to rid his premises of his own handiwork?

4th. Why should the hideous circle of offence be longer tolerated: beginning with law under which to commit a sin and ending with law to clean up the nastiness, while nothing is remedied? No appetite meets its check, no lust of gain is thwarted, no upward reach of manhood aided. The licensed liquor traffic is a bestial ditch.

Berlin, Ont.

## The Church and the Liquor Traffic.

While very much yet remains to be done in the direction of temperance reform, it must be admitted that great advances have been made during the past fifty years, especially in the attitude of the Church and the ministry toward the drinking usages.

In the "good old days," it was considered quite the proper thing to provide room for raising a church, and there was no assembly from a wedding to a funeral without it. In the State of Massachusetts, the meeting-house bell was rung in harvest time, at eleven o'clock in the forenoon, and at four o'clock in the afternoon, to call laborers from the fields to get their allowance of rum.

An ordination was a great day for both parson and people, and in the bill of expenses there were always several items for wine and rum.

Even in our own country the churches of all denominations were more or less indifferent to the evils of intemperance. It is said that, some thirty or forty years ago there was a church in Montreal which, having no use for its basement, rented it to be used as a wine cellar, while services were still held upstairs. One Sunday morning a wag appended the following lines to the front door:

"A Spirit above, and a spirit below,  
A Spirit of love, and a spirit of woe.  
The Spirit above is the Spirit divine,  
The spirit below is the spirit of wine."

It was not long before the wine casks were rolled out of that church. Such a case could not be imagined at the present time. No doubt about it, we have reason to be thankful for what has been accomplished, for the Church is now regarded as the sworn foe of the liquor traffic.

## The Young Man who Drinks.

The time is coming very fast—indeed, it has already arrived in our commercial life—when a young man who has habits of intemperance is narrowing very rapidly the possible range of openings in which he may make a living.

Fifteen years ago, as the trainmaster on a division of one of our large railroads in America told me, he sat in his office one day and saw a freight train stand for two hours waiting for a number of the train crew to recover from intoxication. When the men were able to handle the train it moved out of the yard. Now, the trainmaster said, if the brakeman or any of the train crew were found to be under the slightest influence of liquor, or if they were seen even to enter a saloon, they were instantly discharged. The idea of keeping a whole train waiting for a man to recover from drunkenness would seem perfectly absurd to the railroad corporation now. The time will come when such an idea will seem equally absurd in the army.

A young man who lost his position in an office of this same company came to me last year and begged that I would

use my influence to have him taken back by the superintendent of the division. He frankly confessed that he had been drunk, and was unable to report for duty one day, but the next morning he was at his desk. When he appeared he received his dismissal. He acknowledged his fault, and promised the superintendent it would never occur again, offering to let the road take his wages and pay them to his aged father and mother. He pleaded that it was his first offence.

I went with an influential citizen to the head of the department where the young man had been employed, and we stated his case and pleaded for a second trial, but the superintendent simply said: "This railroad is not in the business of reforming drunkards or reclaiming young men. Past experience has taught us that it is useless for us to take young men back in this way."—Charles M. Shelton.

## Temperance in Maine.

Summing up a number of letters from various parts of the State of Maine, on the subject of Prohibition, the *Central Christian Advocate* says: The consensus of opinion from Maine is so eloquent in its teachings that little need be added even in comment. The letters make it perfectly clear: (1) Temperance laws can be enforced. (2) Temperance laws, when enforced, create a better condition financially and morally than license laws. (3) To secure the enforcement of temperance laws, temperance men who heartily believe in the temperance laws must be elected. Temperance laws are merely the tools with which temperance men can secure their ends. Moral: Obliterate license laws. The saloon-keepers want license laws. That appears in the correspondence from Maine and from everywhere. The whiskey-users want no law. That is one reason why we do not want it. Obliterate license. Then, O ye friends of temperance, see to it by the most distinct methods that men steadfastly favoring prohibition are elected. Under no circumstances vote for a man who is not in favor of prohibition, unless you expect the law to be trampled under foot. Whoever votes for a man that does not steadfastly believe in prohibition invites him to commit perjury and let the joint remain in existence. Do not expose any man to that temptation.

## The People of Maine.

Prohibition has been twice submitted to the people for a direct vote, and with an increased majority, and there is no doubt but, if submitted again, it would be as strongly endorsed by the people as ever before.

Very much of the talk that you hear against prohibition in Maine is simply the echo from the grog-shops and liquor-dealers from outside our State. The people of Maine put prohibition into our constitution in 1884, and it will remain there for all time.—Y. S. Parinton, Private Secretary to Governor Hill.

## Hints for Workers.

### Your Call.

The world is dark, but you are called to brighten  
Some little corner, some secluded glen;  
Somewhere a burden rests that you may lighten,  
And thus reflect the Master's love for men.

Is there a brother drifting on life's ocean,  
Who might be saved if you but speak a word?

Speak it to-day. The testing of devotion  
Is our response when duty's call is heard.  
—George G. Gelwicks.

**Shining Christians.**—"I cannot be of any use," says one. "I cannot talk in meetings. I cannot pray in public. I have no gift for visiting the sick. There is nothing I can do for Christ." Well, if Christian service were all talking, and praying in meetings, and visiting the sick, it would be discouraging to such talentless people. But are our tongues the only faculties we can use for Christ? There are ways in which silent people can belong to God and be a blessing to the world. A star does not talk, but its calm, steady beam shines continually out of the sky, and is a benediction to many.

Be like a star in your peaceful shining, and many will thank God for your life.—J. R. Miller.

**Make Others Happy.**—Unhappiness is the hunger to get; happiness is the hunger to give. True happiness must ever have the tinge of sorrow outlived, the sense of pain softened by the mellowing years, the chastening of loss that in the wondrous mystery of time transmutes our suffering into love and sympathy with others. If the individual should set out for a single day to give happiness, to make life happier, brighter and sweeter, not for himself, but for others, he would find a wondrous revelation of what happiness really is. The greatest of the world's heroes could not by any series of acts of heroism do as much real good as any individual living his whole life in seeking, from day to day, to make others happy.—Wm. Geo. Jordan.

**Won Without a Word.**—A man who had long been an attendant at a Glasgow church without making any profession of religion, presented himself one Sunday for membership. He was asked by the examining committee if any special sermon by the pastor had influenced him to take the step, and he replied, "No." He was asked if any member of the church had been talking with him on the subject, and he said "No." On being urged to give the reason, he said: "There is a man who has worked beside me in the shop for several years, who I knew bore the name of Christian. I have watched this man, and his patient faithful daily work and consistent walk,

though he has said no word to me in regard to religion, have made me a believer in its reality and have led me to the Saviour whom he owns as his Master, and have also led me to desire to be numbered with the people of God."

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**A Young Man Saved.**—At the seventy-fifth anniversary of the Congregationalist Church at North Adams, Mass., the following story was told of how an old deacon of the church fifty years before saved a young man. He had been a member of the choir, but going out nights he fell in with a rough crowd, who led him into a violation of the law which brought him to the State's prison. The old deacon felt that as it was his first offence it seemed too bad to have his whole life blighted for one transgression. A petition for his pardon was passed around, and it received so many excellent signatures from the business men of the place that the Governor granted the request. On the convict's return to North Adams, the deacon said to him: "Now, we'll take you back into your old place in the choir and the Sunday-school and welcome you to our homes as long as you behave yourself." Sure enough the very next Sunday, who should be seen in the choir but this ex-convict with his hair cropped close to his head. A job in the mill was found for him. In time he worked his way up to the position of superintendent of a factory in New York State. When a new church was built in North Adams, the deacon received a contribution of \$1,000 from the ex-convict, and when the house was finished he received another letter containing an order for the best bell that could be cast in the country. Whenever

a fire breaks out in North Adams the alarm is rung out on the bell this man gave as a thank-offering to the church and city that stood by him and saved him in the days of his youthful folly.—W. W. Everts, in *Zion's Herald*.

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**The Gift of Helpfulness.**—One of the most surprising facts of which most of us at one time or another become aware is that you cannot help others in any real and vital way by simply setting about doing so, but that the power of helping others is either a superlative gift or the fine product of a taxing novitiate of discipline and suffering. Of course, anyone can give another money. A fool can fling it away upon the poor in handbills. But even to give money wisely and helpfully demands a certain insight and sympathy and capacity of taking another's point of view that do not come by any exercise of volition. Does it not look easy to fill the place of such a woman as Rebecca Salome Foster, the "Tomb's angel," who lost her life in the Park-avenue hotel fire? But it may be twenty years before her place is filled and perhaps it will never be. You cannot command her womanly power of touching just the right chord and her sovereign capacity for helping the miserable, the dissolute and the disgraced. If God has given you the power to make another's eye brighter at the coming of your feet; if truth seems more potent at the accents of your voice; if your sympathy and imagination make celestial ministries more credible, then you have a gift that is choicer than that of music or art or eloquence; the gift to be coveted and prayed for above all others—the gift of helpfulness.—*The Watchman*.

## Prominent League Workers.

REV. HIRAM HULL, B.A.



ONE of the most energetic workers in the Manitoba Conference is a young giant, named Hull. He is six feet four inches in height, and possessed of unusual muscular strength. In rowing, fishing, hunting, and almost every kind of manly sport, he excels, although he indulges in these things very sparingly. In his pastoral work he gives special attention to the young

people, and is regarded by them as a personal friend. During the past two or three years he has been a strong advocate of the Forward Movement for Missions, having campaigned the Neepawa and Portage la Prairie districts with great success. The beginning of Mr. Hull's interest in young people's work dates back to his early youth. When only seven years old, he became very much attracted by the preaching of Rev. T. R. Reid on the Mono Road Circuit, and frequently had the desire to be a good man, so that he might be able to talk to young folks as Mr. Reid did. For a long time he cherished the hope that he might be a minister, but the way did not seem to open. One day when loading hay on the farm at Souris, Manitoba, his father remarked, "Hiram, I would be willing to give a farm to see you a preacher." That settled it, for the way was now open for the young man to go to college and secure an education. One year was spent at Lansdowne College, Portage la Prairie, then three years at Wesley, Winnipeg, where he took his B.A. with honors in philosophy. He is now in his fourth year at Arden.

The recent League Convention of the Manitoba and Northwest Conference recognized Mr. Hull's worth by electing him as their President for the next two years. He is looked upon as one of the rising men of the Manitoba Conference.

## Practical Plans.

### The District League Convention.

BY REV. W. B. SMITH, D.D.

The time of the year is approaching when many Executive Committees will be meeting to plan for the District Convention. Is the routine plan to be adopted again which has been followed with little change for years? Why not our conventions mean something? Why not plan them so that they will accomplish something definite which will be of permanent value to all present and through these, to the Leagues and churches represented, and thus to the great work of bringing in the kingdom of God?

I would suggest in the first place, that in planning our Convention programme, we aim primarily at certain definite results, and secondly, that persons be selected to take charge who are known to be capable, and who are practically carrying out in their work what they teach at Conventions. The great mistake made at many of our Conventions is the attempt to do too much, and in too short a time. Too many subjects are assigned, too many papers are read, or speeches made, and in very many instances by people who are far from capable, or who if capable of presenting a good thing are known to be lax in putting their theory into practice.

Let us aim at two or three important objects and let us assign the work to those who are particularly qualified to accomplish it, even if they must be brought from a distance, which will seldom be necessary. The other members of the Convention will be constituted a school and receive help in methods, information, and inspiration which will be of permanent value, and which few, if any, would be capable of imparting themselves.

But there is a work which may be assigned to those who are not specialists in any department. The life of some great Christian worker may be sketched, or some part of the history of our own Church, or the books of the Reading Course and others may be reviewed. By this means, not only is the subject in hand brought before the Convention and the members interested in it, but the writer has been compelled to do much reading and which otherwise would not have been accomplished.

In order to do this sufficient time must be allowed. No Convention should be of less than two days' duration. An hour each day or, better still, an hour each session should be given each leader in the special studies taken up, and the remainder of the time devoted to the subordinate work, social intercourse and recreation. Of course such a meeting will be deeply spiritual and pervaded by the presence and power of God. It will bring such a benediction to the Church, the community and the homes which it touches,

that the people who entertain the delegates will consider their inconvenience nothing, but will rather be sorry when the end comes.

By putting "the school idea" into our District Epworth League Convention, and following, for two days at least, a course of study in some part of the Word of God, Missionary work, Evangelistic work, or Literary instruction, together with book reviews and sketches on important subjects, and a conference or two on methods, our Convention will become an institution of real and permanent value to all who are thoroughly in earnest. It will be no place for those who merely purpose to "take a day and have a nice time." It will mean business. It will mean work and demand sacrifice. But when these annual meetings are made "worth the while," when they become places where valuable instruction and important information is imparted by capable leaders and teachers, and where the presence and power of God is manifest, they will have little interest for those who desire only "a good time," but will be too valuable to be missed by the leaders and workers in our many Leagues even though it means sacrifice to attend.

Fonthill, Ont.

### About League Finances.

Do not have a fee for admission to membership to the Epworth League. Some may be kept out by it.

Always take up a collection when you have a public mass meeting.

The expenses of the League may be met by monthly contributions from the members, collected by the Treasurer.

See that every member who is in a position to do so, is asked to contribute to the support of the Church through the regular channels.

Do not educate the League to depend upon suppers and entertainments for its funds.

**A Good Rule.**—A fourth vice-president says that she will have nothing to do with any social diversion which is silly. Her rule is good. Silliness is next to sinfulness.

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**A Word from the Founder.**—From John Wesley's *Letters to Young Women* we take a suggestion for those who find it hard to speak in prayer-meeting: "In order to speak for God, you must not confer with flesh and blood, or you will never begin. You should vehemently resist the reasoning of the devil, who will never want arguments for your silence. . . . The simple, childlike boldness of faith is peculiarly necessary, and when you have once broken through and made the beginning, then prudence has its office—that is, Christian (not worldly) prudence."

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**Pray Short.**—The situation is this: If but a few lengthy prayers are offered, and then these brethren pray each week, then others who ought to participate are

permanently shut out. We have a suspicion that "sentence prayers," as they are called, have been somewhat overdone. Many people find it impossible to compress a well-rounded thought into a sentence; neither is it necessary, if due brevity is observed. The best meetings, however, are those where a dozen or more voices are heard in succession and the tide of emotion and devotion rises to a crest wave.—*Central Christian Advocate.*

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**Ask Questions.**—We dropped into a devotional meeting and heard the leader put such questions to those present that all felt they wanted to speak. They nearly all did speak. The hour went by, some speaking twice and apologizing for so doing, but giving as their reason that the questions asked were of such a character they wanted to give their experience. One question was, "What has the League done for you?" Another was, "How would you improve the devotional meetings?" Here is the secret of leading a meeting. Put a simple question to those present—something all can comprehend, and something all can give some form of reply to. Get people's mouths open at the beginning of a meeting, and you have them for that service.—*Epworth Herald.*

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**Those Committees.**—All our League operations ought to move on the basis of something for everybody to do, and every fellow at it. There is an ill-founded dread abroad in League-land that a committee can be overly crowded. "What's everybody's business is nobody's business" has but little application here. Let the pastor, president, and vice-presidents take the roll and see to it that every member has some specific duty. You are not overly crowded with committees so long as some one has nothing to do. An idle Leaguer is a dangerous quantity in any League. Let there be five, seven, nine, or thirteen on each committee, and do not be afraid of getting too many on a committee. You can remove every form of danger by compact organization.—*J. Marvin Nicholls.*

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**Too Much Talk.**—These wise words are from Bishop Vincent: "I should avoid too much public talk by children. It may do them great harm. The better they can do it, the more likely is self to be strengthened. A simple confession before the church, with as few words as possible, may be enough. I should put little groups of children under the care of wise leaders, who should pack their memories with the Word of God, especially His promises, with the best hymns of the Church, and with strong doctrinal definitions of catechism and creed. I should visit the parents and secure their sympathy and help in this work of looking after the children, insisting on family prayer, distributing good tracts, often meeting the children for little talks on the Church and on the duties of children in home-life, school-life, shop-life, church-life. I should seek to make religion a steady force of character and of conduct."

The Canadian . . .

## Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND  
OTHER YOUNG PEOPLE'S SOCIETIES  
IN THE METHODIST CHURCH.

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### Editorial.

#### Here and There.

#### Incidents and Illustrations Picked up by the Way.

I AM sometimes asked how I manage to keep my paper going, when so much time is spent upon the road. There are, of course, serious disadvantages in being absent for so long from study and office, but there are some compensations. Many incidents are picked up by the way, illustrations are obtained, and information gathered which never could have been secured if the editor remained at home. Our readers are given the benefit of some of these in this issue.

TALKING to the bar-tender at a hotel, a short time ago, I asked him if he did not find himself strongly tempted to drink, being surrounded by liquors continually. He replied, "Yes, I suppose it would be a temptation, but I made a promise never to touch a drop, and I have kept it up to this hour." There can be no doubt about it, a temperance pledge is often a help in keeping young men from indulgence in strong drink. I am pleased to see that pledge signing is to be a leading feature of the prohibition campaign. Let every effort be made to induce young men and boys to sign the pledge of total abstinence.

SITTING on the upper deck of *The Premier*, a Lake Winnipeg steamer, I had a most interesting conversation with the Captain on the temperance question. He admitted that he himself was not a total abstainer, but thought it a good thing for steamboat men to let liquor alone, and related a number of incidents showing how valuable property had been lost on account of the intoxication of those to whom it had been committed. When he told me that his home was in Dakota, I asked him what he thought of

the prohibition law in force there. He was enthusiastic in its praise, and said that there was all the difference in the world between a prohibition town in Dakota, and a place like West Selkirk, where license prevails. What seemed to please him most, was the fact that his boys were growing to manhood without coming into contact with the temptations of the open bar. Such testimony ought to be worth something.

GETTING off the train at a remote station on the C.P.R. I saw a beardless boy saying good-bye to the Chairman of the District, and thanking him for the counsel and advice received. The young fellow was on his way to his first circuit to engage in pioneer work. He had no experience, and seemed altogether too young to undertake the responsibilities of a circuit, but the needs of the work are so great, that every volunteer is gladly accepted. Many of these youths make the most successful preachers. They should have the prayers of the Church.

"SUNDAY is the greatest invention for the benefit of the people, that ever was known," remarked a business man in my hearing, not long ago. It is indeed a blessing of priceless value, bringing rest to tired men and animals, so that they can go out to their work on Monday morning feeling like new beings. Apart altogether from its religious significance, the Sabbath is an institution that we could not afford to be without. Let us prize it, and defend it from its enemies.

"WE send the people of Ontario, 'number one hard' wheat, but they do not send us number one apples by any means," remarked a Manitoba lady, the other day. This is a simple statement of a most disgraceful state of affairs. The apples sent to the Northwest are often a wretched sample of fruit. There are a few good ones at the top of the barrel, but the centre is packed with very inferior stock. Manitobans want the best, and are willing to pay for it. They simply will not stand such swindling as this. If the Ontario farmers continue it, they will lose their trade in Manitoba. This seems to be a proper case for Government intervention. If one or two apple dealers should be committed to jail for fraud it would have an excellent effect.

ON board a Lake Winnipeg steamer, I sat at the same table with a young Church of England minister whose home is at York Factory on the shores of Hudson Bay. While out shooting in the early summer, his gun burst, and shattered his left hand badly. There was no doctor nearer than Winnipeg, a distance of seven hundred miles. Binding up the hand as well as possible he started off on his long journey, more than half of which had to be made by canoe and sail boat. The trip occupied five weeks, and during most of the time the poor fellow suffered excruciating agony. At last he reached the hospital at Winnipeg and received treatment. The doctors told him that by coming he had saved his hand and probably his life. One of the greatest

hardships missionaries have to suffer is the isolation from the conveniences and even the necessities of civilization.

WHAT an interesting creature a baby is! Hard, rough men seem to be wonderfully mellowed by coming into contact with "one of these little ones." It is delightful, on a train, to see how tenderly the baby is handled by men who apparently have scarcely a spark of kindness in their nature. Frequently I have seen a tired mother relieved of her charge by some soul-lounging old curmudgeon, who in a moment seemed to be a boy again, smiling and chirruping to amuse the little chap.

SPEAKING of Rev. Dr. Sparling, the Principal of Wesley College, a gentleman made the remark: "The Doctor's smile is worth a thousand dollars a year to Wesley College." He was under the mark rather than over it, in his estimate. What he meant was that the genial Principal's good-natured way was the means of reaching the hearts of the people in obtaining subscriptions for the institution which he represented. His success in putting the College on a sound financial basis has been wonderful. In influencing men and women in any direction, consecrated good nature, or in other words, Christian kindness, is the mightiest force in the world.

IT may not be generally known that the Hudson's Bay Co. enforces a prohibition law throughout the vast territory which it practically controls. Years ago, it served rum freely to the Indians, and drunkenness prevailed everywhere. The Company became dissatisfied with the amount of furs they were receiving, and concluded that if there was less whiskey there would be more trade. The supply of strong drink was stopped, and sure enough the Indians began to bring the furs in much greater number. It is now possible to travel all over the north country without seeing the slightest evidence of drunkenness.

IT is marvellous how one part of the country ministers to the comfort and happiness of another! Spread out on a rock on the shore of a northern lake, during the past summer, was a meal which came from almost everywhere. There was bread from Norway House, butter from Manitoba, cheese from Toronto, peas from Bloomfield, Ont., tea from Japan, condensed milk from Truro, N.S., sugar from Montreal, pine-apple from the East Indies, and pickles from England. It was an illustration of how the various parts of the world are "members one of another," and need each other.

TRYING to give the Indians at Norway House an idea of the difference between the Sunday-school and the Epworth League, I told them that the object of the former was to "teach," and of the latter to "train" our young people. The word *train* was a poser for the interpreter, as he could not find anything in Cree to correspond exactly with it. He got out of the difficulty very nicely by saying, "In the Epworth League we



show them how to work." It was a very good statement of the purpose of our Young People's societies. We show our young folks "how to work" by giving them something to do, by putting them into the harness for Christian service.

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A PICTURE of the missionaries working on our Indian missions of the Manitoba and North-West Conference is presented on this page. The Church should not neglect to remember these faithful men in prayer, for they labor amidst many difficulties, and are greatly isolated from their brethren. The greatest sufferers, however, are their devoted wives, who are almost completely shut out from the advantages of civilization during so long a period. The women who go to these missions are real heroines.

was the presence of the bar-tenders who walked with the sons of toil. No, that is not correct; they did not walk, but rode comfortably in their carriages, as those engaged in the liquor trade usually do. The bar-room is the greatest enemy of the workman today, and does more than any one thing to keep him poor. The bar-tenders should have been ruled out of that labor procession, as I hope they will be from all our Ontario cities, towns and villages on December 4th.

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I HAD just finished reading Dr. Kilborn's earnest plea for more missionaries in China, in the *Missionary Outlook*, one Sunday morning in a Manitoba village. Putting on my hat I started for church. Passing the Salvation Army barracks, where the "soldiers" were singing a

services in the town at the same hour, making seven preaching places besides a mission hall, and all but one receiving missionary aid. Then I thought of Dr. Kilborn's appeal for reinforcements, and wondered how long the Churches will continue this policy. Just think of it! Millions of people without the Gospel in China and Japan, and seven Christian workers engaged in one little Manitoba town!

✕

ON his return from his last trip to Lake Winnipeg, Rev. Mr. Semmens had in charge a white girl, aged 13, a daughter of a Hudson Bay officer, away up the Erens River, who was being sent to Winnipeg to attend school. At Norway House on Sunday she attended church for the first time in her life, and

REV. E. H. STEINHAUER,  
Fisher River.REV. J. A. McCLACHLAN,  
Erens River.JOS. DARGUE,  
Poplar River.REV. C. E. SOMERSET,  
Prin. Red Deer Institute.REV. F. G. STEVENS,  
Oxford House (now in White work).REV. R. B. STEINHAUER,  
Morley.REV. ED. FAUFAVARIS,  
Cross Lake.REV. S. D. GAUDIS,  
Nelson House.REV. O. GERMAN,  
Battle River.REV. JOHN McDONNELL,  
Chair of Indian Dist., Calgary.REV. A. SUTHERLAND, D.D.,  
Gen'l Miss. Sec., Toronto.REV. JOHN NELSON,  
Norway House.REV. E. B. GLASS,  
Whitefish Lake (now in White work).

#### MISSIONARIES OF THE INDIAN DISTRICT.

"ALL nations welcome, but Carrie," was a sign I saw in a Winnipeg saloon, from the sidewalk. Apparently the invitation was being accepted, for there were Icelanders, Galicians, Germans and Italians in that drinking place. The devil is working hard to capture the foreigners just as soon as they arrive in the western country. There is all the more need for the Church to be on the alert to save them.

✕

ON Labor Day, in the city of Winnipeg, there was a procession through the main street, representing the various trades and manufactures doing business in the city. There were many interesting and instructive features in the parade, but one item on the programme spoiled it all in the opinion of more than one spectator. That

rousing gospel song, the strains of "I need thee every hour," were heard floating through the windows of the Baptist meeting house, one block away. Before the music had died away I was within hearing of the opening hymn of the Presbyterian church, and half a block further on were the Methodists just beginning their service. The singing in both churches could be distinctly heard, although it was rather discordant as the two congregations were engaged on different hymns. The Methodist church had a congregation of exactly thirty-five, and the other two about the same, with a dozen in the Salvation Army service. Altogether the four places of worship were attended by an aggregate of 120 persons. There were also Church of England, Lutheran, and Roman Catholic

when she reached the Red River saw a horse for the first time. Those of us who live in Christian Ontario have much to be thankful for. It is doubtful if we properly appreciate our blessings.

✕

It is really funny to see a man driving a horse on a warm day with a tight overhead check line, and a straw hat on the horse's head. It is safe to say that any little comfort derived from the head-gear is more than offset by the barbarous and cruel check, which to many animals is a constant source of pain. If the horses could vote on the question they would probably declare themselves in favor of the abolition of check lines, blinders, hats, docking, and all the other modern "improvements."

## On the Road.

## Among the Indians of the Far North.

[EDITORIAL CORRESPONDENCE.]

For years I had heard of Norway House and our other Indian missions of the North, but must confess that I possessed no very clear idea of their location, or of the conditions by which our missionaries are surrounded. Partly, therefore, with the object of obtaining information, and partly to enjoy a brief holiday after an arduous month's work in Manitoba, I determined to go north.

The first stage of the journey was from Winnipeg to Selkirk, which is located on the Red River, about twenty miles from Lake Winnipeg. Some uncertainty existed as to when the steamer for the north would sail, so that a few days had to be spent in Selkirk. I did not know a single individual in the town, and feared that the time might hang a little heavily, but it really passed in the most pleasant manner. The Methodist minister came over to the hotel and invited me to the parsonage for tea, and to preach on Sunday evening. Captain Robinson also asked me to his hospitable home for dinner, and showed me much kindness.

## A PRETTY TOWN.

Selkirk is a place of about two thousand inhabitants, and is of considerable importance, as all the business of Lake Winnipeg passes through it. Here are immense storing houses which care for the great quantities of fish that are continually pouring in from the north, and with saw mills, lumber yards, stores, etc., make a stirring centre of activity. Captain Robinson has a large departmental store that would do credit to a place of five times the size, and is also at the head of various important industries which altogether give employment to about five hundred men. Just a mile or two below the town is the St. Peter's Indian Reserve, and there are always a number of the "noble red men" about the streets. Much of the labor of the fisheries and mills is done by them, and they work fairly well. The Selkirk Indian has one serious weakness, for he dearly loves whisky, and would rather have it than anything else on earth. There is a stringent law against selling liquor to Indians, but it is frequently disregarded, and it is no uncommon thing to meet red men under the influence of liquor upon the streets. The greed of the white man has been one of the greatest curses to the Indian.

Selkirk is one of the prettiest towns in Manitoba. The trees have attained a size rarely seen in the province, and the streets present an appearance very much like an Ontario village.

## THE FISHING INDUSTRY.

The three principal kinds of fish caught in Lake Winnipeg are white fish, cat fish, and sturgeon, of which the first named is the staple. The white fish of this lake are as good as any in the world. They are evidently appreciated in the United States, for many car loads are shipped "across the line" during the season. Strange as it may seem, there is quite a demand for the cat-fish, and good prices are obtained in Chicago for all that may be sent. The sturgeon is an immense fish which is caught in considerable numbers at certain times

of the year. It is estimated that fully two million white fish are taken from the lake each year.

At Selkirk, the Dominion Fish Company, the largest concern on the lake, has a cold storage plant which is an essential feature of the business. The fish come in, packed with ice, in boxes of 150 pounds each. Whatever may be needed to fill orders for fresh fish are immediately re-packed in ice, and sent out in cold storage cars. It is said that they reach St. Paul, Chicago, and St. Louis in splendid condition. The fish that are not required for immediate use are frozen by an artificial process which develops a temperature of very nearly zero. They are then boxed up and kept in a cool place, which does not permit the slightest degree of thawing. After the

floor, but when one is tired and three hundred miles from an hotel, he is not disposed to be fastidious, and is thankful for a resting place of any kind.

Norway House is the name of the Hudson's Bay Company's post, and is eighteen miles from Warren's Landing across a beautiful little body of water called Playgreen Lake. The mission is two miles further on, and is known as Rossville.

## THE VILLAGE

consists of the church, parsonage, and about twenty houses scattered at considerable distances from one another. The population would be about one hundred and fifty. It is completely beyond the reach of railroads, telegraphs, tele-phones, newspapers, post offices, etc.

The nearest post office is three hundred miles away, but through the courtesy of the Hudson's Bay Company mail is forwarded "every once in a while." When navigation closes, letters only are sent through, and papers have to wait until spring.

## THE HOUSES

are all built of logs. Some are covered with shingles, but quite a number are thatched with bark, the crevices being filled with mud. They are really very comfortable looking dwellings, but inside are desolate to a degree, having scarcely any furniture. A stove is, of course, a necessary article, but such things as chairs, tables, and bedsteads are looked upon as superfluities, and are seldom seen. The floor serves as a dining table, and as a sleeping-couch as well.

Several houses which I visited were papered in most picturesque fashion with "Onwards," "Pleasant Hours," and "Happy Days." It would have made Dr. Withrow's heart rejoice if he could have seen how his literary productions are appreciated, and to what a useful purpose they are put.

To be perfectly frank, the homes of the people are usually very filthy. The Indian does not see the necessity of cleanliness, and although the missionary by precept and example, may urge it upon him, he is naturally disposed to neglect it.

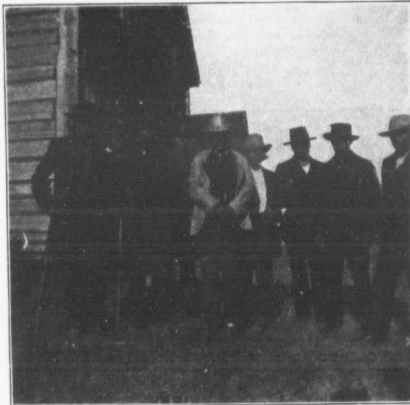
For some time almost every house contained two or three families, huddled together in a way that made decent living impossible. The missionaries have opposed this custom vigorously, and now almost every family has a separate dwelling.

During the winter, the prayer-meeting is held in the homes of the people, and usually there is a great scrubbing previous to this event, so that godliness and cleanliness are very closely associated, for one occasion at least.

## THE PEOPLE.

To understand missionary work among the Indians, it is necessary to have some knowledge of their character, peculiarities, and habits. Those who criticize the work of the missionaries, overlook the hard and discouraging material upon which they have to work.

In the first place the Indian is naturally lazy and improvident. He literally follows the Scriptural injunction: "Take he has enough for his physical needs to-day he thinks and cares nothing for the future. A man has been known to kill a deer, but instead of husbanding the flesh for the needs of his own family, he



NORWAY HOUSE INDIANS.

lake and river are frozen up for the winter, this stock of fish can be drawn upon, and the quality is just as good after a year's time as when they were first frozen.

At the head of Lake Winnipeg, the Dominion Fish Co. has a fishing establishment, located on a small island at the commencement of Playgreen Lake. It is known as Warren's Landing, and is the terminus of the steamboat run. A very comfortable little steamer, known as the "Premier," carried a small party of passengers from Selkirk to this place, and they were a glad lot of people when land was reached, for the trip was a rather stormy one.

Warren's Landing is an interesting hamlet, for it can scarcely be dignified with the name of village. In addition to the fishery building, the Company has a store, and two log houses for the accommodation of its fishermen, one a dormitory, and the other a dining-room. These men, who are mostly Indians and Icelanders, are rough-looking fellows, but they earn very good wages, and live well. I had the pleasure of taking a couple of meals in this dining hall, and such meals! I never enjoyed anything as well, even in the best city hotels. Everything is in rough-and-ready style. The plates are tin; there is no table-cloth, and napkins are not even thought of, but the food is first-class, splendidly cooked, and usually served with "hunger sauce." The manager, Mr. Tait, is always glad to entertain a wayfarer, and seems to take pleasure in doing little kindnesses for people who may be passing through. There is no sleeping accommodation except a blanket on the

has gathered his friends, and in twelve hours not a vestige of the deer is left.

The red man loves to lounge about, with absolutely no care on his mind, and to settle down to regular habits of industry is very distasteful to him. The government has supplied the Norway House people with a dozen ploughs, but they have scarcely been used enough to keep the rust off. Not more than an acre or two of land has been cultivated, although many vegetables could easily be grown. There are, however, a number of cattle upon the reserve, which are cared for by the Indians, and seem to be appreciated.

It is the opinion of the missionary that given much thought to the question, that very little can be done for the Indian or with him from a social point of view, so long as he continues his roving, hunting life. When he can be induced to settle down, cultivate a little land, and get a few cattle around him, some improvement very soon commences in his manner of life.

The Indian generally gets the reputation of being dishonest and untrustworthy, but it is open to question whether white people are altogether fair to him in this respect. Rev. Mr. Semmens, the Government agent, tells me that when he is at Selkirk, with ten or twelve thousand dollars of treaty money in his possession, he is always somewhat nervous, but as soon as he gets away among the Indians he has no fear whatever of being robbed.

While Mr. Semmens was paying the people of Norway House, an Indian stepped up to receive his allowance, when Mr. Semmens remarked, "I would trust everything I possess to this man. He has been my companion and guide on many long and perilous journeys, and I never knew him to do a dishonest act, or speak an untruthful word."

There is a jail on the Norway House reserve, but it has only been occupied two or three times in twenty years. It might be well for those who talk of the Indian as being such a hard man to look at conditions a little nearer home.

Very many of the Indians are diseased, and most of them have the germs of consumption. Scrofula is very common. Their mode of life accounts for this. Their huts and tents they are often buddled together without sufficient air space, and become overheated. This is frequently followed by exposure to cold, wind, and rain, with very poor food badly cooked, and the inevitable result follows.

#### THE DOGS.

Any sketch of Indian life, without some reference to the dogs, would be unardonably deficient. Almost every house is surrounded by a pack of yelping curs, which in summer time are lazily basking in the sun. Most of them are mongrel creatures which go by the general name of "huskies." They are not at all attractive looking, and nobody ever thinks of patting them, or making any effort to establish friendly relations with them. Every little while they get into a fight, which seems to be their only recreation. Occasionally the combat becomes serious, and the "under dog" has a hard time of it. When the fight goes against him, all his companions throw themselves upon the unfortunate canine and, if not prevented, literally tear him to pieces.

One of the huskie's accomplishments is his musical ability. On the night of my arrival at Norway House I had the opportunity of enjoying this to the fullest extent, as the various "choirs" of dogs got up a serenade apparently for my particular benefit. Bass, tenor, alto, and treble, all were combined, with wonderful variety of tone and key. The concert was of the antiphonal variety, one pack rendering a chorus and another responding from a distance. It was certainly a case of "all at it," and

I was very much afraid that it would be "always at it," but about eleven o'clock they subsided, and we had peace.

When the winter arrives these animals become an absolute necessity, as they are the "locomotives" for the "trains" which run in various parts of the country. In the summer, people get about by York boat, skiff, row-boat, or canoe, but when the snow comes, the "dog train" becomes the established method of travel. Thirty to thirty-five miles a day can be easily covered by the dogs.

#### THE CHURCH.

The most prominent building in the village is the Methodist Church, which is surrounded by water on three sides. The location on Playgreen Lake is quite picturesque, and the view from the front door is very pretty. The structure was erected during the pastorate of Rev. John Semmens, who worked with his own hands upon it for sixteen hours a day, until it was completed. On the outside are the words: "Rossville Mission, 1886." It was named after a Mr. Ross, who was in charge of the Hudson's Bay Company at the time, and who showed very special interest in the mission.

The church has comfortable seating capacity for 330 persons, and is usually well filled. On Sunday morning the people gather from near and far, many coming in with their boats and canoes. They are all Methodists. The simple-minded Indians do not apparently know anything of the civilized way of dividing the population of a village into separate camps with different names. They have not yet learned how much better it is to have three congregations of one hundred each, to one of three hundred, but of course the untutored son of the forest cannot be expected to understand all the blessings of civilization at once. After a time he will probably adopt the white man's way of doing things.



AN INDIAN TEPEE.

The names of Robert Rundle, Robert Brooking, Thomas Hurlbut, Chas. Stringfellow, James Evans, Egerton R. Young, John Semmens, and others, are associated with the church, as the mission is the oldest in this part of the country. They did faithful service for Christ, and their works do follow them.

While so many are worthy of mention, the name of James Evans stands out as one of the brightest on the roll of missionary heroes. Immediately in front of the church is a platform consisting of the very pulpit from which Mr. Evans used to preach. In one of the tents I

met an old woman who was a servant in his house. His lasting memorial, however, is the famous syllabic characters by which, in a couple of weeks, an Indian can be taught to read. This wonderful invention has spread everywhere among Indian missions of all denominations, and is of untold value to the missionaries in their work. The house which Mr. Evans used as a printing office is still standing, and is occupied by the teacher. I had the pleasure of taking tea in it. Rev. John Nelson, the present missionary, has been in charge for seven years.

#### SUNDAY SERVICES.

On Sunday morning there was a good congregation, and as there were an unusual number of white people present, I was invited to preach in English. Many of the Indians themselves are able to understand an English sermon, and rather like it occasionally.

The gathering was so quiet, orderly, and respectable as could be found in any part of Canada. The women, for the most part, wore shawls over their heads, but a few of the younger ones appeared in all the glory of hats and feathers. After service the female part of the congregation quietly remain in their seats until all the men have retired; then they walk out without any crowding.

In the afternoon there were fully four hundred people in the church. Addresses were given by Rev. Mr. Armstrong, Rev. Mr. Semmens, and the writer, which were interpreted by the official interpreter. I gave them an account of Sunday-school and Epworth League work, and followed it with some fatherly counsel in regard to the training of their children. Mr. Armstrong sang a hymn, which needed no interpretation, and was greatly enjoyed.

In the evening, there was a prayer-meeting, conducted in Cree. There were a number of very earnest prayers by natives.

#### THE SCHOOL.

A boarding-school has been established at this point by the Government, under the direction of the church. The building was erected, with the assistance of the Indians, by the missionary, Rev. Mr. Nelson, without either architect or carpenter. It is an exceedingly creditable frame structure of two stories. There are fifty-five pupils, boys and girls, in about equal numbers. It is surprising how much aptitude they show in learning. If the young folks could be kept under the influence of the school, they would soon be transformed, but unfortunately,

they have to go back to their parents, and it is very difficult to prevent them from drifting back into their old conditions.

The new principal is Rev. Mr. Lousely, lately of Napinka, who seems to have rare qualifications for the position. If any of his ministerial brethren have the idea that he has secured a "soft snap," by going to Norway House, they are seriously mistaken. He is up at half past five every morning, and is busy until late at night, with almost every imaginable sort of duty. The Principal has an unusually fine staff of helpers,

who are enthusiastic in the work which they have undertaken.

The institution is new, and the grant from the Government is only \$6.00 per month, for each child, which, of course, is not nearly sufficient to meet expenses of board and tuition.

If any of our Epworth Leagues desire to help a most worthy Christian enterprise, let them prepare boxes of clothing, etc., and send them to Norway House. What may not be needed to assist destitute children can be traded to the Indians, who give their work in improving the property in return for goods. I shall be glad to give fuller information to those who are willing to assist in this way.

#### FESTIVAL.

Norway House was a busy place during the time set apart for what is known as "the treaty" gathering. The people come in from all parts of the reserve to get the money promised them by the Government. Each man, woman, and child receives the sum of \$5.00 every year, in recognition of the fishing peges which have been claimed by the white men. Treaty time is a big occasion for old and young. It is the great annual festival, and is usually marked by merry-making, and a general good time. Fully one hundred tents were pitched in the village, and the population was increased by about five hundred persons.

The Government tent is marked by the British flag, which is raised whenever the Indian Agent is present. The children call the flag "the rag that talks," because by it they know the Government tent from the others. The Agent, Rev. John Semmens, is the right man for the place. He is thoroughly acquainted with the whole country, knows every Indian on Lake Winnipeg personally, and can speak to them in their own language, besides being familiar with their habits and peculiarities. He pays the Indians in crisp one and two dollar bills, which have never been used before. The money is not kept long, for a number of traders follow the treaty boat, with all kinds of supplies that may be needed. A street of tent-shops is constantly filled with buyers and sellers, and has very much the appearance of a big bazaar. It was an unfailling source of interest to me to walk up and down this strange thoroughfare.

One evening I witnessed the most amusing performance that could be imagined. One of the traders brought out a pair of candles, and began to scatter them just as a farmer might do in feeding chickens. In a moment there were over a hundred candles young and old, scrambling for the sweets, crowding one another, rolling, tumbling, laughing and shouting like children. It was immense fun both for the participants and spectators.

#### TRAGEDY.

On the evening preceding the treaty payments, a severe thunderstorm took place, and the lightning struck one of the tepees, a tent almost exactly like the one shown in our illustration. The wet poles acted as conductors, and the electric fluid came down a birch pole and gave a terrible shock to a little group of women and children who were huddled about a fire inside. Two of the women were almost instantly killed; a young girl of about fifteen received serious injuries, which were thought at the time to be fatal; a little boy was marked all down his body, but not badly hurt; and a baby was blinded.

Dr. Lillian Youmans, the teacher at the school, was sent for, and I accompanied her through the darkness to the scene of the disaster. It was a wild and solemn scene that met our gaze. It was pitch dark, and the rain was coming down in torrents, while the dim light

of a lantern was seen here and there. In the first tent lay one of the dead bodies, with relatives sitting about on the ground, holding the hands of the departed, while sympathizing friends gathered near. As we approached we heard the sound of singing, and found that they were joining in the hymn,

"O God our help in ages past,  
Our hope for years to come."

In the second tent where the other dead body was, a number of men were leading a prayer-meeting, and petitions of great earnestness were ascending to heaven. There was no weeping or wailing, but these simple-hearted people, in their trouble, were looking to God for help in Christian song and prayer. What been witnessed under similar circumstances in the old days when heathenism prevailed!

In the third tent the afflicted girl was screaming in agony. A young man held a candle, which afforded a dim light, and friends continually kept rubbing her body and arms. This is the custom of the Indians in almost every kind of sickness, and the doctor permitted it, although not believing that it did any good. The lightning seemed to have struck her in the neck and passed through her body, but scarcely any bruise was noticeable. I hope I shall never be able to describe the torture as this poor girl endured for hours. In the morning she was somewhat easier, and hopes were entertained of her recovery, but she died a day or two after. The baby did not

.....  
**H**AVE you a Reading Circle  
 in your League? If not,  
 now is the time to organize.

.....  
 It will prove a source of inspiration  
 and instruction.  
 .....

open its eyes for a day and two nights, but it was feared that it would never see again.

The funeral of the victims took place the next day. The young men made two very neat coffins and covered them with black cloth. The bodies were fastened to two long poles and borne on the shoulders of the Indians, first to the church and then to the burying place, adjoining the village. There were no outward demonstrations of grief. Everything was as quiet as possible, but the tears could be seen silently steing down the cheeks of the old man who had lost the partner of his joys and sorrows. They have their own peculiar ways, but these people have hearts, and their sympathies can be touched. A. C. C.

### Hamilton Conference Epworth League Convention.

The Biennial Convention of the Hamilton Conference Epworth League will be held in the Methodist Church, Berlin, on Tuesday and Wednesday, Nov. 18th and 19th, 1902. A programme of great interest is being prepared on the general plan of a "School of Methods." Let every League in the Conference be well represented at this Convention. Billets provided for delegates. The programme will be issued about the 1st of October.

THEO. J. PARR, President.

G. G. GIBBY, Secretary, Ont.

CHAS. L. BOWLEY, Secretary.

213 Wentworth St. Hamilton.

### The New Reading Course.

The new Epworth League Reading Course is as attractive as ever. In general appearance, the new set of books, in the handsome red binding and gold lettering, and put up in a neat box, is perhaps the handsomest ever issued by the Book Room. The quality of the books themselves is also first-class, and a large sale is predicted. The price, three volumes for \$1.25 (\$1.45 by post), puts the course well within the reach of all. The League that has not a reading circle is behind the times.

### If You Want to be Beloved.

Don't contradict people, even if you are sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is wiser than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go quality on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't overdress or underdress.

Don't jeer at anybody's religious belief.

Learn to laugh. A good laugh is better than medicine.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Don't try to be anything else but a gentleman or gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—The Christian World.

### The Physical Aspects of Good Cheer

Much is said about the importance of being good-natured if the members of a family would maintain a happy household life. But the point is often overlooked that good nature is not to be achieved wholly by an effort of the will. If one wishes to cultivate it he must do the things that promote it. For example, it is useless to tell a worn and tired woman that she should be bright and cheerful. She cannot gain that mood simply by wishing. What she needs is rest and a quiet afternoon nap, supplemented by the requisite volition, will produce the desired result. In other words, if we think that certain moods are desirable we must take the requisite steps to generate them. There is no use of preaching good nature and cheerfulness to ourselves unless we are willing to adjust the means to the end. The trouble with many an irritable, cross-grained and sour member of the family is that he or she does not take sufficient relaxation. The nerves get on edge, and no amount of resolution will impart cheerfulness. If you want to be good-natured and companionable and charming you must pay some attention to your digestion and nerves and your requirements for sleep.—The Watchman.

### Rules Concerning the Bible.

Dr. J. Wilbur Chapman gives four rules concerning the Bible:

1. Study it through.
2. Pray it in.
3. Live it out.
4. Pass it on.

**Quadrennial Report.**

**The Epworth League.**

The following report was presented to the recent General Conference by the General Epworth League Board:

During the first few years of its history, the Epworth League grew with amazing rapidity, many young people coming into its ranks without any clear idea of the obligations involved. As might have been expected, there has come some reaction, with consequent decrease of membership. The novelty and glamor of the early days have worn off; the abnormal has passed away, and a normal condition of affairs has come. While there has been some lessening of the numbers, the working force of the Epworth League was never so great as it is to-day. The testing period of the past four years has made our Young People's Societies more serious, more energetic and more successful in doing the real work for which they were brought into existence. The testimony of pastors coming from all parts of the work is almost unanimously to the effect that the Epworth League has been a great help to them in their work, and added not a little to the spiritual life of the church.

**THE CHRISTIAN ENDEAVOR DEPARTMENT**

is regarded as the essential feature of League organization, and is kept well to the front. In almost every society much more attention is paid to the distinctively spiritual services than to any other feature. The literary and social elements have not overshadowed or displaced the work of this important department. Our young people have conducted cottage prayer-meetings and out-door evangelistic services. They have proved themselves most efficient helpers in revival efforts, and by their means much personal work has been done. The Forward Movement in Bible Study and Evangelistic Work has been continued with most satisfactory results. This year the Epistles of James and 1st and 2nd Peter have been chosen for Bible study, and the second Sunday in October set apart for Young People's Day to be followed by a week of special services. The thirteenth anniversary of the Epworth League will be celebrated at the same time, for which a programme has been prepared by the General Secretary.

**THE MISSIONARY DEPARTMENT.**

One of the most striking developments in the Epworth League during the past four years has been the interest and enthusiasm aroused on behalf of missions, largely due to the introduction of the Young People's Forward Movement for Missions. The leading features of this movement may be expressed by its three motto words, "Pray, Study, Give," which have certainly been placed in proper order. The movement has been eminently sane, and intelligent, and great emphasis has been placed upon the dissemination of information. Missionary libraries have been established in many Leagues, and missionary literature has been widely circulated. In almost every Young People's Society the "two cent, young people's plan of giving has been introduced, with gratifying results. In some places every member is contributing in this way. The amounts given by our Young People's Societies for missions have shown a gradual increase year by year, as will be seen by the following statement: In—

1895 .....	\$4,023
1896 .....	6,077
1897 .....	7,445
1898 .....	12,759
1899 .....	16,955
1900 .....	19,902
1901 .....	21,678
1902 .....	24,568

About thirty districts are supporting missionaries in whole or in part, and one district, Toronto West, has two missionary representatives in the field. It is not intended by any means, that two cents per week shall continue to be the standard giving of our young people. This is simply regarded as a convenient starting-point, but it is expected that an advance will be made. There are some Leagues whose members average six cents per week.

**THE LITERARY DEPARTMENT.**

The Epworth League aims at the consecration of the whole man, body, mind, and soul. Its third department has for its object the culture and development of the mind, and one of its most important features is a regular course of reading. We believe that intellectual development is not at all antagonistic to spiritual growth, but rather contributes to it, as zeal and knowledge, culture and Christlikeness, should always go hand in hand. The pioneers of Methodism used to carry good books in their saddle-bags. Our methods of circulation differ somewhat from theirs, but the church still recognizes the importance of the people healthy and inspiring literature. The Epworth League Reading Course began in the year 1895, with the selection of four books, specially suitable to young folks, bound uniformly, and sold at about half of the usual price. Its success was assured from the very first. During the past seven years 45,680 volumes have been circulated among the young people of Canadian Methodism. They have included such books as "Stalker's Life of Christ," "Torchbearers of Christendom," "Life and Conduct," "Social Law of Service," "Makers of Methodism," "The New Citizenship," "Making a Life," The unanimous opinion of pastors is that the Reading Course has been a source of great inspiration and blessing. During the past year, the number of books has been reduced from four to three, and the price correspondingly decreased, which has resulted in a revival of interest. The motto of the Course is, "Better than Ever," and the purpose is to make each year's selection of books better and more attractive than the last.

**THE SOCIAL DEPARTMENT.**

Much has been accomplished by the Social Department of the Epworth League. It has sought to develop a practical form of Christianity in welcoming strangers, visiting them in their homes, and interesting them in the church. The Floral Committee, by its distribution of flowers, has cheered the hearts of many sick and discouraged ones. Services have been held for the old people in many places, where a number of aged saints have enjoyed the privilege of attending church through the kind attention of the young folks.

**SUMMER SCHOOLS.**

We are gratified at the success which has attended the summer schools held at Toronto, and Killarney, Man., for the study of the Bible and Missions, and would strongly recommend their continuation, and the organization of similar schools at other points.

**THE JUNIOR DEPARTMENT**

does for the boys and girls what the Epworth League is expected to do for the young men and women. It is in no sense a rival to the Sunday-school but rather the complement of it. The motto of the school is "Teach." The motto of the League is "Train." The Junior League is intended to afford an opportunity to put into practice the knowledge gained in the Sunday-school. The best way to keep the ranks of the Epworth League replenished is to conduct a live Junior League.

**THE CONVENTIONS.**

Our Epworth League Conventions during the past four years have been exceedingly practical and helpful, and show no signs of slackening interest. At San Francisco last summer, the International League Convention touched the high-water mark in attendance and enthusiasm, and the London Conference Convention held in London last March was the largest and most successful Conference gathering ever held in Canada. The District organizations have, however, been the most valuable part of our machinery, and the interest in them has been well sustained.

**THE LEAGUE PAPER.**

The last General Conference authorized the publication of a monthly paper in the interest of Epworth League work. The Canadian Epworth Era has been well received by the young people, and has steadily grown in circulation until it is now on a self-sustaining basis. The statement presented at the last meeting of the Book and Publishing Committee shows that there are now 5,165 regular subscribers, an increase of 434 during the past year.

**OFFICE AND FIELD WORK.**

During the past eight years, a Central Bureau of information has been maintained in Wesley Buildings, Toronto. A large amount of literature has been circulated with the object of increasing the efficiency of the Epworth Leagues and Sunday-schools, and the various enterprises of the department have been pushed. In addition to carrying on a very large correspondence, and editing The Canadian Epworth Era, the General Secretary has attended anniversaries and conventions in various parts of the country, and as far as time permitted has conducted Institutes and Round-Table Conferences and delivered addresses on Sunday-school work. During the past four years he has attended 752 public addresses, 1,000 sermons, and has travelled 57,115 miles in the interests of the work.

**Provincial C.E. Convention.**

The fourteenth annual convention of the Ontario Christian Endeavor Union will be held in Ottawa, October 7-10. The sessions have been planned for Knox Church and Dominion Church, and it is expected that the programme will be one of the best ever arranged for a Christian Endeavor convention in Canada.

A great attraction will be the presence of Rev. F. E. Clark, D.D., president of the United Society of Christian Endeavor, who has recently returned from an extended trip around the world. He is always a great asset in Christian Endeavor gatherings, and no doubt will receive a hearty welcome. Mrs. Clark will accompany him, and will speak on "Junior Work." Dr. Clark will speak on "The Quiet Hour," and "The Social Side of Christian Endeavor," and will conduct a "Question Drawer" on Endeavor Problems.

An interesting feature of the convention will be a trolley trip to Cherry Cottage, Aylmer, Guelph, the birthplace of Dr. Clark.

Other speakers will be Rev. C. W. Gordon (Ralph Connor), Mr. R. W. Dillon, Dr. F. C. Stephenson, Dr. Scofield, Rev. J. G. Shearer, Rev. W. W. Weeks, Rev. Thos. Brown, B.D., Miss Jean Scott, Canon Richardson.

Corresponding secretaries of Leagues which take up a Forward Movement in Bible Study and Evangelistic Work, or even observe Young People's Sunday on October 12, are urgently requested to send a brief report to The Era as promptly as possible.

## From the Field.

### Manitoba Conference.

#### First Epworth League Convention.

For some years the Manitoba and N. W. Conference has had an Epworth League Executive Committee, which has done much good work developing interest in the work, but no convention was held. The meeting of the General Conference in Winnipeg afforded an opportunity of bringing the ministers and young people of the Conference together for consultation, and September 3 and 4 were the dates selected.

The Convention was an acknowledged success, and will doubtless be a great impulse to the work.

The programme prepared by the Ex-

meetings of the month, whereas it is often the deader.

The spirit of the meeting is too often introspective. Too much looking inward, too much self-examination is not good. There should be more of the outward look.

In conducting the service, we should guard against allowing it to become formal.

The President sometimes permits members to be very lax in the way they express themselves. Many speak with evident hesitancy, and in a very low tone of voice. They should be urged to express themselves in a frank, open, clear, positive, and earnest way.

The persistent roll call of names which are not responded to has a chilling effect. The membership list should be revised, and kept up to date. The names of persons not likely to be present should not be called.

On Wednesday evening a missionary session was held, which was attended by a large audience, and presided over by Rev. Dr. Carman. Rev. Dr. Morrison, of the "All People's Mission," gave an interesting account of the work being

literature. Rev. H. Hull, B.A., gave an inspiring address on the importance of organizing the Districts for League work. Rev. A. C. Crews explained the "Forward Movement in Bible Study and Evangelistic Work," and urged its adoption by the young people's societies of the Conference.

Another large and representative audience assembled in Grace Church on Thursday evening to hear addresses from Rev. E. E. Scott, G. J. Bond, and N. W. Rowell, Esq., K.C.

Mr. Scott eloquently spoke on moral patriotism. He said that the Epworth League should stand for good citizenship, for the abolition of the liquor traffic, and for the highest and best in character.

Mr. Rowell gave a glowing account of the possibilities and prospects of the great West, and emphasized the importance of Christianizing the multitudes who are coming to its fertile plains.

Mr. Bond strongly urged the importance of training and keeping hold of the young.

The following resolutions were discussed and passed at a business meeting.



SUMMER SCHOOL OF RIDGETOWN DISTRICT LEAGUE.

ecutive, under the special direction of the President, Rev. Prof. Riddell, was one of the most complete that has yet been published in Canada. It was a booklet of forty-eight pages, adorned with a number of illustrations, and containing much valuable information on "How the Church is Governed," "the Educational Institutions of the Church," "history of the Epworth League," "missionary work of the church," etc. Five thousand copies of this programme were printed, and circulated among the Leagues of Manitoba.

The first session was held on Wednesday afternoon, September 3rd, with the consideration of "The Christian Life." A heart-searching and inspiring address was given on "Consecration," by Rev. J. C. Walker, followed by an excellent talk on "The Spirit-Filled Life," by Rev. W. A. Cooke, B.A.

The monthly Consecration Meeting was discussed by Rev. H. Wigle, B.A. The following were some of the valuable suggestions made:

The Consecration meeting should be one of the liveliest and most interesting

done among the foreigners coming into Manitoba and the Northwest.

Rev. Dr. Sutherland, Missionary Secretary, made a stirring address, having special reference to the Young People's Forward Movement for Missions," which he most heartily commended. He thought that those who opposed it were not thoroughly familiar with its spirit and methods. He believed it to be a thoroughly sane movement, with nothing fanatical about it, and deserving of the sympathetic and wise guidance of the pastors. He regarded the money raised by the Epworth Leagues as what might be termed "found money." We have struck a mine which was never before worked, and the general fund has been relieved to the extent of thousands of dollars.

Several of the speakers for the Wednesday morning did not put in an appearance on account of a delayed train, but the time was profitably filled. Rev. J. H. Hazlewood, of Hamilton, Ont., gave an exceedingly interesting and racy talk on social work, and Dr. F. C. Stephenson spoke some stirring words on missionary

work. That the various districts of the Conference be grouped for the support of a missionary as follows, each group to have its own representative in the field:

(1) Winnipeg and Port Arthur; (2) Carman; (3) Crystal City, Deloraine, and Souris; (4) Portage la Prairie and Brandon; (5) Neepawa, Dauphin, and Birtle; (6) Moosomin and Regina; (7) Calgary and Edmonton.

That in the choosing of a missionary the several districts consult the conference executive.

That when there is no district organization, the matter of arrangement for missionaries remain in the hands of the conference executive.

That where there is a combination of districts in which all are not organized, the arrangements for the missionary rest with the district where organized, and that the representatives of those districts appointed by the financial district meeting, act on the executive of the district where such organization exists.

That in the case where all the districts are organized, the order of the

conference minutes shall decide the burden of the initiative.

That we request that the district statistical secretaries give to the Conference League Secretary the Circuit Epworth League schedules for reference.

That we memorialize the General Conference to appoint a District Assistant Secretary of Epworth Leagues and Sunday-schools for the Manitoba and Northwest Conference.

That we recommend that the Conference Convention be made permanent and that the time and place of the next convention be left in the hands of the Conference Executive.

That we memorialize the General Conference to make such changes in the constitution of the Missionary Society which will enable the Young People's Societies to support missionaries in all departments of its work.

The following officers were elected: President—Rev. H. Hull, B.A., Arden. Secretary—W. J. Parr, B.A., Crystal City.

Treasurer—A. E. Mackenzie, Brandon. 1st Vice-President—Rev. J. C. Switzer, B.A., Holland.

2nd Vice-President—J. W. Gordon, Souris.

3rd Vice-President—Miss K. J. Crawford, B.A., Arden.

4th Vice-President—Miss E. Peacock, Winnipeg.

5th Vice-President—Mrs. S. Wilkinson, Killarney.

Representative on General Board—Prof. J. H. Riddell, Winnipeg.

### Successful Summer School.

We have pleasure in presenting a picture of the Summer School for the Ridgetown District, held during the past summer, at Elgin, on Lake Erie. Thanks largely to the energy and enthusiasm of the president, Rev. J. W. Baird, B.A., the school was an unqualified success, realizing in every particular the hopes of the most sanguine.

Combined with the study of various phases of mission work, provision was made for, and a considerable portion of the time devoted to, physical recreation and the outings thus made one not only of intellectual and spiritual stimulus, but of bodily restoration.

The annual convention of this district will be held at Wardsville, October 14th.

### "Man from Glengarry."

Mr. O. J. Jolliffe, M.A., classical master of the Collegiate Institute, Ottawa, reviewed Ralph Connor's popular book, "The Man from Glengarry," before a large audience in the Methodist church, Bowmanville, recently. Mr. Fred R. Foley, President Epworth League, presided, and after opening exercises, introduced Mr. Jolliffe, who gave a short description of the beautiful scenery and interesting points along the river Ottawa, the scene of the events of the book. He related very minutely and accurately the events of the opening chapters, introducing incidents from his own observations and descriptions from other writers that made the story interesting and real. His power of description from memory and word-picture was splendidly in evidence as he depicted the beauty and paths of the different characters in their struggle of earlier years in that Highland Scotch settlement to establish homes for themselves, build up the church and make Christian characters such as would stand the storms of life, and come out as pure gold tried by fire. The fact that the audience for over two hours gave him closest attention, speaks of the wonderful gift he possesses as a public speaker. We have no hesitation in saying that just at this period, when so many have

recently read or are reading this best of Ralph Connor's books, this lecture is one of the most popular, and no one who has an opportunity to hear it should miss it on any account.—Bowmanville Statesman.

### In a Flourishing Condition.

During the past year the progress of the Epworth League of Christian Endeavor in Calgary has been unprecedented, and the society is now in a most flourishing condition. Last year the membership was in the neighborhood of thirty, while now it is eighty-seven, of which fifty-seven are active members. Much of this success is due to the efforts of the president and officers of the League, and also as a result of the evangelistic meetings which were conducted by Mr. Ranton last April. Mr. Norman Young has been president for the past two years, and has done splendid work for the advancement of the League. In spite of our progress we hold the banner for the Territories, and we shall strenuously endeavor to keep it in our possession, for a time at least.

Our meetings are held every Thursday evening, with an average attendance of sixty. These are interesting and especially helpful and the topics appointed are dealt with in a particularly spiritual manner, and the papers read show their careful and prayerful preparation.

The missionary spirit prevailing among the members is very apparent, each one contributing a certain sum every week, the proceeds to be devoted to the support of Rev. R. Endicott.

The literary and social side of our League, though not given undue prominence, is by no means neglected. We aim, as in our intellectual advancement, and by at our intellectual advancement and by giving extracts from and contributing papers on the modern writers, it naturally awakens and inspires a greater interest in our standard poets and authors.

Our Social Committee organized a tennis club for the summer months, which has proven to be a most enjoyable recreation, many having availed themselves of the privilege of playing this fascinating game.

Our Leagues have been fortunate in having the support and co-operation of our pastor, Rev. Mr. Langford, who in a quiet, unostentatious way, has done much to influence the young people to higher ideals and nobler aims. Mention should also be made of the active interest taken in the society by the assistant pastor, Mr. Wood, who, though he has only recently come among us, has proven himself to be an untiring worker for the advancement of Christ's kingdom.

Though we try to make each meeting as interesting and enjoyable as possible, we do not lose sight of the object of the League, that of winning souls for the service of Christ, each member conscientiously endeavoring to follow the precepts of our motto, "Look up, Lift up, for Christ and the Church."

### Farewell to Missionaries.

A very enthusiastic missionary meeting was held on Wednesday evening, Sept. 17th, in St. Paul's (Avenue Road) Church, Toronto, when the congregation and Epworth League tendered a farewell to the following missionaries on the eve of their departure to China: Rev. W. F. Adams, D.D.S., M.D., and Mrs. Adams, Rev. C. W. Service, B.A., M.D., and Mrs. Service, of the Montreal Conference, and Rev. J. L. Stewart, B.A., of the London Conference.

The Rev. Dr. Richard Whiting, B.A., occupied the chair. Addresses were delivered by Prof. Wallace, representing Victoria College; Mr. W. K. Doherty,

superintendent of St. Paul's Sunday-school, of which Dr. and Mrs. Adams have been members for many years, and Mr. Fred. Carman, president of the Epworth League. Mr. W. J. Spence, in the absence of Mr. E. R. Wood, leader of the young men's class, who are sending out and supporting Dr. and Mrs. Adams as their representative in China, presented Dr. Adams with an address expressive of the kindly feelings existing between him and the class members, and wishing him God-speed in his new field of labor. The three other missionaries delivered inspiring addresses, none of which were even tinged with sadness at the thought of exchanging their present positions for work among the heathen; but rather like true missionaries of the cross, joyfully looking forward to their future work for the Master in their distant fields.

The chairman spoke briefly on behalf of Mrs. Adams and Mrs. Service, whom he considered the bravest of the company. The members of Miss Boynes class, with which Mrs. Adams had been identified for some time, presented her with a handsome clock and address prior to the public farewell.

A large number of the city Leagues were represented, and words of farewell extended by prominent officers, thus bringing to a close a most profitable and inspiring missionary meeting, which it is hoped will (as stated by one of the speakers) prove to be but the beginning of even greater zeal in all our churches and young people's societies.

Special musical selections were rendered by members of St. Paul's League.

### Trees of the Bible.

At a recent meeting of the Davenport Epworth League, a profitable and interesting hour was spent. The room was prettily decorated with flags, bunting, maple leaves, and bright-colored flowers in honor of coronation time. After devotional exercises and the Topic, a large circle was formed and pastor, president, and leaguers joined in asking and answering questions on "The trees of the Bible." Many verses were quoted, and references relating to trees named. The attendance was not as large as usual, on account of rain, about thirty-five being present. Every member joined heartily in the discussion. Three new members were received.

This is a growing community just now, and we are looking for increased membership and good meetings.—Com.

### Summer School.

The Collingwood District Methodist Young People's Summer School was a decided success. The morning hour—the best in the day—was set apart for Bible Study under the able leadership of Professor McLaughlin, and to those privileged to be present during that hour the Book means more than ever before. The study of the Word fittingly preceded the study of missions, by which we seek to obey the commands of that Word by sending it to the uttermost parts of the world. The programme was arranged to show (1) our personal responsibility to the missionary problem; (2) a general survey of the world's missionary problem; (3) the machinery which our church is using in seeking to discharge this responsibility; (4) how the Forward Movement for Missions is helping to solve this problem in its three branches, prayer, missionary library and study class, systematic giving; (5) the fields where we are working—in China, in Japan, among the Indians and French, our home missions—the west and east; (6) how to organize

the Juniors for missionary work; (7) how we may give permanency to our district missionary organization. Our enthusiastic leader in Forward Movement work, Dr. Stephenson, was present, and rendered the workers on the district invaluable assistance in presenting the probable programme. The members of the school feel that the week spent on Christian Island was most profitable, and have returned to their homes with wider views of the world's needs, and a deeper feeling of their personal responsibility to meet that need. The school unanimously endorsed the raising of a \$50,000 thank-offering for the furtherance of the work in the west.

#### Huntingdon District Convention.

The annual Sabbath-school and Epworth League Convention of the Huntingdon District was held at Hemmingford on August 13th and 14th, 1902.

The sessions throughout were interesting and spiritual.

The Sabbath-school session was held on the afternoon of the 13th, Rev. F. A. Read, chairman of the district, presiding. The Rev. R. Robinson discussed "The Needs of the Sunday-School," Mr. F. T. Propper "The Good Accomplished by the Average Sunday-School," and the Rev. J. R. Hodgson read a paper from Dr. Stephenson, entitled "Why should we Have a Summer School?" Profitable discussions followed these papers.

The Epworth League session opened in the evening, Rev. J. R. Hodgson, District League President, presiding. The Rev. Melvin Taylor, of Mountain Street Church, Montreal, delivered an earnest address on "The Epworth League as an Evangelistic Agency," and Mrs. F. A. Read read a paper on "The Epworth League as a Missionary Agency." A resolution was unanimously carried that this paper be published in the Era.

A resolution of the District League Executive, recommending that the Huntingdon District Leagues unite with those of the Montreal and Quebec Districts in the report of Dr. Ewan and W. T. Halpenny, B.A., B.D., and pledging \$150 for this purpose, was enthusiastically carried. This is largely the result of the recent visit of Bro. A. C. Hoffman to the district in the interests of the Forward Movement for Missions.

The above resolution was supported in a rousing speech by W. S. MacLaren, M.P., of Huntingdon.

A second meeting of the Epworth League session was held on Thursday morning, the 14th, when addresses were delivered by Mr. William Lewis, on "A Model Epworth League Prayer-Meeting"; Rev. J. Garvin on "How to Make the Reading Circle Interesting and Profitable"; Rev. L. M. England on "The Epworth League and Good Citizenship," and Rev. Wm. Henderson on "The Consecration Meeting, Why Needed, and How Conducted."

Reports were received from the eleven Leagues and Endeavor Societies and three Junior Leagues on the District, showing progress. An increasing number of Eras and Reading Course sets are being taken by the Leagues. There are 307 Epworth Leaguers on the district.

The members on the executive for the ensuing year are: Hon. Pres. Rev. F. A. Read, Clarenceville; Pres. Rev. R. G. Peever, Huntingdon; 1st Vice-Pres. Mr. J. M. Winter, Ormstown; 2nd Vice-Pres. Mrs. Warren, Ormstown; 3rd Vice-Pres. Rev. L. M. England, Lacolle; 4th Vice-Pres. Miss F. Aggie Rennie, Franklin Centre; 5th Vice-Pres. Miss L. E. Eagleton, Valleyfield; Secretary, Rev. A. L. Boyd, Kennington; Cor. Secretary, Miss Brown, Huntingdon; Treasurer, Mr. F. S. Propper, Hemmingford; Representative on Conference Executive, Rev. J. Garvin.

#### Galt District Convention.

The annual rally of the Epworth Leagues of Galt District was held in the Methodist church, Galt, Wednesday afternoon and evening, September 17 and 18, and was in every way a most satisfactory gathering, the attendance being large and fairly representative, and the proceedings highly interesting and inspiring. Helpful stirring addresses were delivered by Rev. Geo. W. Barker, of Zion, and Rev. J. D. Fitzpatrick, superintendent of Victor Mission, Toronto, both on missions; in fact, the tone of the entire convention was missionary. The comparatively indifferent attitude of the church as compared with the crying need and favorable opportunity, the critical scrutiny of the world, the conditions of the various fields, the value of the missionary spirit as an impetus to the work at home, and the individual life—all these were presented and discussed.

On the invitation of the Milton and Woodstock Districts this district decided to help support a missionary, contributing \$300 as its share of the annual outlay necessary.

The following officers were elected: Dr. D. H. Bender, Berlin, Honorary President; John Taylor, Jr., Galt, President; F. M. Bell-Smith, Berlin, First Vice-President; Rev. C. D. Draper, New Hamburg, Second Vice-President; Miss Violet Brewster, Hespeler, Third Vice-President; Miss N. Bawthelmer, Ayr, Fourth Vice-President; B. Hamilton, Lincoln, Fifth Vice-President; A. A. Eby, Berlin, Secretary; J. B. Lobb, Galt, Treasurer; Rev. A. E. Lavell, Waterloo, Representative to Conference.

#### Warton District Convention.

The ninth annual convention of the Warton District was held in the Methodist church, Hepworth, Aug. 30th. The afternoon session was opened by a hearty song service, led by the president, Rev. A. Colwell, B.A., followed by prayer. The honorary president, Rev. Dr. Pacey, was then called to the chair. Reports were then received from the following Leagues: Warton, Tara, Mount Horeb, Dobbington, Sharon, Arkwright, Allenford, Salem, Park Head, Shallow Lake, Kenzie, North Keppel, Colpoys Bay, Oxeden, Lion's Head. The reports from the Leagues were very encouraging, showing an increase in membership and greater interest in the missionary work.

The first address was given by the Rev. T. King, "Why are we here?" "Evangelization of the Heathen World" was then discussed by the Rev. W. Pacey, B.A. Then followed a very fine paper, "The Needs of the Foreign Field," by Miss Clark, of Warton. An address was then given by Rev. H. Monsinger, "The Claims of the Home Field," followed with discussion by Revs. Cookman, Clark, Tyndal, B.A., The Young People's Opportunity for Christ and the Church. This was then discussed in an interesting manner by the Rev. Mr. Todd. The Nominating Committee met at the close of the afternoon session and nominated the officers for the ensuing year. Tea was then served in the Sunday-school room by the Epworth Leaguers of Hepworth.

The evening session began at 7.30, the president in the chair. After the opening exercises, the first item of business was the report of the Nominating Committee, which was as follows: Hon. Pres., Rev. Dr. Clark; President, Rev. Pacey, B.A.; 1st Vice-Pres. Mr. Troh; 2nd Vice-Pres. Miss Clark; 3rd Vice-Pres. Miss Brown; 4th Vice-Pres. Miss Simms; Secretary-Treasurer, Miss E. Evans; Conference representative, Rev. W. J. Brandon; Executive Committee,

Miss Aitchison, Mr. Lloyd, Mr. J. Johnson, Miss Ward, Mr. Westaway.

An address was given by Rev. T. L. Kerruish, "The Young Man of To-day, His Relation to the Church," which was listened to with interest. The choir was then called upon, and gave a fine selection of music, which was well received. Rev. Dr. Clark was then called upon to introduce the topic, "Reminiscences of his Trip to the Homeland," which was very much enjoyed. Rev. Mr. Shepperston then explained the condition of the Liquor Bill of 1902 in a manner which made clear to the audience several of the intricate points. Miss Jones, of Warton, then gave a well-rendered solo, which was very much appreciated. Rev. W. J. Brandon then gave us a very inspiring address on "Our Attitude Towards the Referendum," outlining the great necessity of wisdom and tact in the coming campaign. The retiring officers, together with the ladies who served tea, were remembered with a hearty vote of thanks.

#### Brampton District Convention.

The ninth annual convention of the Brampton District Epworth Leagues was held in Streetsville, on Thursday, September 18. The attendance was not so good as last year, but the convention was a decided success in every other way. The missionary spirit seems to be deepening all over the district. The following are the officers for the ensuing year: Hon. President, Rev. R. N. Burns, Brampton; President, Rev. I. G. Bowles, Huttonville; First Vice-President, Mr. L. Davidson, Meadowvale; Second Vice-President, Mr. S. Doves, Brampton; Third Vice-President, Miss I. E. Griffin, Weston; Fourth Vice-President, Mr. B. Milner, Brampton; Fifth Vice-President, Mrs. P. A. Jourdan, Ingleswood; Secretary, Miss A. Hamilton, Brampton; Treasurer, Miss A. Allen, Brampton; District Representative on Toronto Conference Executive, Rev. Mr. E. Griffin, Brampton. Others members of Executive: Mrs. J. Cumberland, Brampton; Rev. A. K. Hager, Bolton; Rev. J. W. Cannon, Kleinburg; Mr. W. P. Goodman, Ingleswood; Mr. H. H. Shaver, Cooksville; Mr. C. Pickering, Brampton.

#### Missionary Exhibit At the General Conference.

The value of missionary maps, and their relation to the study of missions, was evident from the great interest taken in the school room of Grace Church, by the delegates and visitors to the General Conference.

Dr. Stephenson has the finest collection of missionary maps I have ever seen, and the way he had them arranged allowed all to study them. Several fine maps of China, showing our mission stations in Sz-Chuan province, were noticed. Japan, well marked in the centre of the Main Island, made us familiar with our stations in that "Britain of the Orient," as Mr. Hiraiwa, the delegate from Japan, called his country.

British Columbia and the great Northwest helped us to realize that Canada is almost boundless in extent in its opportunities for work.

Dr. Stephenson evidently believes in making all things work for missions. The Government maps of New Ontario, Alberta, British Columbia, and the Dominion of Canada seemed to have put on a new dress, for they were made to serve as a basis for demonstrating home mission fields and probable mission fields throughout our great new land.



A gaily colored map showed the proportion of the different nationalities scattered over our land.

The railway map of the Dominion, issued by the C. P. R., was marked in blue and gold, with rings of red scattered here and there. Standing before this map, we had a most interesting talk on Indian missions, and the efforts for which new men were needed in rapidly growing centres. The little gold stars marked where some of the boys from Old Victoria had gone for a hard summer's work. "You know we follow the boys, and this map shows just how far they are from the railway and the nearest town," the doctor remarked. We looked at some fine views, also used to study missions.

The exhibit of missionary books was a revelation to me. I never realized before that to be intelligently informed regarding the work being done to-day one must study. In looking over the books the truth of the saying, "The goal of history is the redemption of the world," was proven. Much of the literature which was for sale dealt with the great social questions which make for a nation's up-building or decay. "Christian missions and social progress go so closely together in the development of a nation, that the highest ideal, the standard of Christ, that the splendid missionary literature of to-day is of real educational value to all who read."

"The people out West go in for the best books," was remarked, as we paid for a copy of the life of James Chalmers, the hero of the Islands of the Sea.

When we looked in on the last day of the Conference only a few books were left.

The Young People's Summer School asked Dr. and Mrs. Stephenson to represent them at General Conference, and gave them a cheque for their travelling expenses.

The spirit of Summer Schools for Missions and Bible Study was continued throughout the Conference, for many scraps of conversation and talks on maps and books could be heard at any hour in the school room.

A VISITOR.

### General Survey of the World's Missionary Problem.

BY JESSIE E. PORTER.

(Continued from September Number).

#### ASIA.

Crossing over to Arabia, Palestine, Asia Minor, Turkey, and Persia, we find Mohammedanism flourishing to a greater extent than in Africa, its domain reaching down into India and away across Tibet and China into Japan, though its sway in these last two countries is not so strong as in the others. Mohammedanism acknowledges one God, and Jesus was a good man, but contends that Mohammed, the last revelation of God, is the true Prophet. It teaches that women have no souls, and may never hope for immortality. One missionary asked a Mohammedan to allow his daughter to attend school. "Why, yes," was the sarcastic reply, "and would you mind taking the cow along, too?" Most of the women, especially of the better classes, are secluded in harems. Slaves do the work, so the women are habitually idle, having nothing to do but to please their master, hence jealousy arises, and these harems are the hot-beds of hatred and kindred vices. We believe a nation is what its women are. What is to be hoped of Islam while these conditions exist? Only women are allowed to see these harem-cloistered women, so here is a grand work for the women of the Christian Church. Mohammedans are fatalists—what God has decreed from

all ages must be. By saying many prayers the favor of Mohammed may be obtained, and he will reach down, and, catching the men by the hair, assist them over the hair-like bridge that spans the river of death, else they will fall to the depths below. Safely across, they sit down to a feast, which lasts one thousand years, and are introduced to their one hundred or more celestially beautiful wives. Such is their conception of heaven, the home of the pure.

In Armenia, as most of us understand, from hearing of the recent massacres, there is a primitive Christianity much adulterated, but which still forms an excellent basis for Christian work.

In India we find the home of Buddha, whose influence has deepened in other countries, leaving India to Mohammedanism and Hinduism. Buddhism is a great system of morals, teaching self-repression so that which will bring most merit. So one sees a devout Buddhist sitting for hours or weeks in an uncomfortable position, trying to think of nothing, and thus endeavoring to keep down and quench all evil passions. Christianity must work on this effort to be good, and teach the follower of Buddha that Jesus in the heart will make it pure, and rouse him to activity to make this life, too, tell.

Hinduism, of which Brahminism is a branch, really sways India, its caste system being spoken of as Satan's masterpiece. The system presents the greatest barrier to Christianity, as one cast will have nothing to do with another, lest they fall to a lower degree. It is a re-

Do not forget that a systematic canvass for subscriptions is to be a special feature of YOUNG PEOPLE'S DAY, SUNDAY, OCTOBER 12th. We are asking for an anniversary contribution of five new names from every League.

ligion of vice, its temples being centres of immorality.

India's women are, perhaps, the most to be pitied of all women. There are at least 15 million widows, most of them under the age of fifteen, who are devoted to a life of shame, almost nothing being done for them. The population of Canada is five million. There are probably times that many widows in India, their misery being greater than we can imagine.

Besides these unreached widows there is not one missionary to a million of the women in the zenanas of the higher classes.

A Hindu tract society, which, copying Christian methods, is now waging a vigorous war against Christianity. Cheap and poisonous literature and cheap French novels, are now being circulated as the product of Christian lands, and some Westerns, for the sake of gold, even make idols and send them into the country.

In spite of all these opposing forces, missionaries in India have succeeded in translating the Bible into thirteen languages, with part of it in thirty dialects. Where one hundred years ago Carey was the only missionary, there are now sixty-five missionary societies at work, with a force of 1,700 spread among 287 million of a population. What is done should encourage us, and what is to do stir us to fresh activity.

Buddhism is the dominant religion of Tibet, where every sixth man is a Buddhist priest.

Corea and Mongolia are at present encouraging fields, rapidly opening to the Gospel. Mongolia has now a chain of

mission stations extending across its entire length. This is a Chinese dependency, and illustrates what will be the transformation of China in a few years by God's help.

Siberia, Russia, and Greece are under the domination of the Greek Church, which is very similar to the Roman Catholic, they, however, refusing to acknowledge the authority of the Pope.

#### OUR PART.

Now we have briefly looked at the missionary problem. Let us thank God for the members gathered into the fold. Still we may hear Christ's voice saying: "The harvest truly is plenteous, but the laborers are few. Pray ye the Lord of the harvest, that he will send forth laborers into his harvest. As his children we all obey his command, to pray that laborers shall be sent forth. What are we doing to answer this prayer?"

If we cannot go ourselves, we can send others. It is very encouraging to note that almost \$25,000 was contributed through the Forward Movement last year. As the average giving in the Forward Movement is \$1.00 a year, this means about 25,000 young people interested in missions. You and I know just how many dollars and cents we personally give to spread the Gospel, all over Canada, according to the published minutes of Conference is 75 cents; of this sum about 11 per cent. goes to the foreign work. The rest we keep for the work at home. Toronto Conference per member. Collingwood District Methodists give 70 cents a year to this grandest work of the Church. To illustrate what may be done by a church filled with the spirit of Jesus, I wish each one of you would read an article on page 18 of the report of the Students' Volunteer Convention held in Toronto last winter.

May we each see our relation and our responsibility to the world's missionary problem, and do our part, through prayer, study, and sacrifice, in reaching the grandly unworked world. The Evangelization of the World in this Generation.

### Why Some Children are Timid.

How many children have been terrified by stories of the "Boyz Man," of "the wolf that will come and eat them," of "the policeman who will put them in the lockup," till their fear of the dark amount to positive agony! Bedtime should be an hour inseparably associated with the prayer at the mother's knee, followed by a quiet talk, after which the little one settles down to a restful sleep. But, instead, how often, in reaching the "monition," "Now, go right to sleep, like a good boy, for if you don't, there's a big dog over there in the corner that'll come and bite you! Go to sleep! Sheer nervous terror keeps the child awake. How can we be expected to grow up anything but timid?—Arthur W. Yale, M.D.

### Pay as You Go.

Pay as you go, boys. No matter how earnestly you long for the possession of a gun, a boat, a bicycle, or what not, nor how certain you may be that at the end of the week or the month you will have the money to pay for it, do not run in debt.

Lyman Abbott, the man who occupied Henry Ward Beecher's pulpit in Plymouth Church, said in this way on the spending of money before it is earned: "Hope inspires the man who is earning for future expenditure; debt drives the man who is earning for past expenditure; and it makes an immeasurable difference in life whether one is inspired by hope or driven by debt."

## Debatonal Service.

By Rev. T. J. PARK, M.A.

OCTOBER 19.—"SELF-MASTERY,"

1 Cor. 9: 21; Gal. 5: 19-26.

### HOME READINGS.

Mon., Oct. 13. "Be ye therefore sober" . . . 1 Pet. 4: 1-7  
 Tues., Oct. 14. Provision for the flesh . . . Rom. 13: 11-14  
 Wed., Oct. 15. "Be ye sober" . . . 1 Pet. 4: 1-7  
 Thurs., Oct. 16. "At the last" . . . Eph. 5: 15-21  
 Fri., Oct. 17. Drunkenness and rage . . . Prov. 23: 29-35  
 Sat., Oct. 18. Revoured as a stubble . . . Prov. 1: 2-10

Instead of a connected exposition of this week's topic, the writer intends to give selected thoughts from various sources.

### ATHLETICS AND RELIGION.

The Isthmian games were one of the most ancient glories of Greece. They were celebrated every second year, and were the greatest of national gatherings. Scarcely any greater distinction could be earned by a Greek citizen than a victory in these games. The prize was a garland of Grecian pine, but the victor was welcomed to his native city with all the honors of a victorious general. The walls of his native town were thrown down that he might pass in as a conqueror, and his statue was set up by his fellow-citizens.

The discipline of the athletes for these games lasted ten months preceding the contest. It is thus described: "Thou must be orderly; living on spare food; abstain from confections; make a point of exercising at the appointed time in heat and in cold; nor drink cold water or wine at hazard; in a word, give thyself up to thy training master as to a physician, and then enter on the contest."

All this severe training and discipline was practised for a chance, not for a certainty. Even if the prize was won, it secured the recipient only a transitory fame, a withering crown, a short-lived honor. But for every man it is possible to win an incorruptible crown, that which shall always be to him a joy as thrilling and a distinction as honorable as at the moment he receives it. This is worth of the determined and sustained effort of a lifetime.

### FROM MANY MINDS.

We master self by the power of the renewed soul. The forces and passions of body and mind can only be controlled by the spirit of man renewed after the image of him that created him. "Dead in trespasses and in sins," self-mastery is impossible. "Alive into righteousness" is the commencement of self-control.

"We rise by the things that are under our feet.

By what we have mastered of good or gain, By the pride deposited and the passion slain, And the vanquished ills that we hourly meet."

"The first and best of victories," says Plato, "is for a man to conquer himself; to be conquered by himself is, of all things, the most shameful and vile."

"Self-control is at the root of all the virtues. Let a man yield to his impulses and passions and from that moment he gives up his moral freedom.

"Teach self-denial, and make its practice pleasurable," says Sir Walter Scott, "and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

"Here lies a soldier whom all must applaud, Who fought many battles at home and abroad; But the hottest engagement he ever was in.

Was the conquest of self in the battle of sin."

Are our eyes set on the "incorruptible crown," or are we like the man with the milk-pail in Bunyan's immortal page, grubbing in the dust and dirt, so that like him we can look no way but downward? Do we believe that goodness, the building up of a true Christlike character, and all of present and future blessedness which that carries along with it, are the supreme things for which, if it need be, a man should sacrifice all else that he has? If so, let us act as if we did believe it.

If the true end of life is to be attained, it must be kept before us by a distinct effort of the mind. "I so run," said Paul, "as not uncertainly," as if he had said, "Here am I and there is the goal," and I take the straightest, and therefore the shortest, path to it." He knew for what he was living, and he lived for it. Without the clear purposed goal, life will likely end in failure. It is not enough for a man to resolve vaguely that he will try to do what is right. He must nail up his decision never to be torn down. "I will make money if I can; I will get a learning if I can; but whatever else I do, or do not do, I will at least in all things obey Christ and do the will of God." Life is a sea wherein a thousand cross-currents run, and if you do not fix a strong hand on the helm, and a steady eye on the polestar, your little craft will go to pieces on the rocks.

It is not enough to keep the goal in view. To reach it there must be effort intense and prolonged, up to the very edge of our powers of endurance. Go to the racer and learn of him; watch him who obtains the prize, and so run that ye may attain. Is not that the gospel of common sense? If it is worth while to take pains to win a race, is it not worth the same effort, and more, to work out our own salvation?

Ask any master of his craft the secret of his success—a Stevenson, a Paderewski, a Ruskin—and they will give you but one answer: they have had to toil to reach the crown delights and exorbitant days. And yet in religion we act as if sleeping would accomplish quite as much as toiling. Not so. Like the racer that receives the prize, we must run if we would attain. We must "exercise ourselves unto godliness"—we must be gymnasts with a view to holiness. We must "strive" if we would enter in at the straight gate. It is the law of the Lord of the contest, and no man is crowned "except he have contended lawfully."

### TO GOAD THE CONSCIENCE.

There will be drunkards so long as that, and you will have conquered the saloon.

Intemperance is any excessive use of anything—whether it be books, or dress, or play, or work, or ambition, or wine. Any use of strong drink as a beverage is an intemperate use, just as any use of strychnine as a beverage would be intemperate.

If you are intemperate in anything, be it food, you are training yourself to be intemperate in anything, however evil.

If we walk by the Spirit, we shall fly by the Spirit. Religion in the common affairs will introduce religion into the uncommon.

Constant companionship with Jesus is the only safeguard against the subtle temptations of intemperance.

Walk with the Spirit and you will come to walk by the Spirit. Comradeship is power.

Intemperance, which is a yielding to one's lower nature, is only to be met by the exaltation of one's higher nature.

If you note in yourself a tendency to miserliness, give away your money with freedom till it becomes easy to give.

If you tend toward gluttony, eat for

a time even less than you need, that you may learn self-control.

If you recognize a danger of spending too much time and thought on play, devote yourself to every work until you can trust yourself to play wisely.

There is nothing which tempts you to intemperance which is not better for you to abandon entirely until you can use it without falling into intemperance.

### POINTS FOR THE PRESIDENT.

This is a temperance meeting. Centre attention upon the thought that absence of self-mastery in any respect is intemperance. The reading of great biographies, activity in useful labors, constant meditation upon the Scriptures, and instant prayer, are all means of self-mastery. Make this service informal, and call on each member to suggest one way of winning in our warfare against weakness. Make good use of the striking thoughts selected in the above exposition. Clip them out and pass them among the members to be read.

OCTOBER 26.—"TREATING A GRA-CIOUS INVITATION LIGHTLY,"

Matt. 22: 1-10.

### HOME READINGS.

Mon., Oct. 20. Another feast . . . Luke 14: 16-24  
 Tues., Oct. 21. The feast in heaven . . . Rev. 19: 1-6  
 Wed., Oct. 22. The great invitation . . . Matt. 22: 1-14  
 Thurs., Oct. 23. Wisdom's invitation . . . Prov. 9: 1-6  
 Fri., Oct. 24. Christ's invitation . . . Matt. 11: 28-30  
 Sat., Oct. 25. The invitation accepted . . . Ps. 65: 1-4

### TRUE RELIGION.

The parable lays special stress on the marriage, and the feast incidental to the marriage union. The wedding festivities in the East, unlike our own, are often protracted for several days, sometimes for an entire week, and even longer, conveying the idea not of momentary, but of continued, joy—emblematic surely of the joy of the Lord.

1. The Marriage illustrates the union between Christ and his people. It is the highest ideal of love and friendship. It expresses intimate fellowship with God, the mutual delight in one another, protecting care on the one hand and perfect trust on the other, unity of purpose, character, hope, and the abiding for ever in one perfect home. All this, beautiful as it is, belongs to the union of Christ with his followers. You will find Bible proof for it in the following passages: Isa. 61: 10; Hos. 2: 19; Matt. 9: 15; John 3: 29; Eph. 5: 31, 32.

2. The Feast.—The feast which celebrates the marriage expresses the abundance, the joyousness, the variety, "the feast of reason and joy of soul," and in the religious life. What a false idea many have of Christian experience! It is prosy, solemn, depressing—lacking life, exhilaration, and enjoyment, they say. That is because it is looked at from the outside, and not as experienced. Exquisite cathedral windows looked at from without have no beauty, but looked at from within, are entrancing works of art in form, color, and conception. So with religious life—it must be seen from the inside; it must be experienced before its charms can be appreciated. That life is not all "grinding at the mill," not all a time of toil and sacrifice, but also of spiritual refreshments, of joys unspeakable, of abiding satisfaction, of peace deeper and of exhilaration higher than any other life possible to man.

### THE BRIDEGROOM AND THE BRIDE.

Jesus Christ represents the bridegroom. He loves the bride, his Church. He seeks her, makes her his own, he is constant with her, and takes her to his home to abide in unspeakable love and joy forever. He is the soul's ideal, and never disappoints. He has, in the highest



The most revealing question to ask about a man is: "What does he covet?" It is either upward or downward. Seek the best, or you will seek the worst. Love is best, because God is love.

Love is best, because it makes the best of everything else.

Love is not at its best until it is independent of love, and can love without being loved in return.

Love leads to service, and love is the best of all services.

Love is not shown when it thinks of showing itself, but only when it thinks of the one loved.

Love cannot be shown in praise if fault needs to be found, nor in fault-finding if praise should be given.

Do not confound duty-doing with love. The good you could help doing is from duty; the good you cannot help doing is from love.

Love is not a matter of gifts; it is its own best gift. Love is not a matter of measure; it is infinite, and things infinite take no thought of less or more.

#### POINTS FOR THE PRESIDENT.

Arrange a week in advance for as many as possible of the leaguers to bring at least one Bible verse bearing on "love"—love to God, love to men, love of nature, love of the animal creation. Have them read at this meeting in a chain, that is, let the one who reads a verse name his successor, and the second reader, his successor, and so on. The president or pastor could make suitable remarks after the reading of a number of verses as to their meaning. This, with the exposition of the topic, bright music and earnest appeal, would make a very profitable evening.

#### NUMBER 9.—"GOD'S COVENANT AND OURS."

Ps. 105, 1-10; Ex. 24, 3-8; Jer. 31, 31-33.

#### HOME READINGS.

Mon., Nov. 3. A truthful heart ..... Ps. 15, 1-5  
Tue., Nov. 4. A truthful tongue ..... Jas. 33, 15-27  
Wed., Nov. 5. A truthful life ..... Prov. 4, 23-27  
Thur., Nov. 6. Truth made manifest ..... 2 Cor. 4, 1-7  
Fri., Nov. 7. Gains of truth ..... Prov. 12, 14-27  
Sat., Nov. 8. Punishment of liars ..... Rev. 21, 8, 29-27

A covenant implies two persons. It is a mutual agreement between at least two parties to do or refrain from doing some act or thing. This is in no part a legal definition. When we come into the realm of religion, the word covenant has a definite and specific meaning. It means the promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man. Here we have the two persons, and the mutual agreement. God and man are the two persons, and the agreement is that God will do certain things on condition of man's repentance, faith, and obedience. It becomes mutual when man responds to God's appeals and fulfils his part of the covenant. God's part of the covenant never fails. If man's part is not fulfilled, it is because earthly conditions are not observed. Hence we may say the topic reveals itself into this, "God's covenant and our obligation."

#### GOD'S COVENANT.

The topic Scripture brings into view the covenant of the Lord in the early stages of its fulfillment, viz., in relation to his ancient people. The way in which God regards his promises is the same now as then, and if we can determine God's ancient attitude towards his promises, we can know what that attitude will be in this modern day, for he changes not.

1. The Covenant Remembered.—"He hath remembered his covenant forever." God cannot forget anything. All the things that he has promised he will surely perform, though long ages may intervene between the giving of the promise and its accomplishment. If God were to cease to remember his engage-

ments, he would cease to be God. Should God forget for one moment, the again from the realm of law and order into chaos and night. God's infinite intelligence, everlasting unchangeableness, and past dealings with the universe, afford ample guarantees to us now and then of his unflinching remembrance of his side of the covenant.

2. The Covenant Perpetuated.—"The word which he commanded to a thousand generations." "A thousand generations" means innumerable generations, and covenant comes in at some point in the procession. Every individual man, every epoch of history, every nation of the world, is included. On, on down the ages the promises are repeated and honored by giving up the heavens are rolled up like a scroll, the sun is darkened, the earth melted, and man's probation ended. Promises of pardon, peace, purity, and paradise, all through the centuries to those who will repent, believe, and obey. The Covenant confirmed.—"He confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." For the encouragement of mankind, God confirms his covenant again and again. In case men should suppose that the promises made to one generation do not apply to another, the Lord repeats them. Not only is the covenant confirmed by repetition, but by experience. Every age as it passes leaves behind it an additional volume of evidence testifying most conclusively to the faithfulness of God. The story of the moving centuries is illustrative of the confirmation of God's covenant with mankind.

3. The Covenant Fulfilled.—The promises of the Almighty are accomplished certainly and exactly, however great the improbability. When the ancient race was promised the land of Canaan for an inheritance, the fulfillment of the promise seemed utterly improbable, if not impossible. For at the time of the promise the people were few in number, strangers in the land, wanderers having no fixed place of abode, and determinedly opposed by clever and unscrupulous enemies—a poor lookout indeed for the conquest of the land flowing with milk and honey. But God, with the co-operation of his people, honored his covenant, and fulfilled his promise, and the impossible became the actual. What does this mean? That all God's promises are certain, and certain now. Whether we think of his promise in regard to the pardon of sin, or renewal of the nature, or construction of Christian character, or the future triumphs of the Gospel, all is certain when conditions are met. "Behold I make all things new" seems impossible to our minds, but it is receiving illustration every day.

#### OUR OBLIGATION.

It is true that some of God's promises are unconditional; but the one that concerns us mortals most are conditional promises, that is, promises that require something on our part before they can be fulfilled. And what is required of us towards the accomplishment of God's covenant is our obligation. And what is it? It involves various things according to the promise under consideration.

1. Salvation is promised; but only to those who believe in Jesus Christ as the only Saviour from sin, who believe not only in the assent of the mind, but with the consent of the will, and the trust of the heart, who believe with a living, active, purifying faith that renews the soul, and binds the life in obedience to God. This is our obligation, if we desire the blessing of salvation.

2. Communion with God is promised; but only on condition that we live in harmony with his will as expressed in his Word. It is the pure in heart who see God; all others are excluded from the

vision. It is the Enoch's who walk with God—men of faith and faithfulness; all others must walk alone. Communion is conditioned on constancy in trust and service. Here is our obligation if we crave for divine communion—the highest function of the soul.

3. Christian character is promised; but only in response to our consecration to the divine service. True character is the effect of a cause. It is the operation of the law of causation in the spiritual world. In short, be right and do right, according to the Bible standard, is the cause, and the inevitable effect is Christian character. Again our obligation is apparent in required loyalty to the entire body of teaching of revealed truth. And now appears in its proper and logical place, the active member's pledge, which includes part of our obligation as members of the church, and active members of the League—our side of the covenant, due not so much to the League of which we are members, but to God whose servants we are. Read that pledge in quiet before God, and learn how much of your obligation as a Christian and a leaguer is included in it.

#### THE PLEDGE ANALYZED.

1. Christ is the example of all holy endeavor.
2. The Holy Spirit is the source of help.
3. Our endeavor includes two things: First, to learn our Heavenly Father's will; second, to do it. We aim to bring our practice up to the measure of our increasing knowledge of divine things.
4. We deliberately plan to study the Bible, and to have stated seasons of private prayer every day. This is our fixed rule at home and abroad.
5. We promise to be present at every meeting of the Christian Endeavor Department, and take some part in it. There is only one reason for absence acceptable, and that is, when we can conscientiously ask our Master to excuse us from our obligation.
6. We are members of the church first, and as a consequence, an active member of the League, and we therefore promise to be true to all our duties as members of the church.
7. We aim to make our outward conduct consistent with our profession, and therefore agree to abstain from all amusements and habits of which we believe God would disapprove.
8. We bring our money up into our consecrated life, and promise to honor God with it, as he has prospered us.
9. Under such principles a bond of friendship is formed, and we believe in perpetuating it by kindly words and deeds.
10. We strive to be soul-winners, and we endeavor to bring those with whom we associate to a saving knowledge of Christ.

#### TIMELY REMARKS.

This is our pledge, our obligation, spread out plainly before us. It involves principles which every loyal follower of Christ should be willing to assume for his Master's sake. But to carry it out requires much grace, determination, and persistence. Cultivate what you have of these qualities, and ask God for more, and you shall not ask in vain. A pledge of this kind is both helpful and helpless. Very helpful to the individual and to the society. If thoughtfully assumed, and faithfully performed; but utterly helpless, when it becomes a dead letter.

#### POINTS FOR THE PRESIDENT.

After the consideration of the topic, have the active and associate members thoughtfully and solemnly renew their pledges. Request each member a week in advance to bring a message carrying a brief testimony relating, suggesting any subject, "What the League has done for me." Pray for the increased power and usefulness of the League for the fall and winter campaign.





All communications for this department should be directed to REV. S. T. BARTLETT, Box 216, Napanee, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

### What Freddie Learned at the Window.

The sunlight lay on hill and plain,  
And shrub and flower were steeped in beauty;  
And by the window Freddie stood,  
And pouted over every duty.

"I do not like to have to look  
For grandma's glasses!" he was griev-  
ing,  
And stopped to watch a busy bird  
In search of straws for her nest-weav-  
ing.

"I hate to wash and wash my hands!"  
His tone meant anything but meek-  
ness

And then he caught a glimpse of Puss  
Just licking face and paws to sleekness.

"It isn't fair to make me work,  
And go on errands!" he was whining—  
And lo! two patient steeds went by  
Who pulled a load, their strength com-  
bining.

"I hate to sit beside the crib  
And watch the baby!" next he wor-  
ried.

His eyes fell on old Twaser then,  
Who watched a gopher-hole unburied.

"It's hard to run, and work, and wait!  
It's hard!"—he stopped in his com-  
plaining;

A thought had sunk into his soul—  
"Why, every creature has its training!"

The bird, the cat, the horse, the dog,  
The spring winds, then ever roving;  
All do the tasks appointed them  
By a Creator kind and loving."

He hushed his tears, he smoothed his  
frowns,

And ran to grandma, bright and ready,  
"I've come to do my tasks," he said,  
"And try to be more prompt and  
steady!"

### October Notes.

Have you had that Junior League Re-  
union yet?

Did you gather in all your "old boy"  
and "old girl" Juniors?

Have you organized that Sunday-school  
Committee to increase your school at-  
tendance and interest?

How many of your Juniors absent dur-  
ing the vacation season have reported as  
to the League visited by them while  
away?

Have you tried yet any systematic  
method of Bible Study in your League?  
Do not confine your attention merely to  
the Topic Study in meeting.

Take up some form of Scripture study  
between meetings. Let your Juniors  
feel that the Bible is a book for every  
day. Encourage them to use it, and  
teach them how.

How are your missionary studies pro-  
gressing? Have you ever tried to teach  
your Juniors the names of any of our  
foreign missions and missionaries? If  
not, take it up, and give them an intel-  
ligent interest in the work.

Endeavor to enlist the assistance of  
your adult leaguers, Woman's Missionary  
Leaders, and S. S. Teachers in your  
regular meetings. A fresh face, a new  
plan of study, in short, variety, will add  
a relish to your meetings and help all  
around.

### "One Another."

During September, our Topics had con-  
siderable relation to "one another." The  
following Bible references may be helpful  
if used as a Bible Reading in the meet-  
ing:

Ye shall not oppress one another (Lev.  
25. 14).

Love one another (John 15. 17).  
Be kindly affectionate one to another  
(Rom. 12. 10).

Prefer one another (Rom. 12. 16).  
Judge not one another (Rom. 14. 13).  
Bear ye one another's burdens (Gal.  
6. 2).

Forbearing one another (Eph. 4. 2).  
Be ye kind one to another (Eph. 4. 32).  
Be ye tenderhearted one to another  
(Eph. 4. 32).

Forgiving one another (Eph. 4. 32).  
Comfort one another (1 Thess. 4. 19).  
Speak not evil one of another (James  
4. 11).

Pray one for another (James 5. 16).  
Exhort one another (Heb. 3. 13).

Use hospitality one to another (1 Pet.  
1. 9).

Having compassion one of another (1 Pet.  
3. 8).

### Junior Topics.

Oct. 12th. How to help the pastor. Ps.  
122. 1. "I was glad when thou saidst  
unto me, Let us go into the house of  
the Lord."

How many of our Juniors are truly  
"glad" to go to church every Sunday  
morning? We are very much afraid  
that many would rather stay at home.  
It is a very sad fact that there are so  
many church services in which there are  
so few children. Who is to blame? Per-  
haps we should ask who are to blame?  
as more than the children themselves are  
at fault. Many parents are indifferent  
to the attendance at church themselves, and  
many church services in which they are  
not taken. "Let us go," should be the  
family greeting on Sunday morning, and  
parents and children together and their  
way to "the House of the Lord." Many  
pastors are practically careless about the  
attendance of the children, and say and  
do nothing to encourage them to be pre-  
sent at preaching service. They over-  
look the injunction, "Feed my lambs."  
Too often the Sunday-school is permitted  
to take first place. When it is substituted  
for public worship, and the children are  
allowed to go or stay at home as they  
please, the results are always damaging,  
for the preaching service is the one of  
prime importance as of Divine institu-  
tion. But, supposing that pastor, parents  
and Juniors are of one mind, and that  
the children are present, the topic is:  
"How to help the Pastor." As a pastor,  
the writer (1) is always "glad" to see  
the children in the same seats with their  
parents. Sometimes, indeed, often, he  
sees little folks present without their  
parents. This always makes him feel  
sorry for the parents' sakes, and the  
hopes that next Sunday the children will  
bring father and mother (or one, if both  
cannot come) along too. Sometimes he  
sees parents sitting at one place and the  
children somewhere else in the church,  
and this does not please him, for it looks  
as if the parents "didn't care," and he  
knows how easily little folk misbehave  
through thoughtlessness. We like also  
(2) to see the children with hymn-book  
and Bible in hand, and using both. Jesus  
loved the songs of praise the children  
sang in Jerusalem of old in the Temple  
Courts, and the sounds of youthful  
voices still are sweet and harmonious to  
his ears. Sing, "with joy in your hearts  
to the Lord." Use your Bibles, too.  
Find the lessons, take part, mark the  
text, and remember that the pastor is  
not the only one to participate in the  
service. He is the conductor, the

preacher; but you are to assist in every  
way. (3) To see the children listening  
attentively with their eyes as well as  
their ears. Look at the preacher, listen  
to his words, try to understand the ser-  
mon, and show the pastor that you at  
least are wide awake and "taking it all  
in." So from our point of view, the  
Juniors in church may best help the  
pastor by coming, sitting with their parents,  
bringing their own Bible and hymn-  
book, using both at the proper time,  
taking part in the various exercises,  
listening attentively to the sermon, and  
by going away to do as much good as  
they can. Bright faces, tuneless voices,  
and united families, attende hearers, and  
above all, happy hearts and obedient  
lives are what the church needs every-  
where.

Oct. 19th. Giving to the Church. Deut.  
15. 17.

There were three great festivals annu-  
ally held by the Jews (see Deut. 16. 16).

(1) "The Feast of Unleavened Bread"  
was the great Passover or Covenant  
Feast of Israel. For its institution and  
meaning read Exod. 12. The Passover  
was a memorial, a sacrifice, and a type  
of that better sacrifice of the Lamo of  
God which should take away the sin of  
the world (John 1. 29, 36; 1 Cor. 5.  
7, 8). It corresponds with our Easter.

(2) "The Feast of Weeks." This was  
so called because it was held seven weeks  
(a week of weeks) after the Passover;

also the "feast of the first-fruits of  
wheat harvest," because then two loaves  
of the new corn were presented.

"Pentecost" is a stern term for this  
feast because it was kept on the fiftieth  
day after the feast of unleavened bread.

(3) "The Feast of Tabernacles." It  
began probably at the full moon of  
the month corresponding to our October,  
and lasted seven days. It was the "Feast  
of Ingathering," the great Harvest-Home  
Festival, celebrating the gathering in of  
the fruits of the earth (Exod. 23. 16;  
34. 22).

Tabernacles were built,  
and in these the people lived during the  
week of this great thanksgiving. Be  
sure your Juniors understand the signifi-  
cance of these three great festivals of  
"Passover," "Pentecost," and "Tabe-  
nacles." They are named in verse 16 of  
our chapter. Then in verse 17 the special  
topic of "giving" is announced. It may  
be enough to make the following points  
clear. 1st. Every one was expected to  
make a gift. 2nd. The ability of each  
was the law governing the gift. 3rd.

A man's ability was measured not so  
much by what he had as by the propor-  
tional blessing of the Lord which he had  
enjoyed.

(1) Every man shall give (2) as he  
is able, (3) according to the blessing of  
the Lord." Make it plain that none  
(however poor) are exempt from giving,  
and none (however rich) need be afraid  
of giving too much. Our giving to the  
church today is not voluntary—it is com-  
pulsory. God requires it of us. Too  
many are capricious in giving. They  
give or not, as they "take the notion."

We must give to God's cause as well as  
pray for it, if we would be true followers  
of our Lord. The measure of our ability  
is for ourselves to determine in the face  
of the "blessing of the Lord our  
God." Could we live without his  
blessing? We could not! Then  
surely we should not grumble over  
our giving to his cause, or give grudgingly.  
If we really feel that we owe  
him all, we will give him even as the  
"poor widow" gave, who cast in "all  
her living." She gave proportionately;  
but the proportion of her giving was  
much larger than that of the rich man's  
"rich men," who cast their gifts into  
the Temple Treasury. The secret of giving  
is self-giving (See 2 Cor. 8. 5). The  
great example of giving is Jesus Christ  
(2 Cor. 8. 9). Giving is the proof of

our love (2 Cor. 8. 8). Willing giving is acceptable giving (2 Cor. 9. 12). Weekly offerings are quite scriptural (1 Cor. 16. 2). So, even our Juniors, as they go to church, may give in a way and spirit acceptable to God, and parents should see that their children at church have something to give.

Oct. 26. Magnets to draw people to Christ. John 12. 32; 15. 4.

This is a topic for illustration. Use a magnet to illustrate the drawing power of love. Christ is the great magnet. He draws us to himself by his own power. A magnet will not draw anything that is not something like itself; i.e., there must be something in the object that answers to the magnet. Try to draw a piece of wood, paper, leather, or a stone, and your magnet does not affect them. But nails, tacks, etc., it readily affects. So there is something in us that answers to the call of Jesus. Our hearts need him, and in our deepest selves we know we can become like him. This is the glory of humanity. Shift your magnet around among a lot of nails, tacks, and small, and see how many more of the smaller-sized ones cling to it. So with children. Show how much more easily a small nail is drawn than a large one. It is not as easy to love Jesus in later life as in childhood. Try a rusty nail. How the rust makes it hard to reach. So sin makes it very difficult to draw men to Christ. Let the Juniors see how, when one small nail has hold of the magnet, it can hold others to itself. Without the magnet it could not do so. So if the love of Christ is in us, it will work through us to reach others and bring them to him too. In these and other apparent ways this topic may be made exceedingly interesting and abundantly edifying. Try the magnet demonstration, by all means.

SPECIAL LESSONS FOR NOVEMBER.

- Nov. 2. Small things...Matt. 13. 31, 32.
- " 9. Kindness to animals...Jas. 4. 17.
- " 16. Temperance.....1 Cor. 9. 25.
- " 23. Thanksgiving.....Ps. 92. 1-4.
- " 30. Praise Service....Ps. 95. 1. 100.

Nov. 2. Small things.  
Many good things are undervalued because they are small. Many bad things are trifled with for the same reason. Some of the best things and most useful are but little in size. Some of the most hurtful things are allowed because they seem very insignificant. The world is made up of small particles which, joined together, make a big whole. "Little drops of water, little grains of sand, make a mighty ocean or a beauteous land." Never despise a thing because of its size, and never condone a fault simply on the excuse, "It's a little thing." Habit is never "a little thing." Our words, thoughts, deeds, by themselves may not be individually or separately large; but taken together, they make up life, and show what we are. Quality, not quantity, is the best thing. A good deed is never small when judged thus. Actions are noble or unworthy as they are good or bad in motive. God always knows our hearts. Men seldom do. Cherish what we may term little things—little minutes, little opportunities, little Bible verses, little prayers—indeed, anything to add to whatever is of value in life. Avoid sins that seem but small. Many times we say of a wrong, "it isn't much." There are no "little sins," no "white lies," no small offences, when we remember that "God trieth the heart." A small piece of coal-dust got into Johnny's eye, and it gave him a great deal of pain. A small grain of sand got in Tom's watch and stopped it. A small spark fell from Will's match and set the barn on fire. A small pin was missing, and it threw all the machinery of the mill out of order. Everywhere we see the power

of "little things." Look out for the "little sins." They are very powerful when a lot of them get together. A single snowflake is a simple and harmless thing; but the great snowdrifts that stop the traffic on our railroads and bring business to a standstill, are made of little snowflakes united together. So the union of many little things gives strength for good or power for evil. Our lesson teaches us that a little seed has life in it and will grow. Look at your petunia seeds and see how very small they are. Yet they grow and produce lovely flowers. Great oaks grow from little acorns. Big apple trees come from small seeds. Life everywhere means growth. It is so with chicks, lambs, men and women. It is so with the Word of God. It has life in it, and that life grows and shows itself. The Church was once a very "small thing" and might have been despised it. But they could not destroy it. They tried to; but it still lives. And it is spreading over all the earth. Help it. So, dear Juniors, remember that the value of a thought, a word, a look, an act, anything in fact, does not depend altogether on its size; but its purpose. Keep the little things in their proper place if they are useful and good. If not, have nothing to do with them at all. Do all the small deeds of kindness you can, and remember that approval of the Lord Jesus Christ.

The Apostles' Creed.

How many of our Juniors know it? Here it is; learn it till you know it thoroughly. "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into Heaven, and sits on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

Statistics.

According to Annual Conference schedules, there are in existence 230 Junior Leagues, with 9,429 members, in Ontario and Quebec, as follows:

Toronto Conference, 53 Leagues, with 2,358 Members	..	90	..	2,083
Hamilton ..	..	57	..	2,550
Bay of Quinte ..	..	32	..	1,051
Montreal ..	..	38	..	1,387
230 Leagues, with 9,429 Members				

Four years ago, these same five Conferences had a total of 283 Junior Societies and 12,265 members. There has been decrease of Leagues and members in every Conference. Query?—Was there once a promising Junior League in your church? Why did it cease? Did you do all you could to keep it alive and flourishing? May it not be resurrected again? Will you at least try to organize and do your full duty by his little ones?

"I think papa is just as mean as he can be," asserted the little one with indignation. "Why?" asked her mother in surprise. "Oh, he never can tell any thing about the changes in the weather," was the reply. "Why doesn't he get the rheumatism, like Lucy Miller's father?"

The Sleepy Man.

Nurse says the sleepy man is coming—let us run, And watch him through the keyhole; 'Twill be such glorious fun.

So they softly crept to the playroom, Little Ted and blue-eyed Nan, And waited long and patiently To see the sleepy man.

At last it came their bedtime, And nurse looked all around For Baby Nan and Little Ted, But neither could be found.

So then she sought the playroom, And lo, behind the door, The sleepy man had caught them both And laid them on the floor.

—E. S., in New York Tribune.

"Just for Fun."

When are girls and pins useless? When they lose their heads.

Teacher: "Can any one tell me why the way of transgressors is hard?"  
"Pupil: 'I guess 'cause it travelled so much."

"Tommy," said a teacher to a Junior pupil, "what is syntax?"  
"I don't know," replied Tommy, "but I guess it's a tax on whisky."

Ethel (to a younger brother, who had been whipped): "Don't mind, Walter, don't mind." Walter (between sobs): "That's just what I was licked for."

Willie's papa had been telling him about mushrooms, and explained that they grew in damp or wet places. Willie replied by asking: "is that why they look like umbrellas, papa?"

Papa: "What a boy you are to ask questions, Joe. I never used to ask so many questions when I was a boy." Joe: "I wish you had, papa, you'd be able to answer more of mine."

"Johnny, when that little boy threw stones at you, why didn't you come to me?" asked a mother of her young son, who honestly replied, "Cause I can throw 'em back better than you can, mother."

Little James had been imparting to the minister the important and cheerful information that his father had got a new set of false teeth. "Indeed, James!" replied the minister, indulgently, "and what will he do with the old set?" "Oh, I suppose," replied little James, with a look of resignation on his face, "they'll cut 'em down and make me wear 'em."

A little girl had sent back her plate for turkey two or three times, and had been helped bountifully to all the good things. Finally, she was observed looking rather disconsolately at the unfinished part of her dinner. "What's the matter, Ethel?" asked Uncle John. "You look so mournful." "That's just the matter," said Ethel. "I am mor'n full." And then she wondered why everybody laughed.

Prince Alexander, the son of Princess Beatrice, having received a present of one sovereign from his mother and quickly spent it, applied for a second. He was gently chided for his extravagance, but, unabashed, wrote to his grandmother. The Queen had probably been warned, for she replied in the same strain of remonstrance, whereupon the young prince responded as follows: "Dearest princess responded as follows: "Dearest prince responded as follows: "I received your letter, and hope you will not think I was disappointed because you could not send me any money. It was very kind of you to give me good advice. I sold your letter for £4 10s."

### Among the Little Folks.

Jimmy—"I wish I went to school in Russia."  
Johnny—"Why?" Jimmy—"It takes all day to call the roll."

Visitor—"Why, how big you are growing, Tommy! If you don't look out you will be getting taller than your father."  
Tommy—"Wow! That be jolly! Then pop 'll have to wear my old trousers cut down for him."

A gentleman found his little daughter crying bitterly because she had had a tumble.  
"Never mind, Winnie," he said; "won't a chocolate make it better?"  
"No," said the child between her sobs, "but two would do it."

Old lady (to grocer's boy)—"Don't you know that it is very rude to whistle when dealing with a lady?" Boy—"That's what the gov'nor told me to do, mum?"  
"Told you to whistle?" "Yes'm. He said if he ever sold you anything we'd have to whistle for the money."

Hostess—"And does your mother allow you to have two pieces of pie when you are at home, Willie?" Willie—"No, ma'am."  
Hostess—"Well, do you think she would like you to have two pieces here?" Willie (confidentially)—"Oh, she wouldn't care. This isn't her pie."

On Monday morning little three-year-old Edith volunteered to superintend the family washing. When Jane put the clothes on to boil, the small overseer gave one look of open-eyed astonishment, then ran to her mother and excitedly exclaimed: "O, mamma, Jane's cooking clothes for dinner!"

Small Mabel had received a parental injunction to remember at least one thing the minister said at church, and upon her return home exclaimed, "I remember something!" "That's right, dear," rejoined her father. "Now, tell me what the minister said." "He said," replied Mabel, "A collection will now be taken up."

"Mamma, I want to see my papa." Her mother replied: "No, dear, your papa must not be disturbed." Pretty soon, she said again, "I want to see my papa." The mother replied as before, "No; your papa must not be disturbed." It was not long before she uttered this clincher, "Mamma, I am a sick woman, and I want to see my minister."

A mother, who was curling the hair of her three-year-old son, remarked to a lady visitor, "This makes me so much work, I shall have to get Norman's head shingled." The child kept meditatively quiet until his ringlets were arranged, and summed up his reflections in the query, "Mamma, when I have my head shingled, then will I be a house?"

The class was reciting, and little Johnny Fellows was the last one on the line. Teacher started with the head, and asked what was the feminine of "hero." Number One shook her head. It passed to two. She missed it; so did three. As it came nearer and nearer to Johnny he became very much excited, apparently knowing the answer, and waved his hand frantically. "Well, Johnny," said the teacher at last, "everybody has missed now. Can you tell me the feminine of hero?" "Shero!" shouted Johnny, exultantly.

"Children," said the teacher, "while instructing the class in composition, 'you should not attempt any flights of fancy, but simply be yourselves, and write what is in us. Do not imitate any other person's writings, or draw inspiration from outside sources.' As a result of this advice, Johnny Wise turned in the following composition: 'We should not attempt any flights of fancy, but rite what is in us. In me there is my stummkick, lungs, hart, liver, two apples, one piece of pie, one stick candy, and my dinner.'—Exchange.

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