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The late Lord Shaftesbury said he felt more honored by a little girl who asked him to guide her across a crowded London street, "because he looked so kind," than by all the plaudits of the great.

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Some years ago when the great clock of St. Paul's struck the hour of midnight there might have been seen a tall thin gentleman with a lantern in his hand and one or two assistants going in and out of the arches of Holborn Viaduct, London, where were gathered the riff-raff of the great metropolis, thieves flying from justice, and homeless little boys. This man goes from group to group and while many flee from him he gathers before morning thirty or forty hungry ragged children, and having fed and clothed them, he tells them of Jesus Christ. And so he spends his nights, robbing himself of sleep. His friends remonstrate, but he answers, "My heart is breaking for my poor boys."

Who is this man? He has in his veins the bluest blood of the British aristocracy. He is the Earl of Shaftesbury, who leaves his palace at the west end, to burrow amid the filth and squalor of the recesses of Holborn Viaduct, that he may find the boys whom he can save for Christ's sake.

"As Others See Us."

The October number of THE CANADIAN EPWORTH ERA is the brightest sample of a church paper yet produced in the Dominion. Besides a mass of selected matter of excellent quality, there are contributions from sixty-seven different persons upon subjects which they are fully qualified to discuss. Only those who have attempted something of the kind can appreciate the achievement. The editor is to be congratulated.—Toronto Evening News.

Shaftesbury and the Donkey.

Lord Shaftesbury delighted in telling of the funny things which had happened to him, and perhaps the most comical of all was when the costermongers of East London and their friends desired to make him a present. It was to be kept a profound secret. The occasion was arranged for. Over a thousand "costers" with their friends assembled in Coster's Hall. It was a great occasion. The platform was occupied by ladies and gentlemen who had been invited. In the course of the evening a very handsome donkey was led onto the platform and formally presented to the earl amid the rapturous acclamations of the assembly.

In order to appreciate the pathos as well as the humor of the occasion, it must be known that costermongers in London depend for their living on the donkeys that draw their carts, and no present from costers could have so much genuine pathetic significance. Putting his arm round the animal's neck, Lord Shaftesbury returned thanks in a short speech, from which the following words may be extracted: "When I have passed away from this life, I desire to have no more said of me than that I have done my duty, as the poor donkey has done his, with patience and un murmuring resignation."

If her hostess does her own work the girl guest who is thoughtful may properly give a helping hand in washing the dishes, or dusting the parlor, but this help must be tactfully offered and not intrusively urged; some women are averse to assistance from their guests.—July Ladies' Home Journal.

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"BETTER THAN EVER."

The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, NOVEMBER, 1900.

No. 11.

OUR PAPER.

THE circulation of last month's Epworth Era was a little over 13,000, which is about the figure our regular subscription list should touch. This could easily be accomplished if the Leagues throughout the Dominion would take hold of the matter earnestly. The paper is published primarily in their interests, and to them we mainly look for support. Many have done nobly, while others have rendered little or no assistance. It certainly is not too much to ask that an earnest effort be made in every League to secure new subscribers. It goes without saying that all the officers at least should be supplied with a paper which will keep them informed on League topics, and which will let them know what other societies are doing. At the present time there are even some presidents whose names are not on our subscription list. They cannot be as efficient in the discharge of their duties as they would be if they had the opportunity of reading a journal like this. Let the first of their determinations for the coming year be to wheel into line as regular readers of the ERA.

A SPECIAL OFFER.

All new subscribers, whose names are received during the month of November, will have the December number mailed to them, in addition to getting the ERA for the whole of 1901. We do not offer any premiums, being determined that the paper must stand or fall on its own merits. During the coming year we are planning to publish a better paper than ever, and every new subscriber secured will help to do this.

TO OBTAIN NEW SUBSCRIBERS

is not by any means a difficult matter, if it is undertaken in the right way. Let the president of the League, or the pastor take a copy of the paper to one of the meetings, and show it to the members. Take a little time to thoroughly explain what it contains, and mention the different departments which are conducted. It will also be a good plan to have those who are already subscribers testify briefly as to the benefits they have received from the paper. Follow this, by opening a subscription list upon the spot, and let every member be asked personally to subscribe. Absent members should be interviewed afterwards. This work should be placed in the hands of the corresponding secretary, or some other energetic person appointed for the purpose. AS

A SMALL REMUNERATION

to the individual who gets up the club, we will send one copy of the ERA free, for every five subscriptions which may

be obtained. If five names are sent with 50 cents each, we will send six papers, and for ten names two extra copies will be given. The papers may be mailed to one address, or to the individual subscribers, as desired. In canvassing do not fail to give

THE OLDER PEOPLE

an opportunity to subscribe. Many of them are just waiting for someone to ask them to give their names, and others would become interested if they knew of the many good things which the ERA contains for old as well as young. It has often been said that we do not want any lines of division between the young and the old elements of the church. The best way to avoid this is to get the senior part of the membership interested in what the young folks are doing, and reading about their work. It might be a good plan to divide up the membership of the League and congregation into sections, and give one to each committee to canvass.

PERSONAL WORK

will surely bring success. Do not be satisfied with merely making an announcement at the meetings, but go from house to house, and talk up the paper. If this work is thoroughly done the result will astonish everybody. Some of our country leagues have shown what can be accomplished by earnest effort. Several of them have succeeded in putting the name of every one of their members upon our subscription list. What has been done in one place can be done in another. Let the campaign commence at once, and continue throughout the rest of the year.

SILENT GROWTH.

DO not think that nothing is happening because you do not see yourself grow, or hear the whirr of the machinery. All great things grow noiselessly. You can see a mushroom grow, but never a child. . . . The higher the structure, the slower the growth. The lowest forms of animal life develop in an hour; the next above these reach maturity in a day; those higher still take weeks or months to perfect; but the few at the top demand the long experiment of years. If a child and an ape are born on the same day, the ape will be in full possession of its faculties and doing the active work of life before the child has left its cradle. . . . Foundations which have to bear the weight of an eternal life must be surely laid. Character is to wear forever; who will wonder or grudge that it cannot be developed in a day? To await the growing of a soul, nevertheless, is an almost divine act of faith. How pardonable, surely, the impatience of deformity with itself, of a consciously despicable character, stand-

ing before Christ, wondering, yearning, hungering to be like that. Yet one must trust the process fearlessly, and without misgiving. The "Lord the Spirit" will do his part.—*Drummond.*

HELP FOR DAILY LIVING.

OUR need of God's help for the meeting of the petty vexations and the minor trials of our every-day life is as real as it is for the supreme struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much, or what is little, for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your intellectual need, your spiritual need, your need to-day, your need yesterday and your need to-morrow. And he knows it that he may supply it.—*George Bowen.*

THE proof which these people who had seen Christ and followed him, gave that they had really found him, was that they went and tried to bring others to him. They said to their kinsfolk and acquaintance, "We have found the Messiah"; "We have found Jesus." Ah! you have never truly found Jesus if you do not tell others about him. You know how children act, and we ought to be children in all things before God. If a little child in its rambles were to find honey, and its brothers and sisters were all around, I feel certain that it would give such a cry after it had first sucked its own fingers that all of them would soon be plunging their hands into the honey too. Thou hast never tasted its sweetness if it has not made thee cry, "Come hither; was there ever such joy as this? Was there ever such delight, such rapture as this?" It is the instinct of true children of God to desire to fetch in others to taste and see that the Lord is good, to share in the bliss unspeakable which is already their own.—*Spurgeon.*

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—*Pecker.*

THE YOSEMITE.

BY REV. MANLY HENSON, D.D.

IN the year 1851 this wonderful valley was discovered. The discoverer, a Captain Boling, at the head of about thirty volunteers, in pursuit of some unfriendly Indians, entered the canyon. There are several routes from San Francisco to the valley. Our party made choice of entering via Stockton, part rail part stage coach, and finally, following the trail over the mountains, twenty-five miles in the saddle.

On a bright May morning we made an early start to reach to look for ourselves upon this far-famed valley. Knights' Ferry is reached about noon, where we are furnished with a fresh relay of horses. On fly our steeds over hills and through valleys. Hill and dale, mountain and valley, rippling brooks and rushing torrents are passed in quick succession. Down deep in an abyss at our left runs a canyon above 2,000 feet deep, through which may be traced, sparkling and flashing in its downward career, the Tuolumne River. Suddenly we drive into a grove of immense sugar pines. Here they stand from six to eleven feet in diameter, and run up as straight as a mast from sixty-six to one hundred feet. No underbrush among them; you may drive your coach and four anywhere, in fact our driver frequently went careering through "short cuts" in this forest.

At Hodgens Station we begin our last stage of the 109 miles from Stockton by taking to the saddle for our final twenty-five miles. Leaving behind us the coach road we strike the mountain trail, and proceed on horseback. A few miles along we dismount among the "big trees" of the Tuolumne grove.

We had looked upon Douglas pines in British Columbia 300 feet high, and from eight to fifteen feet in diameter, but here are trees, not towers of brick and mortar reared by architects' skill, but living trees! from thirty-five to 102 feet in circumference and from twenty to thirty-five in diameter! One of these wonders in the Mariposa grove, lying on its side and hollowed out by fire, has been ridden into by a party on horseback 153 feet, and, then as one has said, "turn to the right and ride out of a knothole!" Remounting our faithful mustangs we push on over the mountains, and about 4 p.m., reach the top of the wonderful Yosemite.

To stand upon this mountain height and look down three-fourths of a mile into this valley of wonders is not an easy thing to do. There lay the far-famed Yosemite in all its length and breadth, hemmed in on all sides by precipitous walls of solid granite towering aloft three thousand feet. No gateway to let us in. Now that we have climbed these walls how are we to get down into the valley below! This is a good observation point; let us use it a little before descending by the tortuous, zig-zag, bridle path to the river beneath us. Running the eye along the mountain range to the right, an immense gorge is seen which seems to close up in the distance, but this is an appearance only, made by a sharp angle in the ravine. Turning to the left the gorge widens into a canyon, the canyon into

a valley—plains run out from the foot of the mountains, great rock walls rise from the plains 3,000 feet. On the south side are Cathedral Rocks, 2,700 feet; back of these and above them is seen Sentinel Peak, 3,270 feet high, its summit piercing the clouds. At our left is El Capitan, the pride of the valley, 3,300 feet in the air.

Once more we look downward, and now like one looking through a megalethoscope all appears clear, forest and lake, river and waterfall, while along the entire length of the valley meanders the beautiful Merced River, the course of which can

child of ambition, has planted its foot on the crag, and hanging on by a hundred arms has climbed those stormy summits. Mosses of all hues hang round these falling waters. At the foot of yon grey old rock, the ferns are waving their plumes, while the trees, rich in color and tint, bend to kiss the river, that in its joy goes laughing on to the sea. This valley lies about 150 miles in a straight line from San Francisco. Its altitude above the sea is 4,000 feet. It is some fifteen miles long, and from one to one mile and a half wide. About 8,480 acres lie nestling here between these rock-walls. Our first water-



THE YOSEMITE VALLEY.

be easily traced as it winds in and out among the verdant trees. Below us also lies Mirror Lake, whose limpid, placid bosom reflects with faultless accuracy the objects around it and the heavens above it. Oh what a picture of nature set in a frame of God's own making, "the mountains round about."

Once in the valley and you seem shut out from the rush and roar of the world's industries, and shut in to think of nature, self, and God. Here beauty has put on her lovely garments, and men yield to her enchantments. How charming the place! Lichens, grey and yellow, cling to the rock-cliffs—the glossy ivy, like a

fall, as we wind our way through this enchanted spot, is the "Pohono," or, in English, the Bridal Veil Fall, 940 feet in height, falling in folds, and snowy fleeces of vapor, framed by the winds into a thin gauze-like fabric of spotless whiteness, tucked and frilled by rills of water, which hold their continuity—then, gracefully, as maiden adorned for her bridal, gathers up its beautiful mantle, flounced, fringed and sparkling with diamonds, lets it fall upon the rocks at our feet, a thing of rare and exquisite beauty!

As we ride on up the valley old El Capitan frowns down upon us. When half a mile away it hangs over our trail,

GOD'S CHARIOT WHEELS.

BY E. WALTER WRIGHT, B.D.

"Thy paths drop fatness."

THIS in the rich imagery of Hebrew is, "the tracks of thy chariot wheels flow with rich blessings." The King drives forth scattering his largess on every hand, throughout the entire year. He maketh the clouds his chariot, he walketh upon the wings of the wind. Through the fierce chill of the frost, the blackness and the bitterness of the winter storm, the shiver of March, the fickleness of April, the resurrection days of May, the flowery splendor of June, the scorching heat of July, the ripening suns of August, the mellow richness of September, the autumnal gold of October, down the

scutecheon on its side is a baby's hand grasping a crown of thorn. He starts from the stable at Bethlehem, through Galilee, past Calvary, on through the Antioch of Paul, the Alexandria of Origen, the Hippo of Augustine, the Oxford of Wycliffe, the Wittenberg of Luther, the Geneva of Calvin, the Edinburgh of Knox, the Epworth of the Wesleys, the Northampton of Jonathan Edwards, to the London of Spurgeon and Price Hughes and the Chicago and Northfield of D. L. Moody. On, ever on. To-day he rides along the highways of science and literature and art and philanthropy and missionary enterprise and Bible distribution, his paths dropping fatness.

Men say the pace cannot be maintained, the coursers must grow weary, the chariot old and rickety, the driver faint and fall from his place. But as He

and then after half an hour's ride, we seemed only abreast of it. Down the sides of this warder of the Yosemite, fed by melting snows, little rivulets and cascades are formed and may be seen winding down the dizzy height for 3,000 feet. Bound by our trail El Capitan, the roaning of the mighty Yosemite Fall is heard, and in a few minutes is seen, in all its grandeur. A curve in the bridle path brings us face to face with this whirling, racing, leaping torrent, springing as from the vaulted, blue sky, 2,634 feet above us, and falling with a crash like thunder at our feet.

This fall is divided into three parts or divisions, which you do not notice until you give it closer inspection. The first has a clear leap of 1,000 feet, the second a fall of 436 feet, and the third, 600 feet.

From the crest of yonder mountain, there comes the falling flood

"Punctual as day, unheeding life or death,

Wasting the granite rock, with ceaseless throe,
Remorseless, strong, resistless, resting never

The floods come on, the flood comes on forever!"

Striking, as with a master's touch, notes of grandest harmony, whose music fills the air, while the refrain falls upon our ears,

"Men may come and men may go,
But I go on forever."

There came, born in a day, from storm and flood, that which will continue the wonder of the ages, the Yosemite Fall.

Standing about midway in the valley and looking in a southwesterly direction, towering above us may be seen the "Three Graces," 3,750 feet high, also "Cathedral Rocks," 2,670 feet. Across the valley are the "Three Brothers," playing leap-frog in the air 4,000 feet. Down on the north side runs up the "North Dome" 3,750 feet. On the south side is "Mount Star King" 5,000 feet, and lastly in the distance, "Cloud's Rest," 6,450 feet above where we stand.

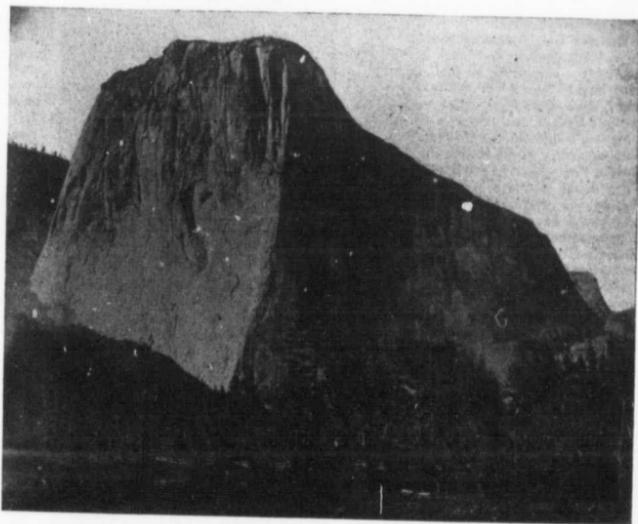
In this article, I can only mention "Pi-wy-ack," or Vernal Fall, the Indian name signifying "a cataract of diamonds," 350 feet high, or by continuing up the Merced Canyon, and climbing what is called "the ladders," point out to you Nevada Fall, 700 feet in height.

Standing amid earth's scenes of loveliness and beauty, feeling the pulses of her life, can man, dare man say there is no God? Walking the busy streets of our crowded cities, pushing our way through the busy marts of commerce, we might as truthfully say, "there is no man!"

Here are towering rugged mountains, Granite rocks all scarred and gray,
Nature's altars whence her incense
Flows in wreaths of mists away.

Lovely valley, can I paint thee,
With thy scenery wild and grand?
No, 't would take a magic pencil
And divine must be the hand."

Gananoque, Ont.



EL CAPITAN, YOSEMITE VALLEY.

slanting rays of November toward the ever-joyous Christmas-tide, and back to January's zeroes, pushes on God's chariot of goodness laden with the fat things of his love.

"Hark the voice of nature sings
Praises to the King of kings,
Let us join the choral song
And the grateful notes prolong."

The vista widens! God's chariot drives adown the centuries. He sweeps out from Eden's gate between the circling sword of flame, and the cherubim radiant with mercy and hope, past Ararat and Ur of the Chaldees, through the Egypt of the Pharaohs, the Jerusalem of David, the Chebar of Ezekiel, and the Babylon of Daniel. Then a halt. The King henceforth is known as the Man of Nazareth, but divinity flashes in his eye and the strength of omnipotence in his arm. He drives a new chariot, and the

sweeps across the threshold of the twentieth century the steeds seem to quicken their speed, and fling their heads into the air as if their sinews had found a new life, the dust is shaken from the chariot scutecheon and it flashes in the steady radiance of the noonday sun, the charioter holds still a steady rein, and his face is lighted with the inspiration of coming triumph. The tracks of his chariot will soon have engirdled the world, his blessings fallen on every land. Bethlehem and Jerusalem the starting points will soon loom up as the goal upon the western horizon.

We have reached the last Thanksgiving Day of the nineteenth century. Let us sing as never before:

Praise God from all blessings flow,
Praise him all creature here below,
Praise him above ye heavenly host,
Praise Father, Son and Holy Ghost.

Arthur, Ont.

IS THE INFLUENCE OF THE EPWORTH LEAGUE DECLINING?

BY REV. GEORGE EDWARDS.

THIS question is at once a significant, important, and more or less difficult one. Significant, because it implies that in the minds of some at least, there is an impression that the real working power of the League is declining, and that the matter should be looked into and remedied as soon as possible; important, because it relates to the young people of our churches and communities, and what affects them more or less affects the church, and what affects the church touches the nation; difficult, inasmuch as it is not so easy to get sufficient reliable data on which to form an intelligent and satisfactory positive opinion as one might at first imagine. The subject is not, "Has the League accomplished all that it was expected to do?" nor is it, "Is the League now doing all that she might and ought?" but, "Is the influence of the League declining?" that is, has the League less spiritual power as a working, creative, moulding, moral, character-producing agency in the church than it had two or three years ago, and consequently is it doing less to lift up Jesus Christ before the world, and in helping the church in her great mission, especially among young people? That is the question that is fairly before us. How shall we answer it? I find upon careful examination, that the League has steadily increased in all departments from its inception to the present time, with but two exceptions, namely, number of societies and membership. According to the Minutes of a year ago, the returns show a falling off in the societies of seventy-one, and in membership of four thousand and nineteen as compared with the previous year; and according to the returns of last Conference, we find a further falling off in societies of twenty-six, and in membership of two thousand. Now this looks bad, to say the least of it, and I am sure we all regret it much. But are we justified in concluding therefrom that the influence of the League is declining? May not this heavy falling off be accounted for in some other way? In the first place, I am not sure whether we can rely very much on the accuracy of the figures. Then we must not forget that the Epworth League as an organization is only about ten or eleven years old, and to think that in the first seven or eight years, there should be nearly two thousand societies formed, with a membership of over eighty-one thousand is something phenomenal. It has been a veritable boom and, of course, some reaction was inevitable. Every pastor knows that after a great ingathering to the church, there is likely to be some shrinkage for a year or two. Farmers know something like this occurs in the procuring of a harvest. Sometimes for a whole week the growth is very rapid, then suddenly a change comes in the weather, the temperature drops away down, vegetation seems to almost entirely cease, and "the grain rather goes back," as the farmer says; but not so, it is only just gathering strength. The

check to the only too rapid growth was the best thing for the crop. As in nature, so in grace. Doubtless many young people joined the Epworth League at first without any clear idea of what membership meant, and some of them became weary and dropped out. We all know that there are always persons in every

from organizing, led a number to believe that they were doing a good work; but when the question came, "What was the League for?" and "What was it really doing?" I think the society then received a shock, and consequently many who were not living branches of the vine dropped off.

Further, I think the weeding out process has been more carefully done during the last two or three years than before, so that our present membership is a far more correct representation of what the real strength of the League has been than the figures we have had. Then you will notice this important fact, that notwithstanding the reported heavy falling off in societies and membership there has been no falling off in the meetings held, moneys raised, and work done. So that those who have dropped out could not have been a very great source of strength to the League, or those remaining have developed greatly in working power. I am persuaded of this, that the real normal working power of the League never was greater nor even so great as it is today. Heretofore the strength of the society has been more of a social and educational character than spiritual; but for the last year or two the movement has been becoming more spiritual and consequently, the mere entertainment features are becoming less and less prominent. I believe that the great majority of our members seem to be impatient of anything that does not minister to spiritual growth. The General Secretary of the League says that it is impossible to attend the conventions without being impressed with this feature. It is a remarkable fact that in most societies the prayer and consecration meetings are better attended than any other meetings held by the League. But to my mind the surest sign we have of the growing spiritual influence of the League is to be found in its missionary work. If the Epworth League had no real spiritual life and power, it could not do missionary work. As the missionary effort of an individual, a church, or the whole League, increases it is quite safe to say that the individual and League are growing in spiritual influence, because missionary effort is an unselfish work which is made on behalf of others, and which certainly proves that as it increases, the influence of the individual or society increases. Here let me give you a few figures which will indicate the growth in missionary givings during the last few years:

In 1895-6 the givings were.....	\$3,126 00
In 1896-7 the givings were.....	9,427 00
In 1897-8 the givings were.....	14,928 00
In 1898-1899 the givings were.....	16,955 00

Last year the givings reached almost \$20,000, and these amounts have been given on the "pray, study and give," plan of the "Forward Movement" with no falling off in the other objects for which moneys are given. Our Epworth League Reading Circle has been a great success. During the past year fully ten thousand young people have been reached and influenced for good by the two thousand sets of books which have been published by the General Board. Many young people have formed habits of reading and systematic study that will be worth much to them.



YOSEMITE FALLS, YOSEMITE VALLEY.

community who are ready to join any new thing that comes along, with the usual result that as soon as the novelty dies out they die out, too. I believe that when the League was first organized its influence was rather of a weak kind. The novelty of the meeting of young people, and the enthusiasm that comes

The Evangelistic Forward Movement has been growing in strength every year, and the indications are that it will be taken up more vigorously than ever.

My conclusion of the whole matter is, that if we are to judge of the influence of the Epworth League, viz., the work being done, and not mere membership, then the movement was never in a better condition than at the present. However, if we would retain our vitality I think fresh material should be continually introduced. The present generation of young people has been pretty well canvassed, but another is coming up and, to prevent loss of influence and power in the older societies, more work should be done among the juniors. Trained as juniors, they make the very best workers in the older society when they graduate into it.

There must be the continual impartation of new life, and from the intermediate classes of our Sunday school, we may gather in many who, in a few years, will be strong and devoted workers in the churches.

Prescott, Ont.

UPHOLDING THE PASTOR'S HANDS.

BY REV. W. G. WATSON, M.A., B.D.

THE necessity of this is too evident to need any remarks, for without the loyal and hearty support of the congregation, a minister's labors will be of little value. The Epworth League is a staunch ally of the pastor in all his work, and it has filled a place in our church life, which we could ill afford to do without. The question in the Leaguer's mind is, "How can we best help the pastor in the work of the church?"

There are some burdens of the church which should be taken off his shoulders, or at least should be very generously shared. A minister's work is especially spiritual in its character, and it stands to reason that if he has to grapple with the financial and other temporal affairs of the church, that he will have less energy, and less spirit to put into his more proper work. Therefore lift these responsibilities from his shoulders, and when churches are to be built or improved, or parsonages furnished, let the laymen give their brains and business ability to these works. They are probably better able to do them than the minister, for if a man does not give his attention pretty closely to business, he is not apt to be a good financier or business man. This is one of the most important ways in which you can uphold the pastor's hands. And the principle should apply to the raising of various funds of the church, and the conducting of anniversaries, socials and picnics. Of course I do not mean that the minister should have nothing at all to do with such things, but the heavy end of the burden should not be left upon him so as to crush and dishearten him. A pastor must know all the members of his congregation and therefore must see them in their homes. The object of pastoral visitation is not merely social, nor is it altogether religious. It is a mixture of both. Of course he will try to interest the people whom he meets in the work and services of the church, and seek to in-

duce them to attend the various means of grace. But it seems to me the greatest of all objects is to come into such a sympathetic relationship with every member of his congregation, as to make himself their confidant and friend. The pastor wants to arouse such confidence in himself, that the people will come to him in their difficulties and troubles. To make friends, and establish mutual confidence is the supreme end of pastoral visiting, with the ultimate end in view of being at some time able to lead them to the One, who can comfort their hearts in sorrow, and sustain and support, when all other helpers fail. A pastor does not want to be a mere clerical figure-head but a true-hearted man and brother among his people. Now this creates corresponding

the church, and hangs like a night-mare upon the pastor. Speak well of your pastor, whenever you can, and if you cannot approve of his conduct or teaching do not expose his folly or weakness to the world at large. That will at once destroy his influence over those to whom you talk. A little hint of suspicion is enough to close many a man's heart against a preacher. It would be a great kindness to tell a minister about his failings and if this is done in a kindly spirit it will not only produce an improvement in him, but will nine times out of ten produce a better feeling between you and him.

Talk to your pastor about the different departments of your church work, and show that you are interested by offering suggestions and plans. Get the minister's advice, but do your own work.

There are many little ways in which you can greatly help in the pastor's work, and it is the multitude of these little things which if faithfully done make success. If you know of any who have been neglected in the pastoral visitation, or of any who are in trouble, or in sickness, tell the pastor. The probability is that he knows nothing about it.

Try to bring those to church and under the influences of Christianity whom you can reach. There are, no doubt, some whom you can reach. There are, no doubt, some whom you can influence, whom the pastor cannot touch. Some are prejudiced against a preacher, and are always mis-interpreting his actions, and imputing wrong motives. You can bring them to church, and make them feel at home when they are there. Perhaps you could arrange to have them meet the pastor somewhere in a social kind of way, so that there might be an opportunity to create confidence.

It is a very important thing that you who seldom come to church should be warmly welcomed when they do come, and invited to return. Always be sociable and friendly to strangers. Show them to a good pew, and treat them as you would like to be treated if you were a stranger. You may also do some visiting in the interest of the church, or Sunday-school or League, and always act as if the well-being of the church depended upon your faithfulness, and you cannot help being a great support to the pastor. And now, finally, never cease to pray for him and for the church. This is by no means the least way of upholding his hands. The benefit of prayer is two-fold; like mercy, "It is twice blessed—it blesseth him that gives, and him that takes." It acts upon the preacher, making his heart richer and more fruitful in the experience of the divine goodness. It will make the public services more helpful and encouraging,



BRIDAL VEIL FALLS, YOSEMITE VALLEY.

obligations upon the members of the congregation. Give him a chance to know you, and make it as easy as possible for acquaintance to ripen into a true friendship. Tell him your thoughts and your difficulties. If he is a man of experience he will be able to give you good counsel, but if he is unable to advise it will still do you good to talk things over with a friend. It is a very great source of strength to a minister when he feels that people trust him, and that he can rely upon their sympathy and support in his work. Be loyal to the plans of the majority. It is quite right for a man to oppose any plan of work which does not commend itself to his judgment, but if the majority have decided in favor of it, then fall in with them, and try to make it a success. What we call a "kicker" hinders the work of

if you spend a few moments of every day praying for God's blessing upon them. Then the reflex action of your prayer is full of blessing to yourself in the preparation of your heart for the reception of the message. It creates in you a natural hunger, which is satisfied as you drink in the gracious message of God, which comes to you on Sunday. If the preacher has not been supplying your needs do not reject or despise him, but begin to pray for him that he may be made a blessing to you. You will at once begin to take a greater interest in him and his work, and you will feel more sympathy for him in his efforts to feed your faith, and guide your Christian life. Streetsville, Ont.

CHRONICLES OF SKITTLE ALLEY.

BY LENA L. WOODILL.

It was a red-letter day for Skittle Alley, for men and women of note picked their way through the narrow lane, amid refuse of all kinds, to the "Bethel," where the opening exercises of the free kindergarten were to take place. Skittle Alley had long been neglected. Its evil repute and the extreme rudeness of its inhabitants had turned aside all philanthropic efforts in its behalf, and consequently sin and wretchedness thrived in soil well adapted to their healthy growth.

The narrow court was filled with little bundles of humanity playing in the dirt and quarrelling over mud pies, while from the windows came loud voices and frequent oaths as the neighbors gossiped from house to house.

In this hot-bed of vice children grow to be men and women, and from thence went out into the world to spread abroad the pestilence which permeated their very nature, and to overcrowd the reformatories, hospitals and prisons.

A great change was about to take place. The Epworth Leaguers had banded themselves together, and from this union had arisen the "Free Kindergarten Association and Children's Aid Society," having for its object the establishment and maintenance of a free kindergarten in Skittle Alley, for the education and moral training of children between the ages of three and seven years, and the material assistance of those for whom their parents were unable to make adequate provision.

A large number of ladies and gentlemen had become members by the payment of an annual fee of one dollar, thus providing the necessary funds for equipment. Large donations had been successfully solicited, and now all was in readiness for the formal opening.

A spacious room, once a saloon, had been rented, under the supervision of the committee, and had undergone a rapid transformation. The small broken panes of glass had been replaced by a large window, which freely admitted the few rays of sunlight which found their way into the narrow court. Inside all was bright and cheery. A roaring fire tempered the damp, cool atmosphere, blooming flowers shed their fragrance, while singing birds contributed their quota to this charming little paradise. We had anticipated events by spending the week previous in

visiting Skittle Alley mothers, endeavoring to enlist their co-operation and to awaken a spirit of curiosity in the children. Many responded to our invitation, and long before the hour on the opening day our small doorway was thronged with dirty, unkempt children seeking admission. Had the thermometer ranged higher we would have admitted them in "Indian file," but necessity compelled us to throw open the doors, when, with one accord, the little rabble burst upon us like an avalanche. Fearing to frighten them away by exhibiting too much red tape, I submitted meekly, at the same time framing the resolution that to-morrow would witness proceedings more in keeping with the nature of our work. In a few minutes order was restored, chairs put back in their places, the children quietly seated

it is true, but we cared little for these at present. The hour had been one of toil and struggle, for Skittle Alley children do not take kindly to soap and water, and therefore were somewhat rebellious at the innovation. One little chap fought fiercely against having his ears cleansed, urging as a strong plea that "mother never washed 'em, 'cos it gave him an ear-ache."—a true statement, certainly, if they were allowed to become so thickly coated before an attempt was made to remove the dirt covering. I almost feared to have the child go home in the cold without it lest he should succumb to the prevailing gripe.

The morning passed without further adventure save an occasional outburst of admiration from the more forward children, such as: "Oh, look at that dog!" "What a big pianny! I saw one in the 'sloon once when I went in to warm."

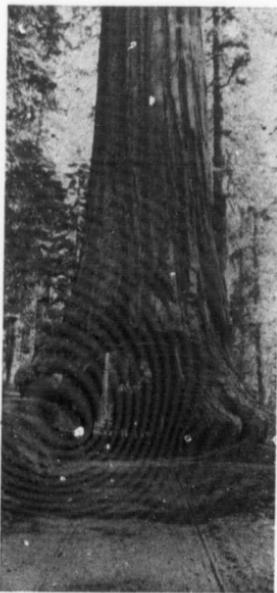
Here was my opportunity, so I eagerly endeavored to sow good seed in the little heart by asking Tom to promise me that he would never enter this abode of evil while a kindergarten boy. He was willing to pledge his word, with but one reservation: "If dad licked him, he'd hev to go and get a mug of beer for him."

We sought by every means to make the morning hours pass pleasantly for these waifs, and succeeded in so doing. I have seldom seen a more attentive audience. Their attempts to be polite were touching, and their compliments were a little out of the ordinary. When I had finished my story one said: "Wasn't that bully!" Another child, who evidently had received some Christian training, asked: "Did Jesus go to kindergarten?" When I responded in the negative, she replied sadly, "Poor, poor Jesus."

Our second day was a vast improvement on the first. The minute directions given as to the mode of entrance had borne fruit in orderly behaviour, while the object lesson in cleanliness had in many cases brought the desired result. All had made some attempt at morning ablutions, and only a few finishing touches were required from us. I had talked much of our bright room, with its dainty and artistic appointments, and had firmly stated that we could allow no dirty hands to disfigure what was now so pretty and attractive. Consequently many pairs of hands were raised for our inspection and many were the inquiries, "Can I have some pretty things, teacher!" or, "Can I look at that picture, Miss Dean?"

Jimmie Sloane was missing to-day, so after hours I started out to ascertain the cause of his absence. After much searching I found his home, and toiled up the rickety stairs to a dirty attic room where lived Jimmy's family, eight in number and two boarders. Sobs greeted me as the door swung back on its rusty hinges. There was the truant, curled up in the dusty window seat, his eyes swollen with weeping, and his face resembling that of an Indian's in his war paint, the black foundation of dirt, the white streaks produced by the tears in their course, while the strip of red paper given him the day previous, and now clutched tightly in his hand, added a touch of colour to the otherwise sombre countenance.

"Why, Jimmie," I exclaimed, "What



BIG TREE ON THE WAY TO YOSEMITE VALLEY.

and Miss Laura and I were free to view the situation. Can I ever accurately describe the panorama before us? Thirty filthy, uncombed, ragged boys and girls, ranging in age from three to eight. Here and there one could single out a face at which an attempt at cleanliness had been made, discernible by the "high-water mark" which outlined the countenance; but, in the majority of cases, the bright eyes shone out from faces begrimed with dust, soot and mud, and nothing remained but to pursue a wholesale scrubbing process. Leaving Miss Laura in charge, I donned my apron and ushered my pupils one by one into our little dressing-room, where soap and hot water were in demand for fully an hour. Ah, how pleasant was the change when I issued forth and saw before me the shining faces of the little ones! The ragged clothes still remained,

is the matter. We missed you from kindergarten to-day."

"Yes, Miss," explained Mrs. Sloane, with a sympathetic nod at her sorrowing son, "I'm sorry he couldn't go, but he and Sam Jones next door has only one pair of boots 'ween 'em, and it was Sam's turn to wear 'em to-day. I'm sure I can't afford to buy 'em for himself with so many mouths to feed. Sam and him is the same age, and its cheaper to divide up. He's ben crying all the mornin' cos he hed to stay to home."

"If that is the only reason why Jimmy was absent we shall gladly supply him with boots and clothing if you will promise me that he can attend regularly."

"Oh, yes, Miss, to be sure I will. He'll go every day without fail if yer gets him the clothes, but he'll hev to get Sam to buy him out fer I paid for one boot, and Mrs. Jones fer the 'other," and Mrs. Sloane's countenance assumed a most perplexed expression as she attempted to solve this financial problem.

"Don't worry over that," I answered, striving to keep back the smile which quivered about my mouth, "I'll buy out Jimmy's share, and present the pair of boots to Sam, and perhaps in this way we can gain his mother's consent to count him as one of our pupils. I shall arrange this at once if you will promise to help me by sending both boys to kindergarten each morning with clean hands and faces."

The contract made, I started off to fulfil my mission, making other calls and obtaining several new scholars.

At the further end of the alley my attention was attracted by a group of children playing in rather an unusual manner. I watched them closely, and finally detecting some of my kindergarten children among the number, I advanced to ascertain the cause of their strange conduct. To my surprise they answered: "Oh, we're only playing drunk like father, and Bill is the pealer takin' the tippler to the look-up in Black Maria."

Oh how my heart ached, as I realized how easily these children receive lasting impressions for good or evil. The eye is the chief medium of instruction. How they notice and imitate the lives of those about them, whether they be worthy of imitation or otherwise!

Alas, these children born pure and good, with immense possibilities, are being depraved by the vice and evil which flows in and out their homes like a filthy stream. Can we expect other than that they should grow up to swell the ranks of paupers, drunkards, and evil doers?

Everything, during the first week, passed off pleasantly to our great surprise, for with such a mixture of natures we could not hope for perpetual calm. The storm soon burst upon us. We had observed its approach but were not prepared for its sudden culmination. Arthur had been rather rebellious and quarrelsome for some days, when suddenly, one morning, without any apparent provocation, I noticed a wild look spread over his countenance, his eyes blazed with passion, and raising his hand, he rushed forward and would have hurled his little

companion to the floor had I not stepped in and averted the blow. I grasped his wrists and dragged him to the ante-room, where for several moments he raged like a wild beast, kicking, screaming, and biting at my hands. I was bound to conquer and held fast, though my strength was failing. Finally the passion subsided and the child threw himself down in utter exhaustion, his white face and convulsed frame bringing the tears to my eyes as I watched him, praying meanwhile for strength from on high to rightly guide the little one committed to my care.

The moment came for me to speak, and drawing near I said, "Oh, how glad am I to have Arthur with me again! Why did you let that naughty boy come here to worry me in this way?"

The blue eyes opened in astonishment. "Yes," I continued, "that naughty spirit got into Arthur and made him act like a wild beast, and oh it did worry Miss Dean so much."

"But Frank pushed me in the marsh," "Yes, Arthur, but was that the right way to treat him in return. Why did you listen to that naughty spirit when it whispered, 'Don't let Frank kick you. Give it to him!' You probably said, 'all right I will,' and gave yourself at once into his hand."

"But I couldn't help it, Miss Dean!" "I know you couldn't, dear," I replied; "but there is one who could have taken need not have acted so badly. Do you know who I mean?"

"No." "Why, Jesus, who loves you and who is so grieved when you let that naughty spirit in. You know who Jesus is, don't you dear?"

"Guess I've heard about Him. He lives in Heaven, doesn't He?"

"Yes, and loves to make us good so that we can be happy here and then go Heaven with Him when we die. Whenever you feel that naughty spirit whispering to you, just say quietly in your heart, 'Jesus, help me to be good. Don't let this naughty spirit get into me.' Will you promise me that you will do this?"

"Yes, oh yes," sobbed the penitent child. "I don't want to be naughty, and I will ask Him to help me, oh I will, I will."

"Now, Arthur dear, let us kneel right down here and ask Jesus to forgive you. Say these words with me," and I repeated a little prayer expressive of the child's feelings. After a few moments of quiet talk together we went hand in hand into the bright class room. All eyes were centred upon us. So stepping to the platform I said, "Children, Arthur has promised to ask Jesus to help him to be a good boy, and now he wants your help too. Let us sing the second verse of our morning prayer:

"Help us to do the things we should,
To be to others kind and good,
In all we do, in all we say,
To grow more loving every day."

Through the influence of some of my helpers, a reading-room has been established. This is open every evening except on Friday, when the Boy's Club meets. Bright games, papers, magazines,

and music are contributed by the various Epworth Leagues. The Leagues of the city have formed a Union, organized on the same principle as the local society. Its various committees labor to promote the interests of our settlement, the Look-out Committee scouring the alley for recruits, the Social providing innocent amusement and occasionally a good supper. The Relief, Home Missionary and Temperance Committees also have their full share of work.

Two or three years have passed since we first began our work in the Skittle Alley kindergarten, which has been in daily session during this period. Over fifty have been turned away from our crowded quarters. During the sessions the doorway and windows are crowded with parents and friends, and many a day laborer has paused on his way to listen to the merry voices of the children. The refining influence of the instruction received has been apparent in the homes, as is manifest by neat christened gardens, while many a window is adorned by crude boxes filled with fragrant flowers. Cleanliness and attempts at daintiness appear where once only dirt and untidiness prevailed. The influence of our Woman's Club, organized as a direct outcome of the kindergarten, has done much to elevate the standard of the home, as in these classes we discuss points of management and discipline—food, temper and other influences, as well as giving instruction in sewing, caring for the home, etc. The mothers now co-operate with us and what were once closed walls are now open doors, as they understand our ethical work in behalf of their children to be a means of grace, and an opportunity by which they can rise to higher and better things. In fact the whole district is entirely changed. One of the factory owners in this section says: "The kindergarten is worth several hundreds of dollars a year to me. All property is of more value. Where there existed all forms of vice, are now law-abiding citizens, through the all-pervading influence of the kindergarten."

Cannot we perpetuate this good work by introducing it into our district or local Epworth League Unions, endeavor to organize "A Free Kindergarten" in every city and town within our influence. It is no arduous undertaking, for men and women on every hand will give financial aid and genuine practical sympathy. Our Leagues need a fresh impetus. Perhaps they will receive it through co-operation in this service. If we are to win the masses we must begin with the children under five years of age. We must go to them and carry the refining forces amidst. We must put the yeast into the dough, and not, as a writer recently said, "put the yeast into one pan and the dough into another, and then expect the dough to rise," in other words we must come among the masses in the spirit of Christ, and with our little supply of leaven endeavor "to leaven the whole lump," and we can do it if our Leagues will "muster forces," and unite their energies to save men and women, boys and girls.

Halifax, N.S.

A SONG—WHO SINGS IT?

(Sung in answer to an invitation to attend a week-night service.)

No, I'll use the church on Sundays,
But I do not need it Mondays,
Or Tuesdays or on Wednesdays,
On Thursdays, Fridays, Saturdays;
I'll go to church on Sundays.

I love the church on Sundays,
And of course I do on Mondays,
But on Sundays I've sought else to do.
On other days this isn't so,
So I'll attend on Sundays.

Yes, I'll go to church on Sundays,
But don't expect me Mondays,
Or any night throughout the week
To come to church, that rest to seek
That, I say, I get on Sundays.

I'll go to church on Sunday,
Then I'll wait until next Sunday.
How they run the meetings I don't
know,

I don't attend, but so and so
Says they aren't much, and therefore
friend

I never go, so make an end
Of asking me, for I won't go.

No, friend, you might as well leave me!
For week-night service I've no use,
To pray and study I refuse
At week-night meetings. One day
alone

I give, I count the rest my own,
I'll go to church,—on Sundays.

—*Leaguer.*

THE EARL OF SHAFTESBURY.

BY MISS L. M. HOWELL, M.E.L.

WE Canadians regard a Peer of England as a being entirely removed from the wretched poor of his country, as a man who, it is true, is sent to parliament to look after the interests of his less fortunate brothers, but, being in total ignorance of their condition, does little to benefit them. Such peers are, truly, only too common, but Ashley, seventh Earl of Shaftesbury, was a notable exception. He was a man who, born to high position and great honor, gave up wealth, ambition, family interests and worldly pleasures for the cause of humanity and his God.

His childhood, spent in boarding-schools, was a very unhappy one, as his parents were too much occupied in politics and pleasure-seeking to study their son's disposition and needs. The only softening influence in his life was his old nurse Maria, who, however, died before he was seven. One day at Harrow, an incident occurred which determined his future, although he was then but fifteen. Four drunken, reeling men came down the street, bearing the dead body of their comrade. In their staggering the corpse fell from their arms. This horrible sight so affected Ashley that he determined henceforth to devote his life to "the unwashed millions."

His parliamentary career was one long series of eloquent, fiery speeches in the cause of right and reform. A true spirit of philanthropy, a boundless love for man-

hood steeped his whole soul, and his boldness in the cause was unequalled. Although such reforms as the "Ten Hours Bill," the "Colliery Bill," and the "Chimney Sweep's Bill" were heartily distasteful to those rows of peers sitting so callously in their places in the house, yet when the noble, speaking face of Shaftesbury rose before them and pleaded so earnestly, they were forced to listen, and, better still, to think. Before introducing a bill he always prayed for aid and courage; then, having spoken, he hastened home to throw himself on his knees again.

Such a man could not help moving the hearts of all who heard him. He was indefatigable in his efforts. When struggling to bring about some reform he labored night and day, but wrote in his diary: "I often think when fatigued how much less my weariness must be than that of the wretched factory women." There was no false pride in this man. He used often to take tea with a coal-heaver and called him a brother, for he said: "The poor need sympathy, not patronage."

The good work accomplished by Lord Shaftesbury was prodigious. In this short article we can only touch on a few of the reforms he introduced, but these few will suffice to give some idea of what can be done by one man fully consecrated. Shortly after entering parliament Lord Ashley turned his attention to the condition of the insane in England, and was deeply grieved and shocked by what he discovered. The keepers were cruel men, thoroughly depraved. At regular intervals they visited their prisoners, flogged them, chained them to iron bars and often placed them in deep wells with water rising to their chins. The outcome of this investigation was the appointment by parliament of a commission to look after the interests of the insane.

Ashley was now entreated by the factory operatives of England to champion their cause. As usual, he entered heart and soul into the work, and soon the country was in commotion over the terrible facts discovered. Children were bound over to mill owners from five years of age, till twenty-five, and during that period their life was one long torment. From morning till night the little slaves toiled amid the eternal whirr of machinery, intense heat and sickening odors. As one half of the operatives were women and girls who became mothers to a feeble race, Lord Shaftesbury felt it expedient to devote all his energies to this work. After twenty years of earnest investigation and eloquent speeches, the "Ten Hour Bill" was finally passed, limiting the work of women and children to ten hours a day.

Now the chimney sweeps were as wretched as the factory hands. Children four years old were stripped, rubbed with brine to prevent their flesh from streaming with blood, and forced by means of applying lighted straw to their feet to go up chimneys. So vivid were Lord Ashley's pictures of the horrors of this life that strong men wept. He pleaded in this cause for thirty years, and finally a bill was passed doing away with chimney-sweeping by children.

Right in the heart of the poorest and most depraved district in London, a ragged school was founded, with Lord Shaftesbury as president. Here, "with all

the deadly sins left loose howling and shrieking at the doors," he gave hot soup to the hungry, clothes to the ragged and encouragement and sympathy to all. He sent thousands of reformed boys and girls to the colonies, receiving letters full of thanks and happiness in return. A wonderful work was accomplished, and this one man was the moving spirit of it all. His own words were: "I would rather be president of the Ragged School Union than wield the destinies of Empire."

How sad that such a noble life must leave this needy world. But God was about to call His servant home for a long rest after his eighty-three years of toil. Think of the grandness of his character when he exclaimed, "I cannot bear to leave this world with all the misery in it." Toward the last he said: "I am just touching the hem of His garment," and so his beautiful spirit was borne above. All England mourned, from the noblest peer to the poorest peasant. The poor realized their great loss, the rich honored the man who was not afraid to champion an unpopular cause. During the funeral ceremony one poor fellow murmured, "God Almighty knows he loved us and we loved him." And so one of the world's great ones, one of Christ's elect was laid to rest.

Beansville, Ont.

WHY HAVE A READING COURSE?

BY REV. E. E. MARSHALL, B.A.,

Literary Vice-President of Hamilton Conference League.

IN day-school, and Sunday-school, from kindergarten to university, educators recognize that the individual in his search for truth is greatly aided by belonging to a class or circle of students. With keen insight, Bishop Vincent saw this method ought to be utilized by the students not free to go to school, and therefore emphasized the value of circles in the Chautauqua movement. With like keenness of vision this class system has been introduced as a forward movement in the literary department of our League work. Let us look at some of the practical benefits which accrue.

1st. *In the use of prescribed books, we have selected for us books worth reading.* To multitudes of Leaguers this in itself is an inestimable benefit. In this age of newspapers, magazines, reviews and books, of the making of which there is no end, the average reader is puzzled to know how to choose from the mass of printed stuff that is heaped up before him. Rival publishing houses skilled in the art of advertising, give their willing counsel, but frequently there is as much disappointment on reading the loudly advertised book as there is in using the patent medicine that was guaranteed to work miracles. Even the book reviews of supposed disinterested parties are frequently far from fair or frank, therefore those unable to select for themselves wholesome and nourishing literature ought to appreciate and appropriate the labors of those who arrange the League Reading Course. A book should be chosen, not picked up. The reading course bids us not to read at hazard, not to rest satisfied with the first book we pick up at a friend's house, or buy at a

newsdealer's stall, not to surfeit the mind and paralyze the memory by trying to keep up with all the latest books and by wading through the countless pages of all the papers and magazines that come to our table. A book should be chosen, not picked up; not only chosen, but wisely chosen. We ought to appreciate the wise selection made by qualified persons, who, in the set of books in the reading circle, present to us a worthy course for a season's reading.

2nd. *A reading course teaches thoroughness*—that quality of knowledge is worth more than quantity. Skimming is useful in the dairy, but seldom in the study. Cream rises to the surface and is easily gathered, but the profoundest truths can only be obtained by passing them through the refiner's furnace. Never, perhaps, were books more extensively read and less studied than to-day, and yet we boast of the spread of knowledge. Alas, too often it is spread so widely and in such thin layers that it only serves to hide the mass of ignorance lying beneath. Readers who know a little of everything but nothing well, have not inaptly been likened to a sort of pocket knife which some people carry with them, which in addition to a common knife contains a file, a chisel, a saw, a gimlet, a screw driver, and a pair of scissors, but all so diminutive, that the moment they are needed for use, they are found to be useless.

To take up one book and study it for several months is better than to attempt to do all the popular books of the year. When a Leaguer has learned to read and re-read, with atlas, dictionary and encyclopedia near by for reference, then indeed has he learned what it is to read, to bring back something not with him but in him to his home.

3. *A third benefit of a reading course is that we learn how to read.* When I speak of learning how to read, I refer chiefly to the acquirement of the high art of getting the full meaning of the author. Coleridge says there are four classes of readers. The first may be compared to an hour-glass, their reading being as the sand; it runs in and yet it runs out and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything and returns it nearly in the same state, only a little dirtier. A third class is like a jelly bag, which allows all that is pure to pass away and retains only the refuse and the dregs. The fourth class may be compared to the slave in the diamond mines of Golconda, who, casting aside all that is worthless, preserves only the pure gem. In a reading circle we discover that while on the surface there are fruits and flowers, beneath the ground there are mines of gold and silver and precious stones. Reading apart from a circle, we are apt to rest satisfied with gathering the fruits and flowers, but when we join a circle we become members of a mining party bent on gathering every hidden gem. The flowers soon wither, the fruits are long decay, but the precious metals are imperishable. But perhaps you ask, "How does a reading circle assist you in your search for the precious metals?" Well, we have all found out, or will, I hope, some day, that two heads are better than one. No one person can be expected to know everything. We all

bring our thoughts to market and barter and exchange them. It would be a poor market if all brought the same thing. But bringing different thoughts we find to our delight that we can buy with what we bring all other thoughts on the market. In other words, thought awakens thought. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." In solitude there may be few spurs to set us thinking, but in a circle we may find a room full of spurs. Interrogatives are apt to fly thick and fast.

A reading circle aids us in seeing truth in true perspective. This is the one benefit which Professor Drummond ascribes to a class. I cannot do better than quote his words: "The advantage of a class is that it carries one through a subject in an orderly way. It not only gives new truths and new facts, but allows us to come at them in such a way as to communicate a sense of their proportion, harmony and relation. And this, after all, is the chief want. Isolated truths are comparatively worthless. Masses of truths, or facts, or laws, without arrangement, may not only be worthless but pernicious. The perspective is the main thing—the true proportion, the place in the system—otherwise we shall mix up the foreground and background, and a cow will be as big as a mountain. While all truths are, of course, true, they are of different sizes; and a truth may really be made untrue by being presented in a wrong relation. Philosophy is simply parts of truth arranged in their right relation to the whole; and science is simply a series of facts classified as in a museum and made systematic by law. What those who are rapidly acquiring knowledge have carefully to guard against is the chaotic mind, and this can only be done by the systematic study which a class training gives.

4. *Reading in connection with a circle develops independent thought.* This is the age of tinned goods and prepared foods, Maats, fruits and vegetables are put up in tins, and labelled, ready for the table. So editors, reviewers and critics do our thinking for us. Too often we are afraid to have, or at least to express, an opinion about an author or his book or his teaching until some noted critic, reviewer or editor has spoken. Then, again, we too often bow before statements simply because they are printed in bold type, on good paper, and bound in expensive morocco. The student must always be on his guard against being the slave of his book. The book is a witness on the stand, presumed to be honest, but perhaps dishonest; a witness, however, who has probably had better opportunities than the reader as to the matter in hand. To exercise independence of thought is always a healthy sign, even though you may at times think amiss. The man who never thinks independently may make even more blunders in thought than he who exercises his manliness by refusing to allow another to think for him by proxy.

Woodstock, Ont.

MOSES copied from the pattern seen in the Mount. We have to build, not a tabernacle, but a life and a character. For our convenience, pattern has become person. Our model is the perfect man, Jesus.—C. H. Parkhurst.

A REVIVAL IN A HOTEL.

REV. JOHN S. SANDS, D.D.

ONE of our ministers, when on his vacation last summer, had a very unusual experience. It was so unlike anything that had heretofore befallen him that he was embarrassed beyond measure. He had been spending a few weeks in the mountains. On the morning of his departure for home about seventy-five people—men, women and children—accompanied him as an escort of honor along the quiet country road from the hotel to the railway station which was half a mile away. They sang as they marched, and tossed fresh flowers and beautiful bouquets into the carriage in which he rode, until it was like an Easter pulpit. When I saw him he was trying to dodge the roses and carnations and other tokens of good will and gratitude that were being showered upon him from every quarter. He was smiling, and yet there were tears in his eyes. The whole scene, in all its details, was worthy of an artist.

But who were these people, and what wonderful thing had he done to call forth such an enthusiastic demonstration? Surely some great opportunity had been given him—an opportunity such as seldom comes to a minister—and he had been wide awake to make good use of it. Perhaps he saved somebody's life at the risk of his own? No; he was being rewarded in this open way for a service that cost him nothing and that he himself considered scarcely worthy of mention. Let me tell the strange and suggestive story as nearly as I can in his own words:

The first Sabbath I spent at the hotel there was, so far as any public or social worship was concerned, no recognition of the day. Eight or ten of the guests went in a mountain wagon to a little Episcopal church about two miles distant, and about half a dozen went to a small Methodist church about five minutes' walk from the house. The rest spent the day very much as they spent the other days of the week, except that games and other social amusements were not indulged in. The Sunday papers were very much in evidence, and the things unseen and eternal were "over the hills and far away." I was a stranger to them all, and "while I was musing the fire burned." As I was the only minister of the Gospel at the hotel the burden of the Lord seemed to rest upon myself.

On the following Sabbath the proprietor was interviewed and a short religious service was proposed. He cordially consented to have the music room, which seated about one hundred persons, made ready for the evening, and to post a notice of the service on the piazza. The seats were all occupied. We sang a few familiar hymns. A passage of Scripture was read. Prayer was offered and a few remarks were made, closing with an announcement that family worship would be held in that room every morning at nine o'clock. I could see by their face that I had taken them by surprise. I suggested that it would not be a formal prayer meeting, but just a family gathering, that it would be a pleasant way to begin the day, and that although it was an innovation it was none the worse for

that. I did not say anything about duty, neither did I urge attendance. My thought was that possibly fifteen or twenty might gather around the little altar for morning worship.

On the first morning there were about forty present, on the second morning sixty, and from that time on, for five weeks, the meetings increased in attendance and interest until the room was well-filled and the service was as much a feature of the day as breakfast, dinner, or supper. All who could come seemed to be present. The old people were there. So were the young men and young women and little children. You would see them hurrying through breakfast in order to be in time for a family worship, as they all learned to call it. You would find them postponing their long morning walks and rides until after family worship. The little assembly changed from week to week. Some went to their homes, but new comers took their places, and the interest did not wane but rather deepened. The people were of all sorts and conditions, physically, mentally, and spiritually. There were Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians, Roman Catholics, and I don't know what else, but all differences were for the time forgotten. It was delightful. It was like a little heaven in which each heart seemed to be, so far as worship was concerned, in tune with all the rest.

It was my privilege to lead the service every morning for five weeks. Promptly at nine o'clock a familiar hymn was announced, such as "Jesus, Lover of my Soul," "Rock of Ages, Cleft for Me," "Nearer, my God, to Thee." How they did sing in that early morning hour! Then a few helpful verses of Scripture were read—not a long chapter, but just a few verses that would go right to the heart, such as "He was wounded for our transgressions," or "Come unto me, all ye that labor and are heavy laden," or the parable of the lost sheep. Now and then a sentence or two of comment. Then a short prayer—just a home prayer that the children could follow. After that the Lord's Prayer was repeated in concert. Then all stood up and sang, "Praise God from whom All Blessings Flow," and with bowed heads received the apostolic benediction. It was all over in ten minutes.

This was all I did. It was not much. There was nothing unusual or sensational about it, and yet the people were more than generous in their expressions of gratitude and appreciation. Sometimes there were tears in the eyes of those who stopped after worship to tell me how helpful the service was to them, and to unburden their hearts a little. Yes, it was, as one called it, "a revival"—a genuine revival of religion in a hotel on the top of a mountain. Its fruits will be gathered this winter in not a few homes that were represented in that early morning assembly. There will be a rekindling of the fires, I think, on some household altars, and perhaps more than one new altar will be builded at which a father or mother will minister.—*Presbyterian Journal*.

Don't be sure that you are just as good as you need to be until you have tried to pray for somebody you don't like.—*Edward L. Pell*.

HOW THE REVIVAL CAME.

Mrs. Mapleton was considered one of the best working members of the church in Waltham. She was always willing to do her share, she declared, and pastor and people could testify that she was always to be depended upon. When she gave her word to do a thing, there was no doubt that it would be done, but—well, Mrs. Mapleton had her peculiarities.

And then there was Mrs. Perry, one of the most willing souls that ever lived. She would take a soliciting paper and go around town day after day with it, or she would piece blocks for missionary bed quilts, or make aprons and holders for the church fairs, or do anything they wanted her to.

But Sister Perry also had her peculiarities and the united peculiarities of Sister Perry and Sister Mapleton kept the church pretty well stirred up.

If there was a "bee" for cleaning the church, Mrs. Mapleton would be at the head of it. She would go and work all day like a Trojan and scold about those who didn't, for one of Mrs. Mapleton's peculiarities was "speaking her mind."

Mrs. Perry would go, too, and work quietly, but Mrs. Perry had very receptive ears and one of her peculiarities was that she could not bear to know of anyone being imposed upon. So she felt it her duty to let the absent sisters know just what Mrs. Mapleton had said about each one.

If there was a social, Mrs. Mapleton would furnish enough biscuit, cake and other things to start a bakery, explaining that she brought some extra because Mrs. Warren always brought biscuits and no one could touch them, they had so much soda in them, and half the cakes that were brought were not fit to eat.

And Mrs. Perry, trembling with righteous indignation, would lose no time in reporting to Mrs. Warren and the others. Naturally under these circumstances, the spiritual life of the Waltham church was not at flood-tide.

Many of the members were never seen in the prayer-meeting, and the prayers and testimonies were mostly the same monotonous repetitions week after week. The choir disbanded because of certain thoughtless or ill-natured remarks made by the plain-spoken Mrs. Mapleton. The ladies' aid society was "all torn up" from a like cause. Poor Pastor Woodruff was almost discouraged. And so it went on, growing worse all the time, until almost everyone had a grievance against some one else. And this was the state of affairs when it came time for the quarterly meeting.

This was one of the old-fashioned quarterly meetings we are so seldom favored with now-a-days, with preaching Saturday afternoon and evening and love feast and communion service Sunday morning. The presiding elder came Saturday morning. He was a deeply spiritual man and his inquiries as to the condition of things on the charge did not all relate to the financial or material concern of the church. And the sad story came out from the overburdened heart of the pastor, how his church was rent with dissension and strife through the agency of a few unruly tongues.

"Let us pray, brother," the white-haired elder said simply, as the tale was concluded. And they knelt there in Pastor Woodruff's study while Elder Canfield poured out a petition for divine direction to enable them to reach the hearts beneath those heedless tongues and turn the course of nature into the channels of grace.

The meeting that afternoon was well attended. Elder Canfield was known all over his district as a preacher of great power and all counted it a treat to hear him. Pastor Woodruff read the hymn

"Oh, for a thousand tongues to sing
My great Redeemer's praise."

Then he looked around appealingly. The organist was in the room, but he dared not ask her to play. Elder Canfield understood and, rising, he came forward to the desk.

"We shall not need the organ," he said, in his clear, distinct voice, every tone of which reached every part of the room. "Many a time I have heard this hymn sung, and helped to sing it, in log cabins, in barns and in the open air. Let us sing it earnestly to-day with a prayer in our hearts."

His strong voice took up the first notes and other voices joined in, Mrs. Mapleton's first and loudest. At the close of the last verse Elder Canfield said: "That is one of my favorite hymns, and yet sometimes I think how fortunate it is that the wish it expresses can never be granted. For, if some people find so much time, aside from singing praises, to slander their neighbors and create discord with the one tongue they have, I ask what would be the result if they had a thousand tongues?"

A smile rippled over the faces of the congregation and Elder Canfield continued, opening his Bible: "I will read the third chapter of James." When the slow, impressive voice had ceased, Pastor Woodruff knelt and offered a tender, earnest prayer for the union of all Christians everywhere for the work of the Master, and especially that our own little band might join heart and hands for the bringing in of a better day for the cause of Christ.

"My text," said Elder Canfield, "is found in the eighth and the thirteenth verses of the chapter I have read," and he repeated the verses twice. Few who heard it will forget the sermon that followed. In closing, he said: "You are thinking, dear friends, that I have chosen a strange theme for an occasion like this. But I have learned, no matter how, that there are divisions among you, caused by thoughtless tongues.

"I wonder if we ever stop and think that, when we use these tongues for the wounding of the least of Christ's little ones, we are really lending them to swell the hoarse cry of the rabble who shouted: 'Away with him! Crucify him!'

"Oh, beloved, how can your pastor and I, on the morrow, administer to you the sacred symbols of the body and blood of your crucified and risen Lord; how can you receive those symbols, if your hearts are cherishing bitterness one against another; if your tongues are ready to speak unkindness, one of another?"

There were tears in many eyes as he went on:

"The tongue can no man tame" I make no question that some of you, at least, had made the attempt and learned, in sorrow and humiliation, that you are not sufficient for these things."

"But, dear friends, there is a more excellent way. 'With God all things are possible.' Let me entreat you, give these 'unruly members' over into His care, to be used as he shall direct. How many are willing to come to this altar now and make a special dedication of your tongues to His service!"

There were hesitating, undecided, half-questioning glances from one to another in different parts of the room.

"I know this is a somewhat unusual request," Elder Canfield went on to say, "and it is a very solemn thing that I ask you to do, but consider if it is not your reasonable service; and if you do it, let it be for all time, remembering that it is a sacrifice to remove the gift once laid on God's altar."

"We will sing a verse, and during the singing any who wish to do so may retire, and let those who will, come forward."

Pastor Woodruff started the verse—

"Take my lips and let them be filled with messages from Thee."

One after the other moved to the altar; there was a momentary sound of footsteps in the other direction; then all was quiet. Very brief, but deeply, solemnly impressive was that altar service; and as we rose and stood where we had knelt, singing—

"Lord, I am thine, entirely thine,"

the cloud parted, and through the western windows a flood of sunshine poured in and rested like a silent benediction upon us all.

Mrs. Mapleton was not among us. She had left the church. But Mrs. Perry was there with a new light shining through the tears with which her face was wet.

Do you wonder that a revival "broke out" in Walltown beginning with that quarterly meeting, which has ever since been known as the "revival," although we have had two or three seasons of special effort since? People went to each other across the church to confess wrongs and ask forgiveness; and not only that, but they went miles to each others' homes for the same purpose. Mrs. Mapleton and several others of our membership were soundly converted, and since then it may be truly said of them that "the fruit of righteousness is sown in peace."—*Ida M. Budd, in Ram's Horn.*

TRUMPET CALLS.

We need trumpet calls. The preachers should ring it in the ears of the members, and they, in turn, should carry the appeals to the troubled, suffering, perishing thousands around, that they may come to Christ and find help. The demand is urgent, and the response of the church in this active, enlightened day should be prompt, hearty and sweeping. It will require sacrifices, but a religion that does not suffer sacrifices is a sham—a fearful delusion. The people ought to know it

and turn from the delusions. Gather them into the church and then teach them to go out and be messengers of light and life to the masses around. Thus, and thus alone, can the unsaved masses be reached.

A REVIVAL CALENDAR.

I have a method which I have worked now for many years and always I am sure with helpful results. Some six weeks or two months before the meetings begin I print what I call a "Revival Calendar," which contains an announcement of the meetings and the topic and Scriptural reference to the text for each sermon during the month of revival meetings to be held. (I have for a great many years held meetings during the month of January each year, usually beginning with Watch Night). I have from thirty to fifty thousand of these calendars printed, and seek sometimes in one way, sometimes in another, to have these put in every house, and in boarding houses into every boarder's room, within three-quarters of a mile of the church. This has good results in many ways; first, it thoroughly rubs in the fact of the meetings into the consciousness of the church itself. Everybody knows about the meetings far enough ahead to refrain from getting tied up with other engagements. All the societies of the church have due notice and sidetrack themselves until after the revival.—*Rev. Dr. Banks.*

AN EXCELLENT PLAN.

As an evidence of what can be done by a pastor who is quick to act as well as definite in thought, the successful effort of Dr. S. L. Beiler, of the Richmond Avenue Church in Buffalo, is worthy of mention.

Dr. Beiler was appointed to his present post in April last, and found a membership of 820 persons demanding his care. After carefully examining the situation, he began to be impressed that the special need of the church membership and the expressed want of many among them was "a chance to do something." From time to time he was asked and even entreated by individual persons to suggest something in the way of personal work. In reading the call of the Forward Movement Commission, Dr. Beiler states that something like inspiration came upon him to get all his people engaged in active work of some kind. Without further delay he mounted his bicycle and in the course of a few hours had arranged places of meeting for twenty-one cottage prayer meetings, and had also secured a leader for each meeting. These prayer meetings were all posted on the church bulletin and the plan was received with expressions of hearty thanks from the people. Lists of the members living near each place were given to the leaders of the respective meetings, and these either sent invitations or called personally upon those near them.

A wave of blessing came upon nearly every meeting. Members who had not taken part in any service for years prayed or spoke. A number confessed Christ who had never done so before. The people of their own accord arranged for nine-

teen cottage meetings to be held the following week. The whole church felt the impulse, and the Wednesday evening prayer meeting of the following week was the best in the history of the church, in point of numbers at least. It is expected that the rally services will follow early in October, and all workers are to be enrolled who will agree to try and win a definite number of souls for Christ.

This case illustrates what many earnest workers among us have long believed—that the only thing needed to stir our people into action is a plan of operation and reasonable arrangements for directing their efforts when they respond to the call. When a finger is laid upon the wrist of any human being the pulse is immediately felt in the wrist that is pressed. When an appeal is made in the right way to any human heart which is under the influence of the Spirit of Christ the proper pulsation will respond. All real disciples of our Saviour have a heart which prompts them to embrace all reasonable opportunities for doing their Saviour's work.—*Bishop Thoburn.*

BLAZING BONFIRES OF SAVED SOULS.

When the Emperor Ferdinand, in 1838, visited Innsbruck, his loyal people wrote his name in immense bonfires that covered the side of the mountain that overhangs the town. When night fell upon the earth, the Emperor was surprised and pleased to behold his name in characters of fire, stretching five miles along the mountain slope, each flaming letter serving to fill the darkness with the light of day.

Leagues of Canadian Methodism, arouse yourselves, be up and doing, and in your loyalty to Christ, your Emperor, labor so earnestly in the evangelistic movement of the closing days of this all-glorious nineteenth century, that at our great watch-night service, if not before, Christ, from the supernal heights, shall see blazing, and in bonfires of new-born souls, his name, "the name of Jesus," stretching across the continent from where the cold Atlantic spray corruscates in foamy splendor against the rocky coast of Labrador, to the golden sands of Vancouver, bathed by the rolling billows of the mighty Pacific.

REV. JOHN MORRISON.

London, Ont.

A FOLLOWER OF CHRIST.

To be a follower of Christ in any practical and rational sense, we must imitate his example and carry on his work. Worshipping God in the sanctuary is well, provided it better prepares people for going out and doing the comforting and saving work of Christ, and provided it sends them out to that end. But unless something of that sort is the result your sanctuary service is worthless. A man's religion that is consumed on himself is a poor religion, not worthy of the name. The world is crying for the gospel, and perishing for lack of it, and members of the church who have been converted and promised to serve God are backsliding and losing their salvation because they are not seeking the lost and giving them the gospel in the much-needed ways.

Missionary.

THE APOSTLE OF THE NORTH.

All missionary workers should show their appreciation of the missionary book which has been placed in this year's Reading Course, by taking it up and doing their utmost to place it in the hands of all our Leaguers. Dr. F. C. Stephenson writes as follows of this book:

"Reading 'The Apostle of the North, James Evans,' gave me great pleasure and profit. I am sure the Epworth League Reading Course Committee has placed all loyal Methodists of Canada under great obligations. This book is all that could be desired from a British, Canadian, Methodist and missionary standpoint. It is British from cover to cover. It stirs our hearts to read of the mother church's love for Canada; such love as gave a hero son like Evans to preach the gospel in those perilous days. Certainly those who read this thrilling history of part of the early days of trade and preaching will appreciate our national inheritance. It is intensely Canadian, but best of all it is thoroughly missionary. The triumph of the gospel over the heathenism of the North American Indian is the key-note from start to finish. It should teach all who read it that trade carried on by the wicked white men will never save the heathen, but that the heathen can be saved by the church sending forth and supporting missionaries, who preach the gospel and live lives of loving labor. I hope no Leaguer will be debarred the privilege of reading this timely, helpful book. I would suggest that at least two meetings be given to the study of it, in February next. One evening could be well spent on it from a literary standpoint and another could not be better spent than by dealing with its missionary teaching. I feel like asking that yet another meeting be given to the study of Evans' spiritual life with the hope that his mantle might fall on many of our young men, as there are still thousands of Indians in our Dominion who have not yet heard the gospel."

THE GENERAL BOARD.

Our General Board of Missions met in Kingston October 4th and 5th. Here are a few items gleaned from the report which may be of interest to those who like to get the news in a nutshell:

The annual statement of Rev. James Woodworth showed that our work is prospering in the North-west. The membership of the Manitoba and North-west Conference has grown from 18,741 to 20,137 during the past year. This is the largest membership of any denomination in the North-west. The present need is, *more men.*

The *Guardian* states that the Board made appropriations which provided that married ordained missionaries should re-

ceive \$600 as salary. The impression may possibly be made upon some minds that the ministers laboring on domestic missions actually receive that amount, which is by no means the case. This figure is what the Board thinks they *ought* to receive. As a matter of fact many of them get but little more than half of the sum appropriated.

The annual report, read at the Anniversary meeting, says that, "notwithstanding the temporary collapse of the work in China, the conditions for the world's evangelization were never more favorable than at present. The way is providentially paved by which the Gospel may reach the earth's remotest race."

The total income for the past year has been \$275,489, an increase of \$9,509. This is the largest sum ever received during one year in the history of the society.

Large as the income has been, it falls short of the expenditure by \$4,735. Dr. Sutherland urges that the watchword for this year be \$300,000 for missions.

Considerable discussion was evoked concerning the work of the Young People's Forward Movement, and its effect upon the contributions and general work of the Society. The opinion was general and emphatic that the work the young people were doing was decidedly advantageous, a movement of God, and worthy of the church's highest commendation and support. The young People's Movement had helped to increase rather than diminish the income of the general society; it needed tho' hearty encouragement and also the wise guidance of the Board. The question of Dr. Stephenson's work and salary was referred to the Committee on the Forward Movement.

A resolution, presented by Dr. Sutherland, was unanimously accepted: "That this Board acknowledges with profound gratitude the gracious providence of Almighty God, manifested in the preservation of our missionaries in West China from violence and death. We also extend to our faithful workers our sympathy in the trials to which they have been exposed, our joy in their safety, and our earnest hope that the way may speedily be opened for their return to their distant field of toil."

NOTES.

A CHINESE Christian woman recently remarked: "I suppose hundreds of women in China kill themselves every day, because their life is too miserable to be borne."

TO THOSE who while able to give much, give little and grudgingly to Christian missions, Dr. Parkhurst says a single dollar may look large, but when spread over a year is too thin to lie down upon and pray, "Thy kingdom come."

THE Canadian Presbyterian Woman's Missionary Society has reached its twenty-third year, has representatives in India and China, and reports 642 auxiliaries, 302 mission bands, a total membership of 21,000, and an income of \$45,513 last year.

THE London Missionary Society's Report tells of a Chinese convert who had been pleading publicly for Africa at a prayer meeting. He was asked if he knew where that continent was, or anything about it. He very promptly replied: "No, but God does."

THE Siamese have shown their appreciation of the efforts of the Presbyterian missionaries by contributing 15,000 ticals (\$9,000) for the purchase of a new site for the Christian High School in Bangkok. The king gave 1,600 ticals, and his example was followed by princes of the realm and nobles, who seemed glad to aid in the enterprise.

A UNIQUE method of procuring a missionary library was followed by a Chicago society. A list of the books desired was written; another column contained the authors' names; a third column gave the price of each book, while the last column was left blank for the names of those who were willing to buy books and give them to the society. A personal canvass resulted in filling the list.

ONE day, almost thirteen years ago, after Bishop William Taylor had put in a day of hard work marking out a mission farm with one of his pioneer missionaries, he sought relief from the hot sun under a shady tree. After prayer he turned to the missionary and said: "Never measure your work by what you see or suffer in your short day. We, to-day, are laying the foundation of the church in this heathen land that is to stand, and when we have been in g'ory ten thousand years souls will be reported at the portals of heaven coming in from the seed-sowing of 1885."

A WRITER in *The Churchman* says: "It is true, though strange, that for the first six years or so, very little visible effect is produced by missionary teaching and influence. The mind of a pagan descendant of innumerable centuries of pagans appears to be for some time impenetrable to the Christian doctrine, and no matter how zealously a missionary may strive with him, he continues to present a wooden dullness, until by and by there is a gleam of interest; he catches the idea, as it were; and the interest becomes infectious and spreads from family to family, and converts multiply rapidly."

THE religion of the masses in China consists in erroneous idolatry, combined with the rudest superstition. Temples and altars innumerable are found in all parts of the land, ancestral halls even in the smallest hamlet. Worship of graves, soothing and sorcery are universal practices. Fear of spirits, of ill omens, unlucky places and days, torments the people almost continually. An infinity of toil and expense is incurred to avert disaster and procure good luck. Beneficence is praised, and yet there is no land where more human beings starve to death, are slaughtered in rebellions, or pine away in misery, than in China. Moreover, the poor are hardly anywhere so drained of their means as here. Filial duty is extolled, but more care seems to be taken for the dead than for the living. Poverty and decay are apparent.

The Quiet Hour.

"BE YE HOLY."

A man who has been redeemed by the Son of God should be pure. He who is an heir of God should be holy. He who is attended by the celestial beings, and is soon—he does not know how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companions. Am I soon to go and dwell with angels? Then should I be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with holy beings in praising God? Are these eyes soon to look on the throne of eternal glory and the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world and live for heaven.—*Albert Barnes.*

THE CHRISTIAN'S STRENGTH.

I crossed the ocean in a powerful steamship, which weighed more than twenty thousand tons, and pushed her way against wind and wave at the rate of over twenty knots an hour. I could not see the propelling force; that was hidden deep down in the glowing furnaces, helped constantly with fresh coal. That illustrates the spiritual life of every strong, healthy, growing Christian; his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ. Happy are you if your neighbors who can see you every day can know by your outward conduct that your inner life is fed by an unseen Christ.—*Rev. T. L. Cuyler, D.D.*

A DAILY PORTION.

The manna was so pure and delicate that it could not bear contact with earth. It fell upon the dew, and had to be gathered ere the sun was up. Each one, therefore, had to rise early and seek his daily portion. So it is with the people of God now. The heavenly manna must be gathered fresh every morning. Yesterday's manna will not do for to-day, or to-day's for to-morrow. We must feed upon Christ every day, with fresh energy of the spirit, else we shall cease to grow. Moreover, we must make Christ our primary object. We must seek him "early."—*C. H. M.*

LORD, TEACH US TO PRAY.

One of the greatest needs of the world and the church to-day is men who know how to pray. The need is felt and acknowledged, but it is easily supplied; for prayer is a most wonderful thing and few of us know much about it. When we begin to study prayer we find it has in it something of the infiniteness of God and that in this matter the most advanced of us is

but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never wielded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years, we still need to come to him as disciples came of old with the request: "Lord, teach us to pray."—*Rev. G. H. C. Macgregor.*

KEEP OUT OF SIGHT.

The fisherman who understands his business keeps out of sight of the fish. It is recorded of a gentleman who, seeing a little Scotch lad very successful in catching fish, asked him the secret of his good fortune in catching so many, while he was seldom rewarded with a bite. "Easy enough, sir," said the boy, "I do nae go in sight of the fish. The successful fisher of men must likewise so hide himself behind the crags, as that the souls he would win will see "Jesus only."

DIG YOUR WELL DEEPER.

A dry time has always been improved more or less to dig wells deeper. There is no better time to do this than in the time of a drought. We know of many old wells that have been made better than new by being dug deeper in the time of drought. When the next time of drought comes they can be relied on as never before.

It is a very dry time just now in the religious world, and it is a good time for us all to dig our wells deeper. Do not be satisfied, no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual drowsiness and famine than now. And there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water out of the wells of salvation." Let us all resolve to go deeper! The dryer it gets around you, the deeper you need to dig.—*Christian Witness.*

CONFESSING CHRIST.

To the confession of Christ there can be none but captious objections. Christ needed, Christ found, Christ saving from sin "unto the uttermost," Christ dwelling within, Christ keeping from falling, Christ the bread of life—not a crust, but the "whole loaf," as Rutherford confesses—Christ the well of water in the heart, and Christ a perfectly satisfying portion. But why confess Christ a perfect Saviour? For the same reason that he is to be confessed at all. If he is enthroned within, and reigns after all his foes are expelled, let him have the laurels of a conqueror wreathing his brow. This is especially obligatory, since the devil has loudly professed that he has so strongly entrenched himself in the human soul that he is inexpugnable till death's power is added to that of the Son of God. Why not let people find out from our lives instead of our lips that Christ is made unto us sanc-

tification? Why not by the same method let the world discover your apprehension of the forgiving Christ? The answer in both cases is, that Christ himself has appointed the instrument by which he shall be confessed, namely, the mouth, while the life confirms what the lips utter.—*Dr. Steele.*

TAKE TIME.

We are often in a hurry in our religious devotions. How much time do we spend in them daily? Can it not be easily reckoned in minutes? Probably many of us would be decomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love. . . . Whoever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer who did not devote much time to his closet? Whitefield says, "Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer." "Fall upon your knees and grow there," is the language of another, who knew whereof he affirmed. It has been said that no great work in literature or science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—*Austin Phelps.*

THE SECRET OF WINSOMENESS.

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for his sake and to follow him through peril and sacrifice even to death? Is it his wonderful teaching? "Never man spakë like this man." Is it his power as revealed in his miracles? Is it his sinlessness? The most malignant scrutiny could find no fault in him. Is it the perfect beauty of his character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God—he was the love of God in human flesh. His life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face and felt it in his touch and heard it in his voice. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to him and made them love him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—*Dolan.*

Be one of the very few who, a thing to be done, will not trust it to the uncertain tomorrow.—*Dinah Muloch Craik.*

Hints for Workers.

THEY ARE NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The happy dream that gladdens all our youth,
When dreams had less of self and more of truth;
The childhood's faith so tranquil and so sweet,
Which sat, like Mary, at the Master's feet—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin—
These are not lost.

Not lost, O Lord! for in thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
These are not lost.

—Watchman.

If You Are in Earnest.—Are you looking for some opportunity of doing good? If you are, take to heart these words of William Burleigh's: "There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again." These, are true words. You can prove them if you will. It is often true that those who talk most about wanting to do good "if they could" have no perception of the opportunities given them every day of their lives. The real worker in Christ's earthly kingdom does not wait for opportunities; he creates them. If you are in earnest, you will never be idle for lack of opportunity.—*The Standard.*

The Best Resistance.—When David went up to take the stronghold of the Jebusites, his enemies behaved very much like our enemies are likely to behave. They intimidated, in a most tantalizing way, that even the lame and the blind would be too much for him to cope with. David showed a good deal of courage in not allowing their sneers to hinder him. He answered them in the very best way—by keeping right on in what he started out to do. There is nothing so likely to put the enemy to flight as a course like that. Somehow he will begin to doubt the effectiveness of his weapons, when he sees that you seem not to have felt them. Scoffers are soon discomfited by the deeds than by the boasts of God's children.

Humble Workers.—Small is the dew-drop, but it comes flashing from heaven on its embassy of mercy, perchance to sparkle as a tear of joy in the blue eye of the violet; frail is the violet, but it seems to delight to give its sweet perfume to the God who painted it with beauty; a tiny creature the canary bird, but it carols its sweet notes until our hearts bound with gladness; and a creature, frail and weak, you may be, but like the dew-drop, you may reflect the light of God's eternal truth, or like the violet, you may send forth the fragrance of a silent but holy influence; or like the sweet songster of the Canary Islands, you may joyfully sing sweet songs of praise "to him who sitteth upon the throne, and to the Lamb forever and ever!"—*Rev. Robert O. Smith.*

"Up; High; Over!"—A short time since, the train upon which I was a passenger stopped at a wayside station to allow a belated train to pass. Near by, on a side-track, a gang of men was unloading rails. A foreman stood by directing the movements of the men and every movement in the work was made on signal as if by an automatic machine. "Up!" and every man lifted to a level with his knees. "High!" and together they raised the rail above their heads. "Over!" and the rail dropped from every hand with a resounding ring. Thus they did with ease work that no one could have done alone and that any part of them could have accomplished only with great effort. Yet each man had his own personality,

which remained with him continually, though he subordinated his own will to the accomplishment of his task. In preparing for his work, in laying hold of the burden, this personality would erode out but not to the destruction of united effort. Possibly there was friction at times when someone made a slip so that the harmony of the movement was broken, but that was soon passed by in the renewed performance of the task, as indeed it must be if the men were to continue their service.

They worked together for results that would help each one of them. Here is an example for Christian workers, a teaching for us who believe in "culture for service." We work for results, though our Master's glory is our heart's motive. To give Him greatest glory we must labor as one in His name. One, ten, one hundred, a million snowflakes are not much snow. But when those feathery beauties spread themselves over the land and snuggle up closely to one another until two, three, four feet of them cover the shining steel of the rail, the train stops. The tiny fingers twine about piston and wheels and rods, and the iron monster backs and plunges and snorts and quivers all in vain. So may the hosts of our people be mighty in their conflicts with evil. Though we still retain our personalities, and these appear in many little things, and friction sometimes results, yet with firm grasp, obedient wills and concerted movement burdens will be lifted, deeds done, and that which we desire be brought to pass.

—G. W. Cassidy in Baptist Union.

Prominent League Workers.

REV. G. H. COBBLEDICK, M.A., B.D.



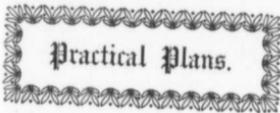
His education was received in the Exeter Public School, Goderich High School, and Victoria University, where he graduated in Arts in 1885 and in Theology in 1888.

While in all his pastorates Mr. Cobbedick has been eminently successful in work with those of all ages, he has been markedly so in reaching the young people of his congregations. Throughout his ministry he has shown a deep interest in young people's work.

While upon his probation he was attracted by the Christian Endeavor movement, and organized one of the first societies in the province at Georgetown. At the first Ontario Christian Endeavor Convention in Toronto, he was chosen President.

Upon the introduction of the Epworth League into Canada he was appointed to the Executive of the Provincial Association. He was also one of those who arranged the basis of affiliation between the two organizations. Since the formation of the Conference Leagues he has been 1st Vice-President, and is now the President of the London Conference League. He is an excellent preacher, and an earnest pastor.

REV. G. H. COBBLEDICK is a native of the County of Middlesex. From childhood he attended the class-meeting led by his father in the Nursery Church on the Lucan circuit. At eleven years of age he came under deep religious impressions, but did not enter on an avowedly Christian life till he was sixteen, when he joined the church.



Practical Plans.

SUGGESTIVE PROGRAMMES.

BY REV. C. W. WATCH.

Consecration Evening, December 2nd.

Topic—"Spending time and taking pains for Christ." Matt. 25: 1-13. (15)

English Bible Studies, the Psalms—The praise and prayer book of the Bible. Lessons in the Psalms—(a) Praise, (b) Prayer, (c) Prophecy, (d) Patriotism, (e) Authorship. (30)

Roll Call—Answer the question, "Am I better for the Evangelistic movement?" (10)

Music by 1st Vice-President.

Missionary Evening, December 9th.

Topic—"How to listen." Matt. 13: 1-23. (10)

Report of Forward M.W. from August 15th to November 15th. (8)
Letters from our missionary in the field. (7)

English Bible Studies—
The poetical books other than the Psalms—(a) Names of books, (b) Authorship and dates, (c) The great songs of Israel, (d) The history and prophecy in the poetry. (25)
Music by the Music Committee.

Literary Evening, December 16th.

Topic—"Confessing Christ." Matt. 10: 32-39. (12)

English Bible Studies—
The prophetic books—(a) Names and dates, (b) Their place in the history of the nation, (c) Authorship and countries, (d) General influence and scope of the prophet. (30)
Question drawer on the study. (8)
Music by the Music Committee.
Business meeting sharp at 9 o'clock.

Social Evening, December 23rd.

Topic—"The Glory of Christ." John 1: 1-14. (15)

Question Drawer—Arranged much the same as on October 28th. Write eight copies of each question and distribute among the members. The chairman will read the questions. Keep sharp to the point and time.

- (a) How can I be merry at Christmas time and yet Christlike?
- (b) How can I make everyone happy about me?
- (c) Will you tell some Christmas experience or story?

If you have any needy in the neighborhood, or can send away any articles of food or clothing to other more needy places follow the plan arranged for on Thanksgiving day.

Music by the Social Committee.

Watch-night Service, December 30th.

Topic—"The old and the new way." "Your purposes. Luke 5: 36-39; Matt. 13: 51, 52.

Meeting to be conducted by the pastor.

[Those who are responsible for arranging league programmes will be thankful to Mr. Watch for these exceedingly valuable hints, and will be glad to know that they are to be continued. Programmes for the first three months of the new year will be published in our next number. League officers will do well to avail themselves of these suggestions, even if their plan of meetings has already been arranged. It always pays to introduce a little variety into the services.—Ed.]

Old Folks' Day.—A number of societies have arranged for a special Old Folks' Sunday. Carriages are provided for aged people who cannot walk, and every possible effort is made to secure a large attendance of those who do not usually have the privilege of the church services. Of course the hymns, sermon, etc., are made appropriate. It is difficult to say whether the young folks or the old enjoy it most.

Good Literature Day.—Sunday, October 28th, was set apart by the League of the Methodist Episcopal Church, as Good Literature Day, when a very special effort was made to increase the circulation of the Reading Course, and the Church papers. It is a splendid idea to thus publicly call attention to the importance of good reading for young Christians. We trust that this feature will be adopted for our Leagues in this country next year. In the meantime let every opportunity be improved to emphasize the claims of our excellent literature.

Evening With Old Friends.—The Walkerton Epworth League spent a pleasant time on the evening of October the 12th, renewing the acquaintance (by letter) of those who have at various times held the presidency of the League and who have since removed to distant parts. These letters recalled pleasant reminiscences of the past and contained encouragement for the League in future. The programme which was interspersed with music was both profitable and interesting.

Letter Social.—The E. L. of C. E., of Dominion Square Methodist Church, Montreal, recently held another of the unique social evenings for which this church is noted. Every person present received a letter, enclosed in an envelope which was addressed to a particular person. The directions were that the letter was "to be opened only by —." The letters were delivered promiscuously, and if those present did not receive their own letter, they simply passed it on to some one else, each person writing his name opposite the words "not for me." At last the missive reached its rightful owner. Mr. P. H. Davidson, 419 St. James Street, Montreal, will be pleased to give further information to any one who will write to him, enclosing postage for reply.

Some Dont's.—1. When sentence prayers are called for, don't wait, but take part at once, and don't pray but a single sentence. 2. Always stand when reading or speaking. 3. Don't always do the same thing in meeting; vary your part. 4. Pray for the meeting before you leave

home. 5. Don't wait to take part until it is so late you have no opportunity. Be among the first. Wait for no one. 6. Do not allow any pauses in the meeting, if you can do something to avoid them. Remember, you can take part more than once in the same meeting. "Be ye ready also." 7. Don't forget to look at the topic until the last thing before you go to the meeting; keep it in mind all the week. 8. You are responsible for the success of the meeting. If it drags, it may be your fault. Examine yourself. "Watch and pray."

Absent Members.—Members of the League who are absent from the meetings through sickness or on account of distance should send a message to the consecration meeting. This requires little effort, only a little thoughtfulness, and it tends to cheer those who attend the services, and to keep the absent one faithful to his Christian duties.

Sentence Prayers.—The *Epworth Herald* has a word to say in regard to sentence prayers: "Sentence prayers have become very popular in young people's meetings. They sometimes serve a useful purpose. Timid Christians can be induced to pray in just a sentence or two who would not do so if they were expected to pray longer. The sentence prayer and the sentence testimony also enable a larger number to participate in the meeting. But there is danger of overdoing it. It should be the exception rather than the rule."

Meeting a Crisis.—There comes often a time in a revival when the work seems to be done—and yet, there are many unsaved, whom such a service should reach. At such a juncture in Mitchell, last March, we set aside one whole day (a Tuesday), arranged for thirteen 9 o'clock prayer-services in the homes of our people, urged attendance upon them and earnest prayer to God for victory. The afternoon we also spent in consecration. Some of the stores were closed. Business men and clerks with many others attended. The large auditorium was two-thirds filled and Bro. Baker, of Stratford, spoke very tenderly upon personal consecration to God. This was followed by an altar service, from which our people went out to work among the unconverted. That evening our church was packed and when decisions for Christ were asked the large altar railing was twice filled with penitents and wonderful conversions followed. So God honors service when mixed with sacrifice. Rev. R. WHITING.

Mitchell.

Meeting Without a Chairman.—The Editor of this paper had the privilege of participating in a large and enthusiastic mass meeting in Cincinnati, recently, which was somewhat unique, on account of having no chairman. The programme was printed, and in the hands of the audience. Each speaker was introduced in a few appropriate words by a prominent League worker who had been selected for the purpose. There were no delays, and everything went like clock-work, so that nobody missed the chairman. The arrangement had the merit of novelty at any rate.

The Canadian . . .

Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND
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IN THE METHODIST CHURCH.

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COMMUNICATIONS for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

Editorial.

Value of Preparation.

One of our preachers sent us the following interesting bit of information, which very aptly illustrates this saying of the Master's: "He that is faithful in that which is least is faithful also in much," and also suggests that the successfully extemporaneous speech is the product of the most protracted preparation. It may readily be conceded, without twisting the political prejudice of any one, that the speech of John Charlton, M.P., in the House of Commons, was from all points of comparison the finest deliverance on the South African question given to the Canadian public. It was, in every way, masterly. It manifested a thorough acquaintance with every feature of the history of that unhappy, but potentially rich inheritance of Great Britain—the fruits of purchase, of war, of colonization, of the protection of the black races from slavery, and of the Dutch fraud from slaughter. It indicated an appreciation of the resources of the territory and of its strategic value, which was startling to the novice and which thrilled the patriotic. It amply, even overwhelmingly, justified the British Empire in facing the issue which crystallized in Kruger's ultimatum by force of arms with the full intention of wiping out the Boer Republics and in calling to her aid the hardy sons of her loyal colonies.

Our preacher friend gives us this secret of the speech to which we have referred as the result of an interesting conversation with Mr. Charlton, in which he took occasion to congratulate him upon his success. Mr. Charlton has been steadfastly reading everything he could lay his hands on about Africa for over ten years. He thought nothing of value had escaped him, as it related to the physical features of the country, its climate, its possible resources, the history of its people of both native and foreign extraction, the missionary enterprises involved, the

strategic accession of territory or the extending of the reach of Empire. He has awakened in reading the lives of Livingstone and Moffat, and, in some way, become strangely fascinated by the story of Africa, whether from the pen of hunter, discoverer, missionary, economist, or diplomatist. Sometimes he thought he gave the subject too much of his thought and reading, for up to a very short time before the House of Commons met last fall he had no notion that the knowledge he had acquired would be called for from him in any way. He had been reading and thinking and drawing conclusions for himself as a man and a student. But an hour came when he could condense it all and put it forth in vindication of the rights of his Queen and country. Six months of cramming could not have placed at his command, the mass of information which he was then able to review in two or three days, while the whole subject opened before him without confusion, and with his judgment ripe upon every issue presented. It was an extemporaneous speech that leaped from bubbling fountains of knowledge awaiting outlet for ten years or more. Let every student and teacher and preacher write his own moral to the history of John Charlton's speech, which has given him an enduring fame in the chronicles of the Canadian House of Commons.

A Broader Life.

At the Provincial Christian Endeavor Convention, held at Guelph, there was some frank discussion on the apparent decline in the movement, and the remedy therefor. The opinion was freely expressed, principally by Presbyterian ministers, that to secure permanency it would be necessary to enlarge the scope of the society, and provide for intellectual and social culture, as well as for Christian work. This idea was strongly opposed by some of the delegates, who believed that the Christian Endeavor Society should be nothing more than a prayer meeting, with committees for definite Christian work. One speaker went so far as to declare that the death-knell of the organization would be sounded when any broadening out process was encouraged. Those who took this view felt that the great need of the hour was a more intense spiritual life, and a greater baptism of the Holy Spirit. In this, of course, they were right, but may not the others who pleaded for greater breadth have also been equally correct? Why may we not have both of these advantages and blessings? There is nothing antagonistic between intellectual development and spiritual power. The record of the Epworth League, with its four departments, is a sufficient answer to those who declare that a loss of spiritual vitality is sure to follow attention given to literary work. It is a well-known fact that the members of our reading circles are among our most useful and consecrated members. We shall be glad to see the time when every Young People's Society will make social and intellectual development a part of its programme. Let all be permeated by the spirit of devotion to Christ and there will be no danger.

It Moves.

The Twentieth Century Evangelistic Movement is certainly moving. In this respect it differs from many so-called "movements." One of the tokens of good is that the need of a revival is so widely felt, and much prayer is being offered for a great religious quickening. All over our church there are signs of awakening which should cheer the hearts of Christian workers, and spur them to more intense effort. At the Financial District Meetings and Epworth League Conventions recently held the evangelistic work received special attention, and at some of our young people's meetings no other subject was discussed. Surely some great blessing to the church must result from all this work of preparation.

The time for discussion and planning has past. Now is the time for work.

Two by Two.

It was a wise method adopted by the early church when the disciples were sent out in twos to preach and do missionary work.

The other day we were bicycling on a country road. The weather was exceedingly warm, and the road hilly, so that the journey soon became tiresome, and anything but enjoyable. Suddenly a fellow traveller came up and we pedalled on together, chatting pleasantly. The change that took place was simply marvellous. Mile after mile passed without thinking of fatigue, and the destination was reached long before the time at first calculated upon. It is a well-known fact that two bicyclists together will make much better time than one alone.

In working the Home Department of the Sunday-school, in house to house visiting by the Epworth League, in canvassing of any kind, let the workers be sent out two by two. One will encourage, cheer and help the other.

The Mission of Flowers.

The work of flower distribution is one of the most important features of the social department of the League. For the sick and those who are shut in, it is exceedingly gratifying and comforting to receive a bouquet of flowers, accompanied by a cheering text of scripture. It shows them that they have not been forgotten, and helps to cheer the weary hours.

The Flower Committee of one of our Leagues reports that they have been greatly encouraged by very many evidences of appreciation on the part of those to whom they have ministered.

One lady who had been deprived of her sight, on receiving a letter of sympathy and a bunch of hyacinths from the League, said that no one would ever know her feelings when she heard the letter read, and smelled the sweet perfume of the flowers. It gave her so much pleasure to know that she had been remembered.

A little boy who had received a bouquet, said: "Don't take the flowers away when I am asleep, mamma, but put them where I can see them when I wake up."

A little girl said to a League visitor: "I had such a nice time talking to the Pansy faces. They made me forget the pain." No League should neglect this department of work. It would pay our church officials to place a liberal sum of money in the hands of the young people to be used in floral distribution.

An Excuse for Laziness.

"No great interest has been developed in either phase of the Twentieth Century Movement here. *We long for something spontaneous.*" So writes a correspondent in one of the *Advocates*. In most cases this sort of talk is simply an excuse for laziness. Such people usually wait a long time for something "spontaneous" while unsaved men and women die around them. It is, of course, a good thing to have a spontaneous revival, but there are many advantages in a general movement which is deliberately planned by the church. The subject of revival seems to be in the air. It is talked about and prayed about in all the churches, so that ministers and people feel impelled to do something to reach the unconverted. We look upon this as many degrees better than quietly waiting for something to happen.

San Francisco, 1901.

Representatives of the three branches of Methodism interested in the National Epworth League Convention met last month in Cincinnati to arrange the programme for that great gathering. The place selected is San Francisco, and the date July 18th to 21st, 1901. A very pleasant and harmonious meeting took place, and an exceptionally strong programme was outlined. "The Opening Door of the New Century" is to be the key-note of all the addresses and discussions, and special prominence will be given to questions relating to young Christians in the dawning century. It is intended to put forth every effort to make the programme so interesting that it will itself be an attraction strong enough to induce the Methodist people to cross the continent, apart altogether from the marvellous scenic beauties which the trip affords. It is too early yet to announce themes or topics, but it will undoubtedly be the best programme yet arranged for one of our International Conventions.

We hope that every reader of this paper will carefully peruse the excellent article in this issue by Rev. G. Edwards. It is a most effective answer to those who aver that the Epworth League movement is declining.

WHAT AN AMOUNT of money many of your young people squander on little things that do not add materially to the sum total of their well-being! A young man, in Toronto, upon being asked to subscribe for the EPWORTH ERA, excused himself on the ground that he had spent so much in picnics during the summer that he could not afford it. It is a good thing to plan our expenditure so that amusements shall not have more than their fair share.

If the Church of God could be induced to campaign this country for souls in the same energetic and systematic manner that the politicians are now working for votes, the greatest revival Canada has ever known would ensue.

UNDOUBTEDLY the world moves. Shaftesbury was violently opposed when he proposed a ten hours day for working men. Now the demand, everywhere, is for an eight hours day, and it will probably come before the twentieth century is very far advanced.

The Earl of Shaftesbury's last words were, "Thank you," addressed to his attendant, who did something for him. It was an indication of the instinctive gentleman, one who always was considerate of the feelings of others, and who found a real pleasure in making those around him happy.

DR. F. E. CLARK says that the members of the Christian Endeavor Society in Foochow, China, call the organization "The Drum up and Rouse up Society." A very good substitute indeed, for Christian Endeavor. Much of the work of a Young People's Society is to prevent stagnation in the church by "bringing on the rousements."

The first of a series of illustrated articles on California and the Great West appears in this month's issue. "The Yosemite" is one of the wonders of the world, and doubtless many who go to the convention next summer will plan to visit it. It is not too early to begin to save up money for this trip. It will have an educational value almost incalculable.

REV. DR. DIXON, of Galt, upon his return from a visit to the United States, repeated to the local newspapers some disparaging remarks concerning the Epworth League, which he had heard during his journeyings. Mr. John Taylor, jr., ex-President of our Epworth League, replied to the Doctor in the *Galt Reformer*, and certainly he did not come out second best. Mr. Taylor showed that the statements made by Dr. Dixon were without foundation in fact.

NO PART of the Epworth League pledge should be more emphasized than the clause which refers to our obligation to "bring our young associates to Christ." Instead of looking away to some far-off field of effort, the opportunity for Christian service may be found in the shop, the store, the home, where every day we mingle with those who do not know the Saviour. Instead of speaking to strangers about their souls, let us begin with our associates, over whom we ought to have more influence than anyone else.

At a recent conference of workers we heard a pastor say that his Epworth League seemed exceedingly anxious to do some aggressive Christian work. He believed the explanation was to be found in the fact that all through the summer the Executive Committee had held a special prayer meeting every Monday evening,

and that for some time the male members of that committee had been meeting at 5 o'clock on Monday morning for prayer and Bible study. No wonder that these young folks are now ready for work.

At a recent meeting of the Toronto Methodist ministers a number of testimonials were given concerning the value of the house to house visitation that has recently been made in the city. Every pastor has received the names of a large number of families who have not been attending church. Some of these have been discovered to be old members of the church who had church letters in the bottom of their trunks. One pastor said that he found many of these people actually hungry for a visit from a minister or Christian friend. The best way to influence the unconverted and careless is to see them in their homes.

NOTHING so discredits a minister and lessens his influence in the community as for him to contract debts which he is not able or willing to pay. In some cases it is not an easy thing for him to avoid running into debt, as his salary is altogether inadequate, and often not paid regularly. We happen to know of the pastor of a town church who did not receive a cent from the first of June until the middle of September, although the congregation contributed every Sabbath through envelopes. The Treasurer went away for his holidays without making any provision for the payment of the pastor's salary, and so, through the whole summer the preacher got nothing. There is reason to believe that this is not by any means an isolated case. Official members should see that their minister is paid generously and regularly.

Is an interesting book called "Sonny," by Mrs. Stuart, there is a chapter entitled "Sonny's Diploma," in which the author describes the old father standing proudly before the diploma framed and hanging on the wall, as he exclaims: "He's the only one we've got to ejectionate. They ain't been a thing I've enjoyed ez much in my life ez my sacrifices on account of Sonny's ejectionate, not one. Th' ain't a patch on my ol' coat I've got but seems to me to stand for some advantage to him." How much many young people owe to the heroic self-denial of their parents, who have afforded them the opportunity of securing an education! In many cases the lack of early advantages has made the parents all the more determined that their son or daughter should enjoy the advantages of the high school. These privileges should be appreciated by the young folks, and used to the very best advantage.

WHEN Peter and John passed through the Beautiful Gate into the Temple, they did not fix their eyes upon the magnificent adornments of the gate, but upon the poor cripple lying before it, and to him they gave the hand of sympathy and help. Just in proportion as the church has the spirit of Christ will its eye turn in the direction of the wretched, the unfortunate, the lost, and practical aid will be extended.

From the Field.

Grace Church, Gananogue.

Gananogue, a town in the County of Leeds, Ontario, has a population of about 4,000, which is largely augmented during the summer months. It is situated on the St. Lawrence River, in the midst of the "Thousand Islands," some eighteen miles below Kingston. It is admitted to be one of the finest summer resorts on the St. Lawrence. The Richelieu and Ontario Company's steamers receive their quota of passengers from the west via the Grand Trunk railway system at this point. Among the churches, Grace Methodist Church is the finest and largest in the town. It is built of stone, cut stone facings, with spire, and has three entrances to the main building. The first Methodist Church was built here in 1836. It was of wood, but was replaced in 1870 by a stone church, which was again rebuilt and enlarged in 1896, giving the present commodious structure. The Rev. G. F. Playter was



METHODIST CHURCH, GANANOQUE.

superintendent of the circuit when the first church was built, the Rev. Wesley Casson when the first stone church was built, and Rev. Wm. Jackson, D.D., when the church was remodelled and enlarged in 1896. The site is a commanding one on the corner of Stone and Pine streets. The church stands back from the street, and a well kept lawn adds much to the beauty of the building.

During the incumbency of the present pastor, Rev. Manley Benson, D.D., it was found necessary to again enlarge the capacity of the building by adding a gallery of neat design which has also greatly improved the interior appearance of the auditorium and gives a seating capacity of 850 in the pews. The gallery was paid for when completed, costing a little over \$600, and the debt proper of the church, not large, is being reduced yearly.

The Montreal Conference held its Sessions in this church in June last, and all the members agree that no town or city within the bounds of the Conference, has excelled the warm welcome and generous hospitality of the people of Gananogue.

Under Dr. Benson's pastorate the church has steadily increased financially, numerically and in membership.

The Board has added \$200 to the pastor's salary, the Ladies' Aid has refurbished the parsonage, which is a brick building, heated

by the hot-water system and lighted by electricity. The pastor's study is in the church, a cosy room, well lighted and furnished most comfortably.

Young Men's Brotherhood.

As a result of a special young men's service in Douglas Church, Montreal, and a reception at the parsonage when nearly 100 young men have been formed, an organization for young men has been formed, to be known as the "Douglas Young Men's Brotherhood." The objects are self-improvement, sociability, and helpful service. The pastor, Rev. G. W. Kerby, B.A., seems determined to make this a young men's church.

Seeking the Lost.

At the devotional meeting of the Paris League, Monday Evening, Sept. 17th, the Look-out and Prayer-meeting Committee took full charge and were seated on the platform. The topic, "Seek Souls," was divided into two parts—*why* we should seek souls and *how* we should seek souls—each part being taken by a member of the committee. As the different points were explained, the other members were called upon for illustrations, which had been previously given to them, interspersed by suggestions from the audience. The lesson was read responsively by two active members. At the close the hymn "Seeking the Lost" was sung by the Sunday-school Quartette. A very profitable hour was spent by all.

Flower and Relief Work.

The League of Colborne Street Church, Brantford, is evidently doing much practical work, judging from a report recently presented by the Flower and Relief Committee. The following items will be of interest:

The pulpit of the church has been supplied with flowers every Sunday.

One hundred and sixty-seven bouquets of flowers have been distributed among the sick since last May.

During the same period one hundred and fifteen calls have been made on the sick and the poor, twenty-seven parcels of literature have been distributed, seventeen bundles of clothing given to the poor, sixteen small baskets of fruit have been sent to the sick, and 15 baskets of prepared food with five baskets of groceries delivered to the needy.

Something has also been done toward securing employment for those willing to work. Women have been provided with washing and girls with positions as house-maids and nurses.

In this way sunshine has been brought into many lives that were dark and dreary.

Just a Line or Two.

Two new E. L. of C. E. societies have been organized on the Maitland Circuit.

Rev. Hiram Hull is campaigning the Neepawa District, Manitoba Conference, for the Forward Missionary Movement.

Pictou District Epworth League again publishes an unusually attractive programme for its Annual Convention. It is a booklet of 28 pages, containing much interesting and valuable information.

The president of the Colborne Street League, Brantford, writes: "We were greatly pleased with the revival number of THE ERA. Our League has ordered 200 copies. We are endeavoring to get a copy into all the homes represented in our church."

The Sunday-school and Epworth League Convention of the Windsor District will be held at Kingsville, November 8th and 9th. Several speakers from Detroit will take part.

Mr. J. E. Forster, Literary Vice-President of the Palmerston District League, has sent out a very stimulating and suggestive circular letter to the Leagues of his district, calling special attention to the Epworth Era, and the Reading Course. We wish that all Literary Vice-Presidents would do likewise.

DURING the second week of October, the General Secretary made a tour through the Walker District, visiting Chesley, Dolbinton, Hanover, Elmwood and Southampton. At each place there was a good audience, and addresses were delivered on Sunday-school and Epworth League work. At Southampton there was a large rally of Sunday-school scholars in the afternoon, followed by a practical conference with the teachers, and a League meeting in the evening.

The Oakville Epworth League held a most successful fraternal Thursday evening, September 27th. The school room was crowded, and a great quantity of literature, apples and grapes was consumed. Rev. D. A. Moir gave a short talk on the topic, and there was also a short programme. Miss Lottie Lusk had charge of the social part, having arranged a series of questions and answers, forming a floral acoustic—Oakville Epworth League. This was a new departure in our social evening, and is a good way of increasing sociability.

Toronto Leagues.

The Epworth Leagues of Toronto are alive and full of energy. They are maintaining their membership, and also developing a very earnest spirit of aggressiveness, giving special attention to spiritual life and work. The Twentieth Century Evangelistic Movement has been taken up with promptness and vigor. On the morning of Labor Day a sun-rise prayer meeting was held at Rerovoy Park, commencing at 6.30, which was largely attended. It was led by Mr. Emerson Costworth, Jr., and was participated in by Rev. Dr. Cornum, Rev. G. R. Turk and others. Those present declare that it was a season of great spiritual uplifting. Our picture on the opposite page is from a photograph which was taken just after the meeting was concluded.

On Monday evening, October 15th, the annual meeting of the Toronto Epworth League Union was held in the Metropolitan Church, that spacious building being crowded in every part. The banner, which is always awarded to the society having the largest proportion of its members in attendance at the meeting, was awarded to the Thornhill League which had all its members present, and five others who were expected soon to join. King Street League was out in full force with all of its sixty-nine members, but as the Thornhill young people had come so much farther, it was felt that they should have the banner.

The reports presented at the meeting showed that there are connected with the Union, 54 senior and 25 junior or intermediate societies. The senior societies represent a membership of 2,432 active and 1,359 associate members, while the Junior and intermediate societies have 1,407 active and 392 associate members, making a total membership of 3,859 active and 1,661 associate, or a total on the roll of 5,520. This shows an increase over last year of 185 senior and 98 junior members, while there has been a decrease in the number of societies of one senior and two junior.

There has been raised by the Leagues for various purposes the following sums: For local league purposes, \$1,977; for missions, \$2,549; for various other purposes, \$1,390; making a total of \$5,916. The Leagues have contributed for missions \$286 more than last

year, and for all purposes an increase of 81,004. The amounts contributed for missions by the three districts are as follows: Toronto East, \$1,382; Toronto Centre, \$670; Toronto West, \$492; total, \$2,549.

The address of the evening was delivered by Rev. J. W. Graham, B.A., who very earnestly exhorted the young people to consecrate themselves to God, and separate themselves from sin. Rev. G. W. Dewey conducted an evangelistic service in which a large number of young men manifested their determination to live for Christ.

Evangelistic services were continued every evening during the week at which addresses were given by Revs. J. T. Morris, T. E. Shore, G. W. Dewey and C. O. Johnston. After the meetings were conducted by Rev. A. H. Ranton.

The following officers were elected for the current year, viz: President, James Mayor; Vice-President, Rev. J. W. Graham for Eastern district, Mr. T. G. Rogers for Central district, and Rev. J. D. Fitzpatrick for Western district; Secretary, Miss C. G. Wallace; Assistant Secretary, Mr. J. H. W. Mackie; Treasurer, Mr. C. Maybee.

District Conventions.

Woodstock District.

The Epworth League of the Woodstock District held their annual convention at Becheville on Oct. 9th. The whole program, which was conducted on military lines, was so encouraging and inspiring that it may be a help to other districts in preparing their convention programs if given in full as printed.

- 10.30—"Reveille"—(Opening Exercises).
- 10.45—"Address to the Army."
- 11.15—"Detailed for Picket Duty"—(Election by ballot of Business Com.)
- 11.30—"News from the Front"—(Reports) "The Army"—Secretary.
- "Marching Orders"—V. P. of Miss. Department. "Drill and Tactics"—V. P. of Lit. Department. "Around the Camp Fire"—V. P. of Social Department. "The Coming Conquerors"—V. P. of Junior Department. "The Paymaster"—Treasurer.

This programme was carried out with a few changes on account of the absence of two of the speakers. The reports from the various departments were encouraging, especially from the Missionary Department. It is reported that over eight hundred dollars have already been raised by the combined districts of Milton and Woodstock, sufficient to pay the expense of sending out our missionary to be Dr. Harry Smith, as soon as the General Board sees fit to send him. All the Leagues of the Woodstock District are organized for work along this line.

Dr. Smith was present at the convention and gave an impressive paper on "Prayer." The papers on "The Home Guard on Duty," were well taken up by Leaguers. The Rev. W. B. Caswell, of Woodstock, gave a stirring address on "Duties of the Home Board," which roused the enthusiasm and stirred the zeal of every true Leaguer present.

In the evening the Rev. E. E. Marshall, of Woodstock, gave his address "To the Army," which was listened to attentively by a large audience, after which he conducted the testimony meeting. Many "Soldiers" answered to the "Roll-call," testifying their love and loyalty to the great "Commander-in-Chief," and their desire to get into the "Firing Line" in His service.

Rev. H. S. Dougall, the retiring president, in the closing address, made a strong appeal to those who had not yet given their allegiance to our General and were rebels against Him. On the whole, the spirit of the Convention was a spirit of prayer, of devotion to our Master, of resolution and enthusiasm in the Forward Movement against the great forces of evil.

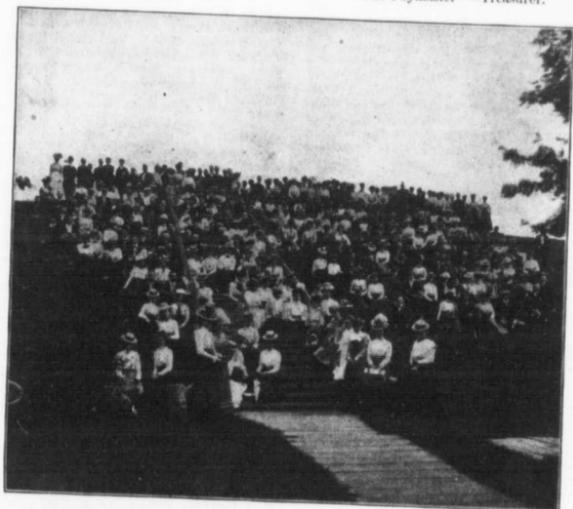
The following were elected for the year: Hon. Pres., Rev. J. G. Scott, Ingersoll; Pres., Rev. E. E. Marshall, Woodstock; Secretary, Miss Grace E. Miller, Ingersoll; Treasurer, Mr. Herbert Gregg, Bright; V. P. of C. E. Dept., Miss Hopkins, Woodstock; V. P. of Missionary Dept., Rev. Mr. Crosby, Oxford Centre; V. P. of Literary Dept., Miss B. McLeod, Inneskin; V. P. of Social, Miss Bloor, Ingersoll; V. P. of Junior, Miss C. Jones, Woodstock; Representative to Conference Executive, Rev. W. B. Caswell, Woodstock.

Bradford District.

The Epworth League and Sabbath School Convention of the Bradford District was held at Bradford, September 18th and 19th. There was a good attendance and the League all determined to work more earnestly this year than ever they have before. The missionary spirit is increasing, and we look for good results in the future. The District Executive Committee appointed is as follows: President, Mr. Deering, Stroud; Ist. Vice-President, Mr. Charles Russell, Aurora; 2nd Vice-President, Miss Sadie Stephenson, Aurora; 3rd Vice-President, Mr. Willie Walton, Tottenham; 4th Vice-President, Miss Florence Jeff. Bond Head; 5th Vice-President, Miss Madge Brown, Bradford, assisted by Miss Mira Walwin, Beeton; Secretary, Miss Phoebe C. Williams, Tottenham; Treasurer, Mr. Ernest Martindale, Alliston. Rev. Robinson, of King City, was appointed as District Representative to Conference.

Brampton District.

The Brampton District held a very spiritual and inspiring convention at Weston in September. Almost the entire time was taken up in discussing the evangelistic movement. The following is a list of the officers: Hon. President, Rev. G. J. Bishop, Brantford; Ist. Vice-President, Rev. W. G. Watson, Mendonville; 2nd Vice-President, Mr. Walt. P. Goodman, Ingleswood; 3rd Vice-President, Mr. H. G. Sibbald, Cooksville; 4th Vice-President, Miss Jessie Watson, Brampton; 5th Vice-President, Mr. Abram Ostrander,



EPWORTH LEAGUE SUNRISE PRAYER MEETING AT RESERVOIR PARK, TORONTO.

Over Ninety-Five Million Magazines.

More than ninety-five million copies—to be exact, 95,237,523—of *The Ladies' Home Journal* have been issued since the magazine was first printed, seventeen years ago. December, 1883, was the *Journal's* birth-month, and the first edition aggregated, all told, twenty thousand. The magazine was well received at the very start, and from that time on its growth has been phenomenally rapid, the increase never halting, until the circulation has reached nine hundred and twenty-three thousand copies a month. During the past eleven months the increase has averaged forty-seven thousand copies per month over the corresponding interval of last year.

MOTHER wanted Freddie to go to bed early, so she said to him one evening, "See, Freddie, how the chickens all go to roost when the sun goes down." "Yes, mamma," said he, "but the old hen always goes wid em." He stayed a little longer.

- 12.15—"Taps"—(Dismissal) "Bugle Notes"—The bugler will expect every loyal Leaguer to "Fall in line."
- 2.00—"Bugle Call"—(Song Service)
- 2.05—"Council of War"—(Missionary Work)
- 2.45—"The Home Guard on Duty"—1. "At the Ballot"—(Paper 10 minutes). 2. "At the Canteen"—(Paper, 10 minutes). 3. "On the Sabbath"—(Paper, 10 minutes). Ten minute discussion.
- 3.25—"Bugle Notes"—Offering.
- 3.30—"Duties of the Home Guard," 1. "To the Recruits," 2. "To his Weapon," 3. "On the Firing Line," 4. "At Headquarters," 5. "To his Division Commander."
- 4.30—"Taps."
- 7.30—"Bugle Call."
- 7.45—"Report of Picket." "Introduction of Commander-Elect."
- 8.15—"Address"—"Power for Service." "Roll Call"—(Testimony Meeting)."
- 9.00—"Address"—(Evangelistic).
- 9.30—"Taps."

Huttonville; 6th Vice-President, Miss May, Weston; Secretary, Miss Ada Hamilton, Brampton; Treasurer, Mr. S. Deems, Brampton. These with the following form the Executive: Mr. Lerne Davidson, Meadowdale; Miss A. Crosson, Woodbridge; Mr. J. Wells, Nobleton; Miss V. Main, Brampton; Miss A. Mason, Lisgar; Miss B. Hall, Brampton; Miss M. Forsythe, Weston, District Representative on the Conference Executive.

Bracebridge District.

The fifth annual convention of the Epworth Leagues of the Bracebridge District was held in the Methodist Church, Bracebridge, September 25th and 26th. The convention began with an evening session on the 25th, Mr. Harmon Rice, the president, in the chair. The leading feature of the evening was an address on "The Evangelistic Movement," by Rev. A. C. Crews, General Secretary of the Epworth League. Mr. Crews also spoke on the following morning, and his presence and words of counsel were of great help to all the delegates. The discussions following the different papers and addresses given by the delegates were spirited, and emphasized most profitably the leading thoughts of the address.

In the afternoon Mrs. Bettes, of Bracebridge, addressed the convention on behalf of the Woman's Missionary Society, giving some interesting information about the Society. Rev. Jas. R. Aikenhead spoke on "What the League Lacks," and Rev. Herbert Lee, of Bark's Falls, took charge of a mass meeting of children, drawing many profitable lessons from the subject of "Little Folks." At the evening session the Rev. J. J. Coulter, of Utterton, gave a most able and suggestive address on "Systematic Giving," and the Rev. John Locke, Chairman of the District, gave the closing address of the convention. The most striking characteristic of the convention was the deep, unfeigned spirituality and the stress laid upon the need of being baptized with the Holy Spirit if we would do effective service for God in or out of the League. The success of a convention depends largely upon the president, and Mr. Harmon Rice filled the position so admirably that he was re-elected to the same position. The officers last year felt it a privilege and an inspiration to work in the same cause with the very able staff of officers elected to assist Mr. Rice this year, it will be a year of great prosperity to the Leagues of the District.

H. L.

Stanstead District.

The seventh annual convention of the Stanstead District Epworth League was held in the Methodist Church, Magog, on Tuesday, September 11th. The Hon. President, Rev. R. Robinson, Chairman of the District, presided in the absence of the District President, Rev. A. Lee Holmes, M.A., of Stanstead.

After receipt of reports from officers of the district, Miss Carrie Trenholme, Caticook, read a paper prepared by Mr. M. Dixon, Beebe Plain, on "The Influence of Reading on Character." Miss Lottie Carbee, of East Hatley, followed with a splendid paper on "The Ideal League." An address was given by Rev. A. E. Pates, of Compton, on "The Pledge—when a Burden, when a Prop," was followed by a very enthusiastic talk on "Forward Movement for Missions," by Rev. C. W. Finch, B.A., B.D., Beebe Plain.

The nominating committee reported as follows: Hon. President, Rev. R. Robinson, Magog; President, Mrs. C. I. Knight, East Hatley; 1st V.-Pres., Miss Elsie Holland, Georgetown; 2nd V.-Pres., Rev. C. W. Finch, B.A., B.D., Beebe Plain; 3rd V.-Pres., Miss Clara Trenholme, Caticook; 4th V.-Pres., Mrs. A. M. Pegan, Heatilton; 5th V.-Pres., Mrs. A. S. Deacon, Stanstead; Secretary, Rev. A. E. Pates, Compton; Treasurer, Mr. G. W. Aulis, Barnston;

Executive, Mrs. A. A. Randall, Magog; Mr. M. Porter Dixon, Beebe Plain; Rev. W. T. Keough, B.A., Mansonville; Mr. S. W. Farnham, Martinville; Miss Abbie Ball, East Bolton; Representative on Conference Executive, Rev. Paul Pergau, B.A.

At the evening session a soul-stirring address on "Soul Winning—Life Saving," was delivered by Rev. C. A. Sykes, B.D., Caticook. A question drawer was conducted by Rev. P. Pergau, B.A., and a consecration service, by Rev. A. E. Pates, in place of Rev. L. M. England, B.A.

The closing words and benediction were pronounced by Hon. President Rev. R. Robinson.

Much praise was given to the ladies of the Magog League for the beautiful dinner and supper served in the basement of church to all delegates and visitors, and to the choir for music during evening session of convention.

A. E. PATES, District Secretary.

Warton District.

The annual convention of the Warton District Epworth League was held in the Methodist Church, Keule, on the afternoon and evening of September 4th. The representation from the various parts was large, and the reports gave evidence of a healthy condition in this department of church work. The topics discussed came under the head of "spiritual life and evangelic effort," and the addresses were very stimulating. The Leaguers of the Warton District hope to do their share in connection with the Twentieth Century evangelic movement.

The following officers were elected for the ensuing year: Hon. President, Rev. T. C. L. Kenrich, Tara; 1st V.-Pres., Mr. M. B. Bos, Warton; 2nd V.-Pres., Rev. J. A. Doyle, Shallow Lake; 3rd V.-Pres., Miss M. Beckett, Keule; 4th V.-Pres., Miss S. Foster, Dobbinton; 5th V.-Pres., Miss M. Dand, Park Head; Secretary-Treasurer, Miss M. Crawford, Arkwright; Conference Representative, Rev. W. N. Vollick, Dobbinton.

St. Thomas District.

The St. Thomas District Epworth League convention, held at Union, September 21st, was one of great blessing, and we are sure the influence will be felt throughout the district in the coming year. A deep spirit of earnestness was felt in the early quiet hour, which reached a climax in the closing consecration to special evangelic work.

Three sessions were held, all of which were well attended; twenty-six Leagues of the district being represented by over one hundred members. The church was decorated for the occasion with flowers, grain, flags, league emblems and mottoes.

Missionary and evangelic work were specially emphasized. From the reports of district officers, and interest manifested in the convention, the work is seen to be progressing, and prospects for next year very encouraging. An increase in missionary givings was noted. The secretary reported five new societies organized during the year, making a total of forty in the district. Reports were sent and given from thirty-two societies.

Papers and addresses followed by discussions were given in the morning on missionary and literary work. Special music by a quartette from St. Thomas was furnished at all the sessions and added much to the enjoyment of the afternoon.

In the afternoon considerable attention was given to Junior work. Reports from the seven societies were given by Junior delegates. Papers on Junior work from a boy's and girl's standpoint were given by two Juniors. The children present gave a practical illustration of how a Junior meeting could be conducted.

A Round Table conference was conducted by A. C. Crews. Dr. Stephenson, of Toronto, gave an address on Forward Movement for Missions.

The evening session was characterized by deep religious fervor.

A very eloquent and forcible address on the Evangelic Movement was delivered by Rev. A. C. Crews, in which he emphasized the past of Epworth Leagues, qualifications for service, and need of personal effort. Rev. H. H. Coates, of Tokio, Japan, and Dr. F. C. Stephenson gave short missionary addresses. The convention closed by an evangelic service conducted by Moorhouse brothers. All present were deeply stirred with a sense of personal responsibility and pledged themselves to seek the power of the Holy Spirit and work earnestly and definitely for the salvation of our Japan.

Following are officers elected for coming year: Honorary President, Rev. C. T. Scott, B.A., Aylmer; President, Mr. Walter Jordan, St. Thomas; 1st V.-Pres., Miss Nellie Gibson, Brownsville; 2nd V.-Pres., Rev. C. Moorhouse, Dunhuysie; 3rd V.-Pres., Miss Flo Sanderson, Talbotville; 4th V.-Pres., Rev. H. W. Crowe, St. Thomas; 5th V.-P., Miss E. M. Peters, St. Thomas; Assistant, Miss O. Norton, Orwell; Sec.-Treas., Emma Mathison, Union; Representatives—Mr. F. Miller, Lawrence; Miss M. Heidt, Frome; Rev. F. W. Langford, Shelden; Dr. V. Whiting, Sparta; Rev. A. E. Lloyd, Vienna.

EMMA MATHISON, Dis. Sec.

Perth District.

The annual E. L. and S. S. Convention was held in Perth on the 11th and 12th of September. This district has been partially canvassed by a "campaigner" during summer and it was hoped that some definite action would be taken toward district organization. However, owing to the strong opposition of two of the pastors who thought too much stress was being placed on the foreign mission work to the detriment of home work, the matter was allowed to drop with the understanding that the second vice-president should correspond with the various Leagues. Those who took part in the programme had given careful preparation to their subjects, so that the convention was exceedingly helpful to the workers present.

The following are the officers elected: Hon. President, Rev. J. Tallman Pitcher, Smith's Falls; President, Mr. G. H. Putnam, Merrickville; 1st V.-Pres., Mr. Principal Jones, Smith's Falls; 2nd V.-Pres., Miss Playfair, Perth; 3rd V.-Pres., Mrs. Whitworth, Westport; 4th V.-Pres., Mrs. J. B. Arnold, Easton's Corners; 5th V.-P., Miss M. Anderson, Smith's Falls; Sec.-Pres., Rev. A. E. Sanderson, Westport; Rep. Com. Ex. Com., Mr. W. N. Acton, Almont; Ex. Com., Mr. M. W. Howe, Almont; Miss Graham, Smith's Falls; Mrs. Geo. Hutton, Jasper; Mr. S. S. Merrick, Carleton Place; Mr. A. Derrick, Merrickville.

A. E. SANDERSON, Sec.

Sarnia District.

The sixth annual convention of the Sunday Schools and Epworth Leagues of the Sarnia District, was held in Wyoming, September 20th and 21st. Almost all the circuits in the district were represented by delegates. All the meetings were well attended and the convention was a success in every respect.

The Thursday afternoon session was devoted wholly to Sabbath-school work. Addresses were delivered by Rev. Dr. Daniel, Chairman of District, on "Sunday-school Literature," and by Rev. R. H. Barnby, B.D., on "What the Sunday-school has Accomplished in the Century."

At the Thursday evening session Rev. Dr. Mead gave an excellent president's address. Dr. F. C. Stephenson then addressed the

Leaguers. His interesting, earnest and spiritual talk was listened to by all with attention and benefit. His maps of China, British Columbia, Japan, etc., were very instructive.

Many of the ministers and delegates assembled on Friday morning at 6.30 a.m., to receive the blessings of the sunrise prayer-meeting. This was perhaps the most spiritual and helpful meeting of the series, and no one was sorry for the effort made in getting out at such an early hour.

The Friday morning session was taken up with reports from Epworth Leagues, and addresses by Rev. A. Thomas, on "The Epworth League as an Evangelical Agency," and Rev. J. L. Stewart, of Victoria University, missionary campaigner for the District.

During the last session of the convention addresses were delivered by Rev. J. A. Ferguson on "Preparation of our Epworth Leagues for the duties of Christian Citizenship," and by Rev. J. A. Ayers, B.A., on "Our Reading Course." The last speaker emphasized the benefits of a reading course, and the specially helpful qualities of the course prepared for us this year. The question drawer, taken charge of by Mr. D. D. Moshier, B.A., of Sarnia, showed that the Leaguers and Sunday-school workers are thoughtful and anxious to remedy existing evils.

Others who took part in the Convention were Rev. J. E. Ford, Chairman of Exeter District, Geo. N. Hazen, B.A., George W. Rivers, B.A., Walter Ayers and R. L. Lewis, Messrs. J. W. Smith, R. Rawlings, W. E. McCann and J. J. Porter.

The following officers were elected for the current year: Hon. President, Rev. Dr. Daniel, Chairman of District; President, Rev. Geo. N. Hazen, B.A.; 1st V.-Pres., Miss Hazen, Bridgen; 2nd V.-Pres., Rev. W. A. Smith, B.D., Oil Springs; 3rd V.-Pres., Miss Rogers, Sarnia; 4th V.-Pres., Miss H. A. Smith, B.D.; 5th V.-Pres., Miss Dyble; 6th V.-Pres., Mr. D. D. Moshier, B.A.; Secretary-Treasurer, Mr. R. Rawlings, Wyoming; Conference Representative, Rev. J. A. Thomas; Secretary for Sunday-school department, Mr. J. A. Young, Wyoming; Executive Committee, W. E. McCann, Miss Hattie Marsh, Miss Beattie, Rev. J. A. Ferguson, Rev. A. Thomas.

Belleville District.

The sixth annual convention of the Belleville District Epworth League was held in Foxboro' (Souting Methodist Church on the afternoon and evening of Friday, October 12th.

At the devotional exercises, at the opening of the meeting, the key-note of the convention was struck by the president, Rev. Mr. Watch, and this was continued all through the sessions. It was that of Missions and Revivals, how to rekindle the zeal and earnestness of the members of the League. The afternoon meeting was chiefly taken up with the roll-call of the leagues, in which representatives of the different leagues were asked certain questions bearing on the work of the League. The replies were generally satisfactory, and showed no backward movement. Dr. Stephenson added greatly to the interest of the meeting by his talk on "Medical Missions" in the afternoon and the manner in which he conducted the Question Drawer in the evening. Other speakers at the evening meeting were Mr. C. P. Holton, E. W. Tink and Dr. Crothers.

The following are the officers for the ensuing year: Honorary President, Rev. W. J. Crothers, M.A., D.D., Belleville; President, Rev. E. A. Tonkin, Belleville; Christian Endeavor Vice-President, Mr. S. C. Gay, Foxboro'; Missionary Vice-President, Miss M. Johnson, Belleville; Social Vice-President, Miss Bosely, Belleville; Literary Vice-President, Miss Maude Galey, Gilead; Junior League, Miss Maude Lambly, Belleville; Secretary-Treasurer, Rev. E. R.

Doxess, H.D., Belleville; Representative to Conference, Rev. F. J. Anderson, Plainfield; Members of Executive, James Herbston, Phillipston; Miss L. Munshaw, Shannonville; Mr. Esmond, Blessington; Mr. Herbert Baragar, Clatterton; Miss B. Robinson, Wallbridge.

Ridgetown District.

The Epworth Leagues and Sunday-schools of the Ridgetown District held a union convention in the Methodist Church, Dutton, on Thanksgiving Day, Oct. 18th. Mr. R. W. Anglin, M.A., of the Dutton High School staff, presided as president. The convention was one of the best ever held in this district. Every paper was pointed and thoughtful, while the strongly evangelistic spirit seemed to pervade the very atmosphere.

A very interesting paper was given by Mrs. J. Kingston, Bothwell, on the "Leadership of Junior Leagues." Emphasis was laid on caring for the spiritual life of young children.

Mr. Kemp, B.A., of the High School staff, Dutton, gave an address which provoked an animated discussion on "Lesson Helps—Use and Abuse." All agreed that the best should be used—those of our own Book Room, of course. Rev. J. W. Hibbert, of West Lorne, gave a critical review of the growth of missionary enterprise in the League. At this point the secretary read a very encouraging letter from Rev. Goro Kaburagi, our missionary to the Japanese in British Columbia.

"Preparation for Teaching" was the subject of a thoughtful address by Mr. W. McKenzie, of Thamesville. The next hour was spent in a real pentecostal service, led by the chairman, Rev. G. K. Kerr. It was indeed, a spiritual uplift to all. Mr. Anglin delivered an inspiring address on "The League's Influence."

A bountiful repast was then served in the basement of the church and the delegates enjoyed a couple of hours in a thoroughly social way. At the evening session Rev. G. W. McKenich, of Glenora, who spoke very entertainingly and profitably on "Front Line League and Sunday-school work."

Rev. T. S. George, Hightgate, gave a unique and thoughtful address on "Quality Producing Quantity—a Study in Nature."

A. J. L.

Collingwood District.

The sixth annual convention of the Collingwood District Epworth League assembled in the Methodist Church, Thornbury, on September 25th and 26th. It was well attended, and great interest was taken in the addresses and essays given, which were followed by warm, whole-hearted discussions.

The programme especially emphasized the great evangelistic movement about to be inaugurated, and, indeed, it seemed to those present that it had commenced in our district already. Another point that was of material assistance to our gathering was the extending of our convention this year, for the first time, to two days.

The programme commenced with a devotional service, conducted by our honorary president, Rev. M. L. Pearson, and after the roll of delegates had been called, the address of the president followed, during the course of which he spoke very forcibly upon our pledge and the great necessity of our keeping it in its entirety to be thoroughly efficient workers for the Master.

The evangelistic movement was then fully explained to us by the Rev. M. L. Pearson. Several other speakers, during the course of the convention, spoke of the different sections of the movement as it bore upon our League work, particularly as to our bearing

"testimony," by Rev. A. P. Addison, B.A.; "How the Social Committee can Help," by Mrs. O. C. Tillman; "The need of Bible Study as a Preparation for the Work," by Junior League; and "The Work of the League," by Miss E. Wilson.

The missionary question of our district took a very prominent place in the morning session, and, under the title of "Our Missionary to the Heathen," the Rev. F. L. Brown, B.A., our Missionary Vice-President, gave a clear, able address and report, showing what had been done during the year, and throwing out a number of valuable suggestions.

At our convention last year Dr. Stephenson was chosen as our representative to the foreign field, but it was impossible to send him, as it was thought that he could do better work in his present position. Therefore, a resolution was brought forward and adopted that this district pledge itself to raise at least \$2000 for missions this year, and that the Executive Committee be authorized to negotiate with the Mission Board for the support of a missionary for the foreign field.

Rev. E. J. Adams very ably represented the General Secretary in presenting to us the EPWORTH ERA, *Missionary Outlook* and the Reading Course.

"Our Pledge" formed the subject of a very excellent paper by Miss M. Brook, and the "Need of a Revival among our Young People" was clearly shown by Rev. R. B. Beynon, B.A.

A Round Table Talk upon, 1st, "How the League can help the Pastor," and 2nd, "How the Pastor can help the League," by Rev. Mr. Mackenzie and Miss L. Brown, was a decided success.

This, the last, most enthusiastic and spiritual convention yet held in this district, closed at 12 noon, on the 26th.

The officers for the year 1900 are as follows: Honorary President, Rev. M. L. Pearson, Collingwood; President, N. W. Skyles, New Lowell; 1st V.-Pres., Miss M. Brook, Oxmead; 2nd V.-Pres., Mrs. O. C. Tillman, Collingwood; 3rd V.-Pres., F. T. Hallett, Ravensmuir; 4th V.-Pres., Jos. Conn, Heathcote; 5th V.-Pres., Mabel Colwell, Stanner; Corresponding Secretary, Miss N. Ward, Collingwood; Recording Secretary, Horace Chapman, Collingwood; Treasurer, Maud Lyne, Thornbury; Conference Representative, Rev. F. L. Brown, Creemore.

The Youth's Companion's Seventy-Fifth Year.

The new volume of *The Youth's Companion* for 1901 will mark the paper's seventy-fifth year of continuous publication—seventy-five years, during which it has had the approval of three generations of readers. The constant aim of *The Companion* is to carry into the home reading that shall be helpful as well as entertaining—reading that shall contribute to the pure happiness of all the family. Strong in the assurance that every reader gained is a friend won, the publishers offer to send *The Companion* free for the remaining weeks of 1900 to those who subscribe now for the new volume for 1901. There will not be an issue from now until 1902 that will not be crowded with good stories and articles of rare interest and value. Indian Fighters, Explorers, Sailors, Trappers, Made Men and Women in many vocations, besides the most popular writers of fiction, will write for *The Companion* not only next year, but during the remaining weeks of this year.

The new subscriber will also receive *The Companion's* new "Puritan Girl" Calendar for 1901, lithographed in 12 colors.

Illustrated Announcement of the volume for 1901 will be sent free to any address, with sample copies of the paper.

THE YOUTH'S COMPANION,
Boston, Mass.

The Reading Course

Suggestive Questions.

For the benefit of those who have not had much experience in conducting a Reading Circle the following questions have been prepared. They will suggest many others. It will perhaps be better if all the circles study "Famous English Statesmen," and "The Apostle of the North," first.

FAMOUS ENGLISH STATESMEN.

Chapters 1, 2, 3.

1. What were the personal characteristics of Sir Robert Peel as a young man?
2. What influence had ambition upon his future?
3. What did Peel do for Ireland?
4. Name the reforms in criminal law effected by Peel.
5. Name, and characterize some of the leading Irishmen who fought for Catholic emancipation.
6. What did Peel do for education?
7. Name some of the injustices under which Ireland suffered.
8. What was the general condition of the Irish people in 1842?
9. What were the Corn Laws?
10. What did the Duke of Wellington say of Peel's character?
11. Describe Palmerston as a speaker.
12. What did Palmerston do for Belgium?
13. Sketch the Crimean war.
14. What is the most notable name that has come down to us from the Crimean war?
15. Describe the Charge of the Light Brigade.
16. What sort of man was Shaftesbury, personally?
17. What did Shaftesbury do for the inmates of lunatic asylums?
18. What were the conditions of laborers in factories in Shaftesbury's time?
19. What claim has Shaftesbury to be known as "The Children's Friend"?
20. What was Shaftesbury's attitude in relation to the Opium war?
21. What did he do for shorter hours for working people?
22. What other philanthropic work did he inaugurate?

SUBJECTS FOR DISCUSSION.

1. The evils of party strife.
 2. Is war justifiable?
 3. Character sketch: Florence Nightingale.
- THE "APOSTLE OF THE NORTH."
1. Give illustrations of the truth that when God wants a man for a peculiar work He knows where to find him.
 2. Give some account of the early life of James Evans.
 3. Who was Gideon Onseley?
 4. Mention the co-laborers of Evans.
 5. Give a brief account of Evans' work at Rice Lake.
 6. Who was John Sunday?
 7. Tell what you know of Peter Jacobs.
 8. When did Mr. Evans go to Norway House?
 9. What Indian tribe inhabited the neighborhood of Norway House?
 10. What were the religious beliefs of the people?
 11. Who was Maskepeton?
 12. How were women treated among the Indians?
 13. How did Evans' mechanical skill help his missionary work?

Better and Larger.

A correspondent from Galt writes: "The two Reading Circles in connection with Galt Epworth League have been re-organized. 'Epworth' is under the presidency of Mr. John Taylor, jun., and Mr. J. B. Lobb is in charge of 'Acme' Circle. Both Circles are bound to be better and larger than last year." The books are very popular. "This is just the sort of news that we would expect from Galt."

Mrs. Sarah K. Bolton.

Members of our Reading Circles will be interested in knowing something of the author of "Famous English Statesmen," who has made quite a name for herself in the literary world.

Mrs. Sarah Knowles Bolton comes from Good New England ancestry. She was graduated from the Hartford Seminary, established by Catharine Beecher; published Charles E. Bolton, A.M., of Massachusetts, an Amherst College graduate of '65. They removed to Cleveland, O., where, besides writing for various periodicals, she did much



MRS. SARAH K. BOLTON.

charitable work. She was secretary of the Woman's Christian Association, and Asst. Cor. Sec. of the Nat. W.C.T.U. She has twice visited Europe, spending two years in England, France, Italy, Germany, Russia, Norway and Sweden, studying literary and educational matters, and the means used by employers for the mental and moral elevation of their employes. On the latter subject she read a paper before the American Social Science Association in 1883. She was for three years one of the editors of the Boston *Congregationalist*. She prepared several small books for the Cleveland Educational Bureau, conducted by Dr. Washington Gladden in the *Century Magazine*. The Bureau was discontinued when Mr. Bolton gave his time to lecturing. Miss Frances E. Willard says of Mrs. Bolton, "She is one of the best-informed women in America, the chief woman biographer of our times."

The Reading Circle in connection with the Oakville Epworth League was re-organized Oct. 4th. Rev. D. A. Moir was elected President, and Miss J. Fairfield, Secretary. Fourteen have already joined and more to follow.

A Week with the Reading Course.

The League of Bell Street Church, Ottawa, has taken a unique method of introducing the Reading Course, and interesting the members in the books.

Four week-evening meetings were held, following a Sunday of special services on October 7th.

On Monday evening, Rev. W. H. Stevens introduced "Famous English Statesmen," in an address on "Self-Education." Special reference was made to Lord Shaftesbury, and the speaker pointed out that whatever disadvantages we may labor under, if we only persevere we may also attain a like measure of success. On Tuesday evening, after a prayer service, led by W. T. Ellis, Rev. Ernest Thomas, of Metcalfe, reviewed Horace G. Grosz's book, "Out with the Old Voyagers." Mr. Thomas gave a scholarly review of the book, and kept his audience spellbound while he carried them with him through its pages, as he told them, not to spare them the trouble of reading it for themselves, but rather to stimulate them to give it deeper study to find out the message of the author, and to discover the merits and defects of the book. Wednesday night opened with a testimony meeting, led by R. Baird, after which Rev. A. T. Jones, of Billings Bridge, took up "Canadian Citizenship," and gave a stirring address on the subject. After dealing with the question of citizenship and the duties pertaining to it, the speaker pointed out that there were three great evils we as citizens of this fair Dominion have to fight against—1st, Sabbath desecration; 2nd, gambling; 3rd, the liquor traffic—and he made an earnest plea that all Leaguers would be true citizens and strive, by God's help, for the abolition of all three.

Thursday, the closing meeting of the series, opened with a verse of scripture; meeting led by John L. Spence, at the conclusion of which our pastor, Rev. W. J. Wood, addressed the meeting on "The Apostle of the North—James Evans." Mr. Wood spoke on the difficulties and trials of James Evans, and also touched on his triumph, pointing out the lessons we may draw from his life, and appealed to those present to strive to follow in James Evans' footsteps. Whether we are missionaries or whatever our calling in life may be, let us, like him, strive to be the best. The meetings were most successful throughout, and the object aimed at in the preparation of the services accomplished. The interest of the members in the Epworth League reading course has been largely increased, all express a wish to read the books, many have already sent in their orders for them, and we trust that during the coming winter season the study of the books will bring pleasure and profit to all, and that the desire for a higher class of literature will be greatly increased by the study of this year's reading course. W. T. E.

"Better Than Ever."

The *Missionary Outlook* says that this year's Epworth League Reading Course is an improvement upon any of its predecessors, and that appears to be the general opinion. Certainly we have never before offered such great value for \$2.00. We depend upon the Epworth Leagues to help circulate these excellent volumes. Let circles be formed wherever practicable, and where there is no circle, the books should be placed in the League or Sunday school Library, so that all the members may have the opportunity of reading them. A Methodist Young People's Society without at least one set of these books is sadly behind the times.

A copy of the pamphlet, "How to Organize and Conduct a Reading Circle," will be sent free to all who ask for it. Address, Rev. A. C. Crews, Wesley Building, Toronto.

Anecdotal.

Slightly Inappropriate.

Quite a humorous mistake, due to the haste of a motorman to get his car out on schedule time, occurred the other day on an uptown trolley-car. The motorman had just enough time to get out of the depot. Once out he remembered that he had failed to put the sign "Baseball to-day" on the front of his car. As it was against orders to go out without the sign he usually piled up, grabbed one and put it on his car. All the way along the route he noticed that people looked at him in a peculiar manner and smiled repeatedly. It was one of those mornings when it was very cool and the day before had been real hot. The joke was finally explained when a man yelled to the motorman, "Quite a contrast," and at the same time pointed to a van that had "Swimming at —" painted on its side and then to the front of the car. The motorman leaned over and found that his "baseball" sign bore the words: "Skating on Centennial Lake."—*Philadelphia Call.*

Vanity.

The *Philadelphia Record* tells a story of a young woman in a street car shortly after six o'clock. In front of one of the department stores a number of the salesgirls boarded the car, and, catching the eye of one of them, the young woman arose and motioned the other to sit down.

"You look tired," she said, "do take my seat."

A flush of crimson spread over the face of the one addressed.

"Indeed, I'll do nothing of the sort," she exclaimed. "I know what you think. You think I'm a store girl, but I'll have you to understand that I'm not, and I'm just as good as you are, and just as able to stand."

"Nor would she take the seat. In commenting upon the occurrence afterward, the young woman who had offered it said:

"It was just a case of false pride. The girl is employed in one of the shops, for I have seen her often standing behind a counter. When I have experiences like that I begin to think the men are justified in speaking of the vanity of our sex."

Just Like Their Elders.

Condjtor Bishop Anderson has a wee daughter of four, says the *Chicago Chronicle*, who is already a staunch churchwoman and who has inherited much of her father's force of character. The other day the family entertained some friends from Denver. In the visiting family there was a little girl of the same age as the Anderson child. Her family were Presbyterians. It was proposed that the two little girls share the same bed, which was assented to by the children. When bedtime came they both knelt down to say their prayers in unison.

"When little Miss Anderson was saying, 'Forgive us our trespasses,' she heard her companion say, 'Forgive us our debts,' and she said sharply:

"It's 'trespasses'!"

"No, it ain't," said the Denver Calvinist.

"It's 'debts.'"

"Trespasses!"

"Debts!"

"Trespasses!"

"Debts!"

Out flew a chubby Anderson fist and struck a Presbyterian eye. There was a mix-up immediately.

"Now it's 'trespasses,' ain't it?"

"No," said she, stoutly. "It's debts."

Peace was restored, and the two consented to go on with the prayer. When they came to the end the little Presbyterian said "Amen," giving the fiat "a" of the dissenters, while the little Episcopalian intoned "Ah-men," with the broad sound to the first vowel.

"Amen," repeated the Presbyterian.

"Ah-men," said Miss Anderson, with conviction.

They were only saved from another encounter by being buried into bed. As the door was closed upon them each was still maintaining her idea of pronunciation.

Gentlemanly Assistance.

During the early days of Australia, when bushranging was common, a gentleman—at least the contemporary who prints the story—was a gentleman—was riding along a lonely track through the bush, when he heard loud cries for help proceeding from a neighboring grove.

He immediately rode to the assistance of the person who seemed to be in distress. Arriving at the spot whence proceeded the cries, he was surprised and shocked to find a man securely tied to a tree.

"What is the matter here?" he asked.

"Oh, sir," replied the poor fellow, "I'm so glad you have come! A few hours ago I was stuck up by bushrangers, who rifled my pockets, and, after stealing everything I had, except a bundle of notes in my inside breast-pocket, which they fortunately overlooked, bound me to this tree and decamped."

"The scoundrels!" ejaculated the newcomer; "and so the wretches robbed you, eh?"

"Yes, sir."

"Took everything you had, except a bundle of notes in your inside pocket, eh?"

"Yes, sir."

"The villains! And then they tied you here?"

"Yes, sir!"

"And you are still tied tightly—so tightly that you cannot escape?"

"Yes, sir."

"Then I'll take the notes the other fellows left!" And he did.

A Half of Something.

"Slips of the tongue are almost as frequent as slips of the toes, and sometimes a great deal more mortifying. An absent-minded explorer, who had examined the ruins of Babylon and Nineveh, and who dreamed of exploring Pompeii, was unbosoming his desire to a group of ladies at a dinner. He said earnestly:

"When I remember that the cherished hope may never be realized, it saddens me greatly. You have no idea how a man feels who has within him a half-warmed fish."

The woman at the head of the table dropped her fork and lower jaw at the same time.

Three American professors on the archeologist's left and four on his right put by their eating instruments and gazed at him. Farther down, a woman touched her forehead and winked at her friend across the table.

There was a deep silence.

"I don't believe I quite understand you," the hostess managed to say. "What was it you said about a half-warmed fish being inside of you?"

The eminent archeologist raised his head and looked at the woman at the head of the table. He appeared dazed. He contracted his brows, and then he blushed the color of

Jack roses. He absent-mindedly thrust the napkin inside the pocket of his coat and scratched his forehead with his knife.

Then he blushed some more and stammered as he talked.

"I—I—I didn't mean that," he said. "I meant to say I know now how a man feels who has within his heart and mind a half-formed wish."

"Oh!" ejaculated every one present.

And the archeologist left immediately after dinner, even forgetting to say good night to his hostess.

Fishing for an Object.

"After I had watched a colored man fishing in a South Carolina brickyard without pulling up his hook," said the traveller, "I asked him if he thought there were any fish there to be caught."

"No, sah, I reckon not," he replied.

"But you seem to be fishing."

"Yes, sah."

"But perhaps you are not fishing for fish?"

"No, sah."

"I waited ten minutes for him to explain, but as he did not, I finally asked what particular object he had in view."

"Be object, sah," he repeated, without taking his eyes off the pond or moving the pole, "de object of my fishin' for fish whar dere hain't any is to let de ole woman see dat I ain't got no time to pick up de hoe and work in de truck patch!"—*Washington Post.*

An Obliging Husband.

An anecdote of Horace Greeley, as told in *Lippincott's*, shows that a bit of fun at his wife's expense was by no means distasteful to him:

Mr. Greeley enjoyed a holiday in the country with the enthusiasm of a boy. All his cares and troubles were left behind him, locked up in his desk in the *Tribune* office. Mrs. Greeley was different from her noted husband in this respect. She brought her cares along with her, and among them that of keeping Mr. Greeley within bounds. One day she kept at him till he said:

"All right, mother, whatever you tell me to do the rest of the day I'll do."

An hour or two later they were getting into a rowboat for a trip to Long Island, a rural paradise surrounded by the waters of the Hudson. Mrs. Greeley stepped in first, sat down, and placed her parasol with the handle resting on the seat and the other end on the bottom of the boat; then glancing up at Mr. Greeley, who was waiting to get into the boat, she called out:

"Now, Horace, be sure to step on my parasol and break it getting into the boat."

"All right, just as you say," responded Horace, cheerfully, and down came his foot on the parasol, and completely wrecked it.

Mrs. Greeley looked daggers at him all the way to the island. Horace himself was in the best of moods, often chuckling softly to himself, as if he had just thought of a good joke. He made matters right when they got back to the Peekskill side by buying Mrs. Greeley a new parasol, and handing it to her with the bantering remark:

"There, mother, is a brand-new sunshade for you, much finer than the old one; and now don't you ever tell me to step on it unless you expect me to do it. I always obey the orders of my superior officer."

"What shall I get you for a birthday present?" asked a fond father of his little daughter, who was suffering from toothache.

"I want some teeth like mamma's, that you can take out when they ache," came the reply.

Devotional Service.

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

NOV. 4—"ARE YOU DOING YOUR BEST?"

Matt. 23: 14-30.

HOME READINGS.

Mon. Nov. 5. Two lives. 2 Cor. 6: 14-18
 Tues. Nov. 6. The power of the first-life. 1 Cor. 2: 1-7
 Wed. Nov. 7. How maintained. 1 John 1: 10-12
 Thurs. Nov. 8. A choice imperative. Matt. 6: 24
 Fri. Nov. 9. For or against. 1 Kings 18: 17-30
 Sat. Nov. 10. A memorable choice. John 18: 33-40

Very few people do their best. There is, no doubt, the desire in many to reach this praiseworthy state, but desire and attainment are two different things. Between our visions and their realization, there is a great stretch of territory, and there are lions in the way. One of the most worthy, and at the same time, the most difficult accomplishments of life is to make the ideal, the actual. To do our best in all activities, and to make the best use of our endowments and opportunities is an ideal towards which all should earnestly strive. Nothing short of this, as life's noblest ambition, should be accepted for a goal by young people with life before them. God enjoins it, conscience demands it, the world requires it, eternity rewards it.

"He most lives
 Who thinks the most—feels the noblest—
 Acts the best."

THE CONNECTING LINK.

There is a close relation between this parable of the Talents, and the one which precedes it, viz., "The Parable of the Virgins." The first, says Gibson, represents the church as *waiting*, the second, as *working* for the Lord; the first shows the necessity of a constant supply of inward grace, the second, the need of unremitting outward activity; the teaching of the first is "Keep thy heart with all diligence;" the teaching of the second is, "Do good as you have opportunity." The parable of the Virgins comes appropriately before that of the Talents, because the Christian's inner life should be his first care, the outer life being wholly dependent upon it. The first parable calls aloud to every member of the church, "Be wise;" the second follows it with another call, as urgent as the first, "Be faithful."

THE DISTRIBUTION OF TALENTS.

To understand the parable, it is needful to bear in mind the relation of masters and slaves in those early Oriental times. The slaves were often artisans, or were allowed otherwise to engage in business, paying a fixed yearly sum to their master out of the product of their enterprises. Sometimes, as in this parable, the slaves or servants had money given to them with which to trade on their master's account, and bring him in a share of the profits. Thus, the parable related by our Lord would be readily understood by his auditors.

1. The *householder* represents Jesus Christ who was about to leave his disciples and go to Heaven, which was a "far country" inasmuch as his servants could not have visible communication with him. It was to be a long time before he returned to rule in his earthly kingdom.

2. The *servants* denote first of all the apostles, and then all Christ's professed followers, and all who have received the blessings and privileges of the Gospel. But as *all men* without distinction ought to be his servants the principle of the parable is applicable in an important sense to all men without exception.

3. The *Talents* entrusted to the servants include natural endowment, education, train-

ing, energy, skill, health, wealth, time, opportunities, abilities, Gospel truth, religious experiences, all the gifts of the Holy Spirit. One received five talents, about \$8,000; another three, about \$4,000; and the third, one, about \$1,600. This distribution represents the exact state of things as we find them in the world. We find no two men with the same capacity, ability and circumstances. We all differ from one another in this respect. But this does not alter our responsibility. It is required of every one that he *does his best* with what has been entrusted to him.

POINTED REFLECTIONS.

1. Religion does not make all Christians alike, nor give them the same work to do.
 2. Each has precisely what is fitted to his ability and circumstances—no more, no less. Every man has just as many opportunities for service as he can use with advantage.

3. He that has the *least* has a great deal. A single talent, as we have seen, was a large amount of money. If used wisely and well it will accumulate and become a great moral fortune.

4. There is wisdom in the distribution. No one is over-taxed; of no one is more required than he can perform. No one has been unreasonably favored. Every cup is full.

5. Note the principle, just stated—it is of great importance, for there are few things that so paralyze the energy of the soul as, on the one hand, *pride* because our sphere is so large; and on the other, *discontent* because it is so limited.

6. The receiving talents from God is an exceeding great privilege, and a great and far-reaching responsibility.

THE FAITHFUL SERVANTS.

The man who received five talents is represented as immediately (straightway) proceeding to invest his talents and to increase them in legitimate trade. He teaches us the lesson of urgency and promptitude. The demands of the Kingdom of God are pressing, its work must be done without delay. The "trading" spoken of in the parable represents the wise and earnest use of all the talents God has entrusted to us, and aiding the progress of his kingdom. This man doubled his capital in an honest business way, showing that both the capacity and the talents themselves are increased by proper use.

THE REWARD.

When the Householder returned—which refers to the coming of Christ when He will judge the world in righteousness—there will be a report by the servants of the talents entrusted to them, and the reward meted out by the Lord. To the servants who had labored with and increased their talents, the judge says "Well done, good and faithful servant." He commends not the acquisition, but the fidelity. Faithfulness, not success, is rewarded. "I will make thee ruler over many things," implying that there is enlarged activity as well as rest in the future world.

1. *First reward of faithfulness.* The first reward of faithful is a larger sphere of usefulness, increased power, greater influence. We see this illustrated in this life. Faithfulness in the smaller sphere ever leads to a larger sphere, to new activities, to grander opportunities, to more splendid achievements.

2. *Second reward of faithfulness.* "Enter thou into the joy of thy Lord," is the second reward granted to the faithful servants. And what a reward this is! What is this joy? It is the joy of a free activity in doing right. It is the joy of entire consecration and submission to God. It is the joy of perfect faith in a wise and loving God, committing everything to his care. It is joy in the conscious love of God to us, communion and friendship with him. It is the joy of victory.

AFTER-THOUGHTS.

1. It is natural to talents to seek employment and the use of what we have in the only way to get more.
2. The use of what we have is the only way to get more.
3. This is a great comfort to those with small talents, for there is no limit to their enlargement by faithfulness.
4. For every talent we must render an account.
5. God will say, "Well done" only to those who have done well. There are no empty compliments in the day of Judgment.

THE UNFAITHFUL SERVANT.

The servant who received one talent went and hid it in the earth. He refused to use what had been given him. His one talent, if wisely used, might have gained two, or five, or ten. But he was careless, indifferent, slothful, despising his gift, and he lost even the one talent he had. The man represents all those who shut up their gifts from the active service of Christ, and live for this world only. The punishment for refusing to use the talent is the loss of the talent itself. Opportunities will be taken away from him who neglects them. Ability to use them will also be taken away. This is a universal law—the unused link grows weak, still water dries up and becomes foul, the inactive mind loses its power.

POINTS FOR THE PRESIDENT.

Note well the above exposition of this important topic. We have endeavored, with help of one of the latest and best commentaries, to give a careful explanation of the topic study. Have two addresses or papers on the topic (a) "The faithful servant and his gain," (b) "The unfaithful servant and his loss." Hold a short conference, or testimony meeting—make it as informal as possible—with this for the subject, "What an I doing with my talents."

Have a newspaper exercise, announcing it beforehand, each member, or at least several members, illustrating the topic from the current newspapers. You will find many illustrations of this topic in the daily prints. Above all, urge those present to consecrate their talents to God, and use them for him.

NOV. 11—"DECISION FOR CHRIST."

Luke 11: 25-35.

HOME READINGS.

Mon., Oct. 29. The enemy of the good. Heb. 6: 4-10
 Tues., Oct. 30. The race conditions. 1 Cor. 9: 24
 Wed., Oct. 31. The true prize. 2 Tim. 4: 1-8
 Thurs., Nov. 1. Helping ourselves. Heb. 6: 11-12
 Fri., Nov. 2. The influence of best efforts. Acts 4: 13, 31-33
 Sat., Nov. 3. Co-operation with God. Ps. 49: 1-8

THERE are many decisions in every true life. But the most momentous decision in any human career is when the soul, with a full knowledge of what it means, resolves to follow Christ, to be his faithful disciple. This is a decision that affects the events of time, and the destiny of eternity. No one has settled the *greatest problem of life* who has not, with the assent of the mind, the consent of the will, the trust of the heart, accepted Christ as Saviour and Teacher and Lord. The multitudes had been following Jesus, out of mere curiosity; so to see the miracles which he performed; so to hear a man who had created so much stir throughout the country; and some, no doubt, to hear his words, accept his teachings, and become his true disciples. In order to make his claims understood, by all, and to have no one attempt to follow him without knowing the meaning of the step, he turned to the crowd surrounding him and said: "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yes, and his own life also, he cannot be my disciple." Here was a startling

statement, and a most searching test. The Saviour meant in substance, unless your attachment to me—and to my service is placed before all earthly relationship, and even before your life itself, you cannot be my disciples. Your love for me, your service, must have *first place* in the ordering of your life, otherwise, you cannot follow me." Moreover," said Jesus to that crowd, "Whosoever doth not bear his cross and come after me, cannot be my disciple." That is, when you become my disciples, you must be prepared for trial and conflict. It will be no holiday parade, but actual warfare with its many hardships and privations. Even as I shall bear the cross, so must you be prepared to bear your cross in whatever form it may appear. The Master was plain in stating; what it meant to be a disciple of the Son of God. And what he said to that crowd he says to us, and to all mankind to-day—you must love me supremely, you must be prepared for my service, you must be as salt to the earth—a preserving, spiritual force to existing society.

REMEMBER THE OTHER SIDE.

While in this declaration to the people of that age, as well as to us, the Saviour presents and emphasizes the necessity of supreme attachment to him, and the fact that crosses must be borne, trials confronted, persecution endured, temptations overcome, yet it must not be forgotten that in other discourses he refers to the joys of his service, the blessedness of full surrender, the well-being of a life of righteousness, the attainment of life's highest happiness—the *Summum Bonum*—in doing his will. No great result is ever accomplished without the fulfillment of conditions, and the conditions which our Lord lays down in the discourse of our topic are the gateways that open upon the beatific joys and satisfaction of the Christian. To realize the beauty of a picture, the work of an artist, you must see it in many lights; and to understand the wonders and beauties of the Christian life—a marvellous picture of the Heavenly Artist—you must see it in various lights to reveal the many-sidedness of the mystery of godliness.

WHAT DECISION FOR CHRIST MEANS.

There are two requirements in decision for Christ—the first refers to the heart; the second refers to the conduct.

1. *The first requirement refers to the heart.* Jesus claims the subordination, and the sacrifice of all other love to the supreme love to himself, as the prime, indispensable condition of all discipleship. The word "hate," which our Saviour uses, is a strong word, but we need not wonder at it. Let us try to understand what it means. The "hate" which embraces all whom nature and God hid us love, and our own lives also, seems at first sight too strong. But this "hate" does not mean earthly passionate loathing, attended by usually attached to the word. It means detachment of affection from other things, consequent upon supreme attachment of heart to Jesus the purifying of earthly love by loving only in him, readiness to sacrifice the tenderest of earthly ties when they come in the way of our higher love to Christ. "Hate" is the negative side—the withdrawal of our highest affection from everything lower than Christ; and "coming after me," is the positive side—the attachment of our highest affections, and our best service to Jesus Christ our Lord. And he who thus demands, and deserves his place upon the throne of our hearts will bless with unknown returns and results the confidence reposed in him. *See*, the first requirement of discipleship, of decision for Christ, is *supreme love* for him, and the subordination of every other claim, to his supreme claim.

2. *The second requirement refers to the conduct.* The first calls for the surrender of the dearest for Christ's sake; the second calls

for the acceptance of the most arduous tasks, and the most self-denying service. When the soldier enlists, it is with the knowledge that he must separate himself from home and kindred, and enter into actual warfare on the battlefield for the sovereign to whom he has pledged his allegiance, and for the country he loves so well. He who would be a Christian soldier must have his first best allegiance rendered to the God whose he is else as subordinate to this supreme claim; and he must be prepared to do battle in the great moral campaign, and to render actual and faithful service for the King of Kings to whom he has committed himself for time and for eternity. Every true Christian has his own burden of hardship, difficulty, opposition, and self-denial to carry. The cross he carries is heavy and hard to bear; but unless we do carry it, we are not his. And all the procession of cross-bearers go after their Lord—the blessed journey, glorious leadership! If we follow after him, our crosses grow light, remembering his, and remembering too that he is our leader and companion. The second requirement, for discipleship, for decision for Christ, is faithful service for him at whatever cost.

WHEN SHOULD WE DECIDE.

There can be no doubt as to the time of deciding the most important question in life—the most imperative duty—the most exalted blessedness.

1. *Christ calls us now.* When the call for volunteers to fight the battles of the Empire in South Africa was sounded over Canada, there was an immediate response to the call to serve Queen and Empire. The call of the King of Heaven is sounding in our ears—"Son, daughter, give me thine heart." There must be an *immediate* response—"Lord 'what wilt thou have me to do?'" "Now is the accepted time, now is the day of decision."

2. *Present duty must not be postponed.* A true man, one who desires to meet all claims, human and divine, placed upon him, will recognize a present duty as one to be performed at once. Of course, one may put off a present duty, and say I will attend to it to-morrow. But in doing so, he is disregarding the voice of conscience and of God—and this is a dangerous thing to do. The salvation of the soul demands *immediate* attention—a matter of such serious and vital importance must not be neglected nor postponed.

3. *Inclination is uncertain.* This reason for quick decision should be well considered. The human mind is a very mysterious thing—one day it is inclined to pursue a certain course, the next day another purpose displaces the inclination of the preceding day. "To-day if ye will hear his voice, harden not your hearts." The Spirit calls now, conscience responds to the call, and awaits the will to execute the obligation which conscience imposes. If the will, the man, refuses to act after the repeated demands of conscience, conscience may refuse to repeat the call—and inclination for the better life—to serve Christ, departs. Oh, the peril of delay!

4. The world needs true followers of Christ. What preserves an community from moral destruction? It is the good men who are in it. What prevents a nation from falling into decay? It is the good men in the nation. It is a fact of history that when evil greatly predominates, destruction is near at hand. Hence the world needs good men, Christian men, to preserve it from moral dissolution, and to be a spiritual force for the world's betterment. Here is a worthy motive to decide for Christ—to save the world for which Christ gave his life.

5. *The Christian life is the only life worth living.* The question has often been asked, "Is life worth living?" Some have answered "Yes" in the negative, but the true Christian always answers in the affirmative. The life with God in it as a living, helping, spiritual

force is worth living. The man who can say—"I know that my redeemer liveth and am persuaded that he is able to keep that which I have committed unto him against that day," has an optimistic view of life, and existence becomes a delight. He can say:

"My God the spring of all my joys,
The source of my delights
The glory of my brightest days
And comfort of my nights."

But the life without God and without hope in the world—Blessed Saviour, save us all from a life like this now and forevermore!

PONDER WELL.

1. No business is worth your attention until you have settled this business which affects eternity.

2. How many fires come just after the insurance runs out! How many are going to confess Christ to-morrow—and die to-night!

3. It is a significant and undoubted fact that no one was ever sorry for making the Christian decision. The only grief of converts is that they did not make it earlier.

4. It will be remembered with shame by Americans that after France offered the United States the magnificent gift of the Bartholdi statue, it was a long time before they provided a pedestal. God offers us the most magnificent of all gifts, and we debate for years whether we will take it.

POINTS FOR THE PRESIDENT.

This meeting should be full of the revival spirit. Hold a prayer-meeting half-an-hour before the time of the League meeting, to ask God's blessing on the meeting, and to invoke the presence of the Holy Spirit that souls may decide to-night for Christ. Be in earnest, young people—God help you! Ask your pastor to be present if possible, to give you any needed help in presenting Christ's claims, and in drawing in the net. Have two brief addresses or papers (a) "What decision for Christ means?" (b) "Why should I decide now?" You will find help in these subjects in the foregoing exposition. Have much prayer, testimony, and appropriate song. And may God the Holy Spirit be with you, and may many decide for Christ.

NOV. 18.—"WHAT INTEMPERANCE COSTS OUR NATION."

Prov. 25: 17, 18-21.

HOME READING.

Mat., Nov. 12. The value of men.—Prov. 1: 2-9
Tans., Nov. 12. My relations to others.—Rom. 14: 1-9
Wells, Nov. 14. Evil and the future.—Rom. 13: 11-14
Thur., Nov. 15. Destroying right conscience.—Isa. 5: 20-23
Pri., Nov. 16. Carousing.—Isa. 56: 6-7
Sat., Nov. 17. National life improved.—Dan. 5: 3-5, 17-31

The great question which many people ask those days concerning a thing is, what does it cost? Sometimes this is the proper question. At other times, to place this question in the position of first importance is the height of folly. In regard to the evil of intemperance, the primary consideration is, not how much *cash* does it cost the nation, but how much *character* does it cost. The moral issue is of more importance in the long run, than the financial issue.

But in our topic this week we are to deal with what the liquor traffic costs our nation—how much of the hard earnings of the people of Canada is consumed by the monster, known as Strong Drink? Earlier in the present year we treated this phase of the temperance problem, and as correct figures do not change, we shall use them again.

WHAT CANADA PAYS FOR DRINK.

The amount is almost incredible. It is enormous. And the worse of it is, we get no real value for the expenditure. The people of Canada spend annually for drink the vast sum of \$40,000,000 in round figures. And this amount is a loss to the spender—a dead loss. When money is spent for clothing,

food or other such commodities, the purchaser has value for his outlay. But when money is spent for strong drink, the purchaser is simply impoverished, and not benefited by the transaction. Then there is all the grain destroyed in the manufacture of liquor, which should be regarded as loss, for if not destroyed by the distillers, it would be available for other and profitable uses. And the value of the grain thus used is over a million dollars.

SACRIFICE OF HUMAN LIFE.

Estimate also, if you can, the value of lives sacrificed to the liquor habit. Careful computation shows that 3,000 lives are annually cut short in Canada by intemperance, each death robbing the country of an average of ten years of productive labor. It is estimated we sustain in this way an annual loss of fourteen millions. The distress, heart-breaks, and misery caused by these deaths, money cannot estimate. There is also the item of misdirected work. The country loses by having about 13,000 men engaged in making and selling liquor, not actually adding anything to the wealth of the country. If properly employed, these men would add to the country an amount of wealth estimated at over seven millions.

A BIRD'S EYE VIEW.

Now in summing up all these items of cost to our country, we reach a total of over \$143,000,000. But as there is a revenue from the liquor traffic of about nine millions, we have a total loss to Canada through the liquor traffic every year of more than one hundred and thirty-four millions of dollars. What a startling revelation these figures make!

HOW TO END IT!

There are three means that may be used to end it. First, continue to create public sentiment without ceasing, against the curse of the liquor traffic. Second, let every one convinced of the evils of intemperance, become a total abstainer now and forever, more remembering that if all the people of Canada were total abstainers the traffic would die for want of nourishment and support. Third, the monster evil is not to be perpetuated by license laws, but cut down by the prohibition axe, for this is the only effectual remedy for this ghastly disease on the body politic. The power to annihilate the liquor traffic resides in the government. But the people are the government, and when the people are ready to strike the final blow the work will be done. Vote it out. Kill it with the bullets made of ballots, and the curse will end, provided we have behind the enacted law a strong, healthy intelligent, public opinion.

POINTED TRUTHS.

1. Keep yourself in the saddle. In other words, "Keep the body under."
2. The longer a body falls, the faster it falls. Control your appetite at the start.
3. "Given to appetite;" "given to drink." These are very significant sayings—the drunkard has given himself away.
4. The body is like a clock. Brandy makes it too fast, gluttony too slow; and the longer it goes wrong, the faster or slower it gets.
5. Strong drink is the most deceitful of liars. It promises health, and gives disease; promises pleasure, and gives woe; promises friendship, and gives quarrels; promises useful business acquaintances, and gives poverty; promises a mental spur, and gives mental collapse; promises to drown our cares, and instead burns out our peace. It promises cities that it will enrich them with license fees and make business brisk, but enriches itself and ruins business.
6. If strong drink were driven from this nation nearly all the prisons might be closed, and the almshouses, and idiot asylums, and insane asylums, the places of prostitution,

the city missions, the public charities, the orphan's homes. We could dismiss most of our policemen, we could pay our public debts, we could purify our municipal politics, we could have twice as many happy homes. The liquor question is greater than all other national questions put together.

POINTS FOR THE PRESIDENT.

Make this a temperance meeting. Don't divert the attention of the members to other things. The careful consideration of the cost and effect and destruction of the liquor traffic in Canada is enough for one night. The dealers in strong drink are organized, are holding conventions, and planning with all their skill for a perpetuation of the curse of Canada. We must be alert, determined, wise and enthusiastic. Study the question at this meeting. Read carefully the foregoing and see that the facts there given are presented to the society. Have some one appointed beforehand to read Bible selections against intemperance. Circulate the pledge and have it signed. Create abiding sentiment against the drink traffic, and lay practical plans to reduce the evil in your community.

NOVEMBER 25.—"PRAISE THE LORD,"

Psalm 117:1-20.

HOME READINGS.

Mon., Nov. 19.	Personal reasons for thanksgiving.	Ps. 137:1-22
Tues., Nov. 20.	Praise in the home.	Ps. 137:1-22
Wed., Nov. 21.	The goodness of God.	Acts 2:46-47
Thurs., Nov. 22.	Joy for Jesus Christ.	Luke 1:107-115
Fri., Nov. 23.	National thanksgiving.	Luke 1:107-115
Sat., Nov. 24.	Praise in song.	Ps. 82

There are many reasons for thanksgiving at all seasons of the year. And although our national Thanksgiving Day for the present year is now a thing of the past, yet we should remember, that every day should be a thanksgiving day, both temporal and spiritual blessings are continually granted, calling for continuous gratitude and praise. Says one of the early saints: "Every day will I bless thee and I will praise thy name for ever and ever." The closing year of the century is marked in Canada, as in other countries, by unusual commercial prosperity. For this we should be thankful. Our thanks, however, should take the practical form of endeavoring, by our own conduct and influence, to bring the moral and religious tone of our country and communities up to the level of our natural resources and commercial prosperity.

"Hill fares the hand to hastening ill a prey,
Where wealth accumulates and men decay."

Personal purity, domestic purity, social morality, and national righteousness are the true forms of thanksgiving to God, who is the giver of all good, and who claims the worship and service of man.

FLASHLIGHTS.

1. We give praise for peace, if it is an honorable peace; for war, if it is a righteous war.
2. We give praise for wealth, if it is rightly obtained and wisely expended; for poverty, if it is honest and contented.
3. We give praise for knowledge, if it is joined to wisdom and the hand-maid of religion.
4. We give praise for schools, if character is taught as well as curriculum.
5. We give praise for rulers, if they are ruled by God, and seek the highest welfare of the people.
6. I am grateful for joys—and for the sorrows that have taught us more than my joys. Grateful for health—and for sickness, which has been health to my soul. Grateful for faith—and for doubts which have been stepping-stones to higher faith. Grateful for money—and for money withheld in God's knowledge that it would have been my ruin. I am grateful for successes—and for failures;

for life—and for death into eternal life; for all things that have been ordered by the All-wise God.

POINTS FOR THE PRESIDENT.

Appoint six members a week in advance, each to write three personal reasons for praise to God and read them in the meeting. Appoint six others, each to bring three passages of Scripture relating to praise to God for specific blessings. Appoint still six others, each to prepare for the meeting three ways of rendering praise to God. Let all the hymns bear on the subject of the topic. Read the topic Scripture in unison—it is inspiring to hear all the voices vocal with God's messages. May gratitude for heaven's mercies lead some to enter heaven's kingdom as an obedient, faithful subject.

DECEMBER 2.—"SPENDING TIME AND TAKING PAINS FOR CHRIST."

Matt. 23:1-12.

HOME READINGS.

Mon., Nov. 26.	Time and work	Ps. 90
Tues., Nov. 27.	Results of Christian work	Ps. 90
Wed., Nov. 28.	Jesus serving	Acts 3:12-16; 10:25-34
Thurs., Nov. 29.	Using common lives	John 5:30; 17:4
Fri., Nov. 30.	Using common lives	Mark 14:12-16
Sat., Dec. 1.	As into the Lord	Luke 9:23-26

People must take time if they wish to amount to anything worthy in any department of life. Effort is inclined to be superficial these days. Quick results are aimed at, and short-cuts to the goal are the order of the day. It is true that some things may be attained quickly and easily, but as a rule, such things don't last long. This is especially true in the sphere of mental and moral attainment. Here we must spend time to attain permanent and satisfactory results. In service for Christ and the Church we must know that it takes time and pains to accomplish anything abiding. Epworth Leaguers often sing:

"Take time to be holy,
The world rushes on;
Spend much time in secret,
With Jesus alone."

This refers to the cultivation of the inner spiritual life—the basis of all true service for Christ. Then, we also sing:

"To the work! to the work!
We are servants of God,
Let us follow the path
That our Master has trod."

This refers to active Christian service, represented by the various departments of League work, and other branches and other deeds of Christian activity.

Both these take time and pains. In other words, the cultivation of the inner spiritual life, and the performance of outer deeds of love involve self-sacrifice. And we must be willing to pay this price for so glorious a result. How much *real self-sacrifice* is there in our League work? We attend a meeting a week, sing a few hymns, listen to the exposition of a topic, engage in prayer, have some social intercourse—and go home. Is this all? How much self-denial does this involve? Do you look after the absent, the indifferent, the stay-at-homes, the unconverted? Do you regularly attend the weekly congregational prayer-meeting and take some part in it? Do you endeavor to bring your unconverted friends to that meeting that they may come under the influence of the Gospel and be saved? Do you regularly attend the public worship on Sunday and strive to induce others to come who are indifferent or even opposed to the claims of the Gospel? Do you visit the sick and convey to them words of comfort and cheer from the Word of Truth? Do you use all effort to build up your own character—"strong in the strength which God supplies through his

eternal son?" Do you really try to "let your light shine before men that they may see your good works and glorify our Father which is in heaven?" If so, you are spending time and taking pains for Christ.

WHEN TAKE PAINS FOR CHRIST?

In answering this practical question, we shall view it, with McLeannan, from the point of view of the Church, the Home and Every-day work, with a closing glance at the needed preparation.

1. In our church work.

This is put first, not because it is the most important or the most fundamental, but because so many regard it as merely incidental. There are those who are reasonably faithful to their duties at home and in private who seem to have little or no conscience touching their Church obligations. What is the Church? Is it not the company of Christ's followers organized for the bringing in of the kingdom of God upon earth? As such it represents better perhaps than anything else in our life, the thought of Christ touching the progress of his cause. It is, too, the modern counterpart of the marriage procession. Christ has come as the Bridegroom, to claim his bride, the Church. Are we ready to go with him, or has all our zeal, like the oil of the five foolish virgins, been used up? Have we expended all of our thoughtfulness, enthusiasm, and energy on merely private concerns, and have nothing left for the work of the kingdom?

2. In our home duties.

The home is the place where character is revealed, the place where the real self is displayed. It takes pains to exemplify at all times in the little affairs of the home, the mind which was in Christ, but it must be done if we would live the ideal Christian life. There may be some members of the family untaught, and your spirit and conduct, Epworth seque, as a member of the Church, are observed, and if consistent with your profession, they have a great influence in attracting to Christ unconverted members of your household. You are epistles in the home, read and known every day of your life. See that you honor your Lord, and take pains so to do.

3. In every-day work.

If we are fully consecrated we shall use all the opportunities of our every-day life to extend the influence of Christ amongst our associates. We shall be like the five wise virgins who had oil in their vessels when the bridegroom came; in other words, we shall have prepared ourselves to accept every opportunity to go along with our Master where he chooses to go. In our school life and during the hours of recreation, in society and in our numerous tasks of every day, we shall bring some glory to the name of Christ. All of this we can do only as we prepare ourselves by thoughtfulness and prayer.

4. The needed preparation.

In the parable of the Virgins the lamp represents what is outward, the oil what is inward. All carried the lamp, the symbol of outward profession; but only a certain number carried oil in their vessels, the symbol of inward spiritual life. The wise virgins are those who, being united by a living faith to the living Saviour, have access to a fountain of grace, which shall never fail. This is the right and sufficient preparation of Christian experience and service.

HEART TRUTHS.

1. Time is needed in Bible study; read carefully and prayerfully each day.
2. Time is needed in Christian conversation; open up your hearts in long talks together on the great themes of divine truth, religious experience and Christian service.
3. Time is needed in church attendance;

make all church services prior engagements, taking precedence over all other engagements whatever.

4. Time is needed in communion with God and meditation on divine truth, seeking to realize the presence of God. Five minutes a day would not be sufficient to get well acquainted with an earthly friend. How acquainted with this unseen Friend of all men?

5. Even if the foolish virgins had obtained oil from the wise, the light of that oil would only have disclosed their folly. All Christian duty-doing has to be marked "non-transferable."

6. "Observe the implication of the parable; if the Christian has grace in his heart he is always ready, though asleep; if not, he is unready, though he were wakeful and seemingly watching. Not what death finds us doing, but how death finds us furnished, is the important question."—Lyman Abbott.

POINTS FOR THE PRESIDENT.

By way of variety make this meeting a *question meeting* (each member to write a question on the topic, these questions to be dealt out at random, and answered by others than the proposers.) For example: "How much time should one spend each day in general reading; how much in Bible reading? How much time do you spend?" Or,

"What pains have you taken in the past week to build up your religious character?" Or, "What efforts have you put forth during the past month to induce non-church goers to attend divine worship?"

PROVINCIAL CONVENTION.

The annual convention of the Ontario Christian Endeavor Union was held at Guelph, Oct. 2nd, 3rd and 4th, and was generally voted a success. Up to the last day about two hundred delegates registered their names, but the presence of Rev. C. M. Sheldon on Thursday evening drew quite a number from the surrounding towns so that the total attendance was about 350.

On the first day some discussion took place concerning the present condition and future prospects of Christian Endeavor. Rev. R. McIntosh, Presbyterian, of Elora, spoke on the "Social side of Christian Endeavor." He argued for the extension of the work on broader lines, and believed that the opportunity should be afforded for the consideration of literary, social and historical questions.

Rev. D. M. Steele, Presbyterian, of Tavistock, discussed the "Literary Side of Christian Endeavor." He believed that the want of the Society was largely due to the lack of mental food.

Mr. William Shaw, of Boston, who led the discussion, declared he did not for a moment think that the Endeavor Society was dying. It never was so vital as to-day, taking it the world over. The last three years had been years of death in our churches, while they had been years of great material prosperity. The spiritual life had been ebbing away, yet pastors said the Endeavor Societies were the last to feel this going back. Their zeal flagged because they had lost their grip on God and on spiritual life. What endeavors wanted was a prayer meeting that should be led by the Holy Ghost, that would bring the young people into touch with the unseen and give them a spiritual life that would enable them to go out and grapple with those other problems.

Rev. Geo. S. Clendenning, of Brockville, declared that the decline of the Endeavor Societies was due to the fact that the programmes did not develop the brain power of the members. They needed instruction, and perhaps one of the best spiritual exercises was the use of some of the master-pieces of poetry in the Bible and out of it. The meetings were too narrow.

In responding to the welcomes on behalf of the delegates, Rev. W. F. Wilson of

Wesley Methodist Church, Hamilton, said it was the duty of endeavorers to show forth Christ. Their duty was to show that they loved the home better than the saloon, the church better than the theatre, the athlete better than the gambler, and the Bible better than the novel. They represented an organization which was very much alive, for in this world there were nearly three and a half millions who had consecrated themselves under the banner of Christian Endeavor, and in Canada nearly one hundred thousand.

Rev. J. W. Graham, B.A., spoke eloquently on "The Young Man Problem." Rev. Elmore Harris took for his subject, "Fruit Bearing," and Rev. W. F. Wilson discussed the "Power of Personality," in a stirring speech.

Dublin Street Methodist Church was fairly well filled by those who attended the Methodist rally. Rev. Dr. Ross occupied the chair, and the principal speaker was Rev. S. J. Allin, of London, who chose for his subject, "Prospect and Retrospect." He defined the aims of the Christian Endeavor movement as: Deeper Christian life, greater usefulness, loyalty to the church, intellectual culture, and greater sanctifiability. He frankly admitted that the Christian Endeavor cause was not the success it might be, but thought that the weeding out of many members would eliminate those who joined only for fun and "hundreds" and leave the solid earnest workers, who would build the society on a solid foundation.

A round table conference followed conducted by Mr. W. H. Kerr, editor of the *Brussels Post*. The subject was "Twenty Queries about our Work," the questions covering all branches of committee work.

The achievements, present position, and significance of missionary movements among the young people throughout the world was the subject of the first paper taken up at this morning's business session by Rev. Geo. S. Clendenning, of Brockville. The speaker referred to the various movements at present in the world for missionary effort among young people. Especial mention was made of the Students' Volunteer Movement, which the speaker termed a perfect citadel for Christ among the colleges and universities of the world. The Canadian portion of this movement, the "Forward Movement" was gone into with some detail.

Great crowds assembled on the closing evening to hear Rev. C. M. Sheldon, Chalmers and Norfolk Street Churches were both crowded to overflowing.

At Norfolk Street Church, Rev. W. G. Howson delivered an eloquent address on "The Golden Age," and Rev. Mr. Sheldon spoke on "The Open Door," in which he referred to the many opportunities of usefulness that are now opening up to young people. In a simple, conversational way, without any attempt at eloquence, he appealed to his hearers to do something for their Lord and Master.

The junior part of the programme was most enjoyable. Rev. G. F. Salton, of Hamilton, gave an interesting address to the Juniors at Norfolk Street Church, and a Junior banquet was held at the Congregational Church, followed by a Conference.

The last business session of the convention was held on Thursday afternoon. The following officers were elected: President, Rev. J. S. Henders-on (Presbyterian); Hensall; Vice-Presidents, Rev. A. Graham, of Lancaster, Rev. T. A. Moore, of Hamilton; Mr. C. J. Atkinson, of Toronto; Mr. J. J. Wightman, of Maxville; Rev. R. J. M. Glassford, of Guelph; Secretary Treasurer, Mr. A. T. Cooper, of Clinton; Editor, Rev. Dr. Dickson, of Galt, Junior Superintendent, Miss S. M. Whitworth, of Brockville; Councillors: western, Mr. H. Bird, of Mandamun; central, Mr. S. J. Duncan Clark, of Toronto; eastern, Dr. V. H. Lyon, of Ottawa. Brockville was selected as the next place of meeting.

Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Niagara, Ont. All communications bearing on Junior work should be sent to his address. He invites the co-operation of all junior workers in making these pages both bright and profitable.

Watch this column for a good recitation every month. This one is for the Social Committee:

A Lift by the Way.

'Will you give me a lift, kind sir, by the way?'

I heard a voice calling quite loudly one day;
I turned around swiftly, to hear the reply,
As a good-natured farmer came rattling by,
'Right glad I will, my good boy,' said he;
'Jump in, there is room for both you and me.'

And stopping his horses he helped the lad
in,
His huge market wagon filled up to the brim.

Then, cracking his whip, he passed swiftly along,
Whistling the notes of a favorite song;
But I caught the bright look of the tired little lad,
No longer gloomy, or sulky, or sad.
All care was banished away for a while
At the prospect of riding many a mile
With a pleasant companion, so merry and gay.
Who had willingly given a 'lift by the way.'

The answer might easily have been a cross
'No!
I have many a mile, and long distance to go;
My wagon is heavily loaded, you see;
How can you ask such a favor of me?
The road is quite even, the pathway is wide,
A boy of your age need not care for a ride,
No! No! now I hope you can hear what I say,
I cannot give you a "lift by the way."

What a difference it makes as we journey along,
When everything surely appears to go wrong!
If we meet with those who are cruel, unkind,
Or if we are happy a true friend to find,
Who will give to us always a word of good cheer,
A hand ready to help, when no other is near!
Life's pathway is thorny, sometimes as the way stray,
And we need very often "a lift by the way."

—Sarah A. Masters.

Bible Geography Alphabet.

The places referred to in the following alphabet are all either named or described in the Bible. Who can find them?

OFFER:

To the Junior (under 16 years of age) who sends to my address as given on top of page, the best solution of the "alphabet" before December 1st next, I will send a copy of Zolla's excellent work on "Bible Geography"—a first-class book. The name of the prize-winner will be printed in the January ERA. In writing me, do your work as neatly as possible, state your age, and if you wish your copy returned corrected, enclose a 2c stamp. Age, neatness and thoroughness will be considered in awarding the prize—

A—A cave.
B—A well.
C—A sea.
D—Ten cities.
E—A rock.
F—A harbor.
G—A hill.
H—A mountain.
I—A province.
J—A stone-heap.
K—A fortress.
L—A mountain range.
M—A field.
N—A land.
O—A plain.
P—An island.
Q—Dangerous sandbanks.
R—A city of refuge.
S—A wilderness.
T—A city.
U—A river.
V—Naboth's possession.
W—Place of watering.
Z—A town.

Weekly Topics.

NOVEMBER 11TH.—'Our crosses and how to bear them.'—Luke 14: 27-33.

Christ wants only genuine disciples, that is—He would have us count the cost of following Him, before we start, that after we have started there may be no turning back. So in the Scripture lesson illustrating our topic he uses the cases of the builder and the king to illustrate 1. *Thoughtfulness*, and 2. *Thoroughness*. And He applies these lessons in the 33rd verse. It may not be an easy thing at all times to be a Christian, but however hard it may seem to us, if we fully resolve to follow Christ, we shall succeed, and as an old Yorkshire man once said, we shall prove "it's wondrous easy bearing the cross when it's tied on wi' love." What is a "cross?" Something laid on us to carry? Yes! but often many of us make crosses for ourselves, and that is unnecessary. "Never run after a cross; but never run away from one," said a dear old Christian once. We may make our troubles greater by running after a cross, i.e., making loads for ourselves, and we may also increase our burdens by trying to run away from them. Jesus set us the example of willing, steady, continuous cross-bearing and showed us how we should bear ours. What are your necessary crosses, dear young friends? Self-denial? Confession of Christ among your playmates at school? Cheerful testimony in meetings? Daily Bible study at home? Kind words and loving deeds among your own family? Are these things sometimes hard to you? Be not discouraged; but often sing hymn 189 in our Canadian Hymnal, and what once was hard will become easy because you have made it the habit of your life to take up your cross, and follow Him.

NOVEMBER 18th.—'Intemperance: What does it cost our nation?'—Prov. 23: 15-21.

An old negro once said, "When I see a man goin' home with a gallon of whiskey under one arm, an' a pound of shank meat under the other, I know it's the same all through—a pound of comfort to a gallon of misery. An' that's temp'rance lecture enough fer me." Sound sense! Look around and what is the cost of the terrible appetite for strong drink? Not in money only; but the cost in discomfort, poverty, misery, waste of time and labor, crime, and the long train of evils that accompany the drink curse? Let not the leader of the League to the attention of the meeting confine the attention of this great problem. That is enormous—fully \$40,000,000 a year spent in liquor every year in Canada; but the social loss, the great moral waste, the destruction of character and destiny—these are to be made clear and emphatic. Our nation loses money, but worse—it loses men, and this is

the greatest of all losses. Men that are needed to be a strength to the country are lost themselves and become a menace to the nation instead of a help, by the drink curse. What does it cost? The economical side of the problem may in part be computed; but the moral and social loss can never be reckoned up. If the superintendent desires to treat the question in detail, work out with the Junior the question of cost in a black-board acrostic which, when completed, will look as follows:

DOLLARS.
ROBUSTNESS.
INDUSTRY.
NUTRANCE.
KNISSNESS.

In this way, step by step, the various commercial, religious, economic, social and domestic aspects of the case may be dealt with, and incidentally, the various items of cost in the great bill rolled up against our nation by the drink habit, may be emphasized.

NOVEMBER 25th.—'Praise God! for what?'—Ps. 147: 1-20.

This is a Thanksgiving meeting, and suitably take the form of a Bible reading in which many, if not all, take part. The following is suggested: The outline is given with v. 7 of the day's lesson as the starting point. "Sing unto the Lord with Thanksgiving."

Make David's resolution—Ps. 138: 1.
Study the Song Book—Ps. 119: 64.
Mark the best reason—Ps. 13: 6.
Keep singing—Ps. 104: 33.
Find some good songs—e.g.:
The honor of God's name—Ps. 66: 2.
The joy of God's presence—Zech. 2: 10.
The mercy of God's heart—Ps. 59: 16; 89: 1.
The victories of God's power—Zeph. 3: 14-15.
The comfort of God's promises—Isa. 42: 9, 10.

Thank God for his goodness—1 Chr. 16: 34.
Thank God for his Son—2 Cor. 9: 15.
Consider Acts 27: 35.

Some such outline interspersed with appropriate hymns of praise and followed by a season of sentence thanksgiving testimonies cannot fail to do good to all participating.

DECEMBER 2nd.—'Spending time and taking pains for Christ.'—Matt. 25: 1-13.

Carelessness was one of the faults of the "foolish virgins." Careful preparation was one of the excellencies of the five "wise" ones. To be ready whenever the "Bridegroom" comes requires painstaking care and watchfulness. "Whatever is worth doing, is worth doing well." If it is desirable to work and wait for Christ we should do it thoroughly, i.e., by giving all our attention to it, and applying ourselves to it diligently.

What is done carelessly now cannot be amended in haste when time presses and the Lord is at hand. To many young people err in thinking that getting ready to serve Christ, or to die and meet Him, may be hurriedly done. Consequently, they put off the preparation until the time is pressing, the need urgent, and the opportunity gone by. All good work needs both time and pains. No mechanic can do his best work when in undue haste over it. No architect's plans are perfect unless well thought out and carefully outlined on paper. And so in all life. We must not hurry, nor try to crowd our work in at the last moment, because we have been thoughtless throughout. Take time for your lesson preparation, give pains to your studies, and when you are under examination you will be duly "passed." And in studying and working for the Great Teacher the same is true—life's lessons well learned the examination will be taken with honors and the place among the faithful be yours. Dear Juniors, whatever you do, do well, and in all, serve and wait for the Lord Jesus.

The Church and the Children.

Statistics as given in the minutes of the seven western Conferences show as follows:

Total of Sunday-school scholars in Intermediate and Primary departments.....	148,935
Total Junior Leaguers.....	12,286
Total Catechumens.....	7,857

Of these last named of course some are in the Junior Leagues and vice versa.

In short, these figures show that of the girls and boys of suitable age in our Sunday schools for enrollment are only about 10 per cent. are enrolled, and of all possible Catechumens only about 10 per cent. are enrolled. After due allowance, therefore, it appears that out of an approximate 150,000 children in our Sunday-schools only a probable 12,000 or 13,000 are receiving any religious training from the church between Sundays. If 90 per cent. of our Intermediate and Primary Sunday-school pupils receive no training for the church save what they get during the Sunday-school session, need we wonder that very many of them are lost to the church? If the new century is to see a large accession to the working forces of the church, and if the church's recruiting ground is the Sunday-school, why not go after this 90 per cent. of our younger scholars? If the Junior League is the fitting agency to assist the pastor in the care of the children, and to best aid him in the training of the catechumens of the church, why not increase the numbers of Junior Leagues in all our conferences? But in place of an increase these seven conferences report a decrease of fifteen Junior Leagues, and a small net increase of 323 in membership of Junior Leaguers during the past year. If the Junior League is a good thing for some churches, pastors and Sunday-schools, why not for all the rest? If it is helpful to 8 per cent. of our girls and boys, would it not also help the remainder? Is it not evident

1. That the church is not doing all it should do for the young?
 2. That the Junior League is in many places an efficient auxiliary to the church in training the young?
 3. That a widespread revival of effort for the salvation and training of the young is very desirable, and
 4. If the Sunday-school and Junior League are both needed for the work of the church among the young, there should be a great increase of leagues throughout our Conferences before the next century dawns?
- Think these things over, pastors, superintendents, teachers, and if you are doing nothing for your younger scholars between Sunday-school sessions, try a Junior League.

Leadership.

During the annual meeting of the Bay of Quinte Branch of the Women's Missionary Society, recently held in Napanee, considerable regret was expressed for the reported decrease of over twenty Mission Bands during the year. Some of the delegates were of the opinion that this decrease was largely owing to the encroachments of the junior leagues and the "absorption" of the mission bands by the leagues. This is clearly not the case, for the Bay Conference, we much regret to say, has had a decrease of twenty-four Junior Leagues and six hundred and seventy-five Junior Leaguers in the past two years. It appears, therefore, that during the year just closed over thirty societies, either Leagues or Bands, have gone out of existence in this one Conference. WHY SO? The delegate who said, "Because of the lack of efficient leadership," named the main cause of this apparent backward movement. Our Juniors whether in League or Mission Band work, need wise and devoted leaders, and lacking such, cannot prosper. Too many

undervalue the importance of this. The best workers we have in the church are none too good for the young folks' societies, and until the best of our workers are prepared to devote themselves willingly to this work, there cannot be the development of our younger people that is so much needed. Whether Mission Band or Junior League, get your best at it, and do your best in it, or it will not succeed.

A Missionary Suggestion.

In such churches as have a Women's Missionary Auxiliary and a Junior League, why not, instead of forming a Mission Band also, work together in this way: The president of the Women's Missionary Auxiliary and the superintendent of the Junior League are, of course, in harmony with the work, and both desire the greatest possible success of the missionary cause as represented by both societies. So, working thus in harmony, let the Women's Missionary Auxiliary appoint one of its best members to act as an assistant superintendent in the Junior League, and let the League superintendent give over the missionary work of the League to this sister so appointed. The missionary side of the League will thus be brought into line with the Women's Missionary Auxiliary, the Missionary Committee will be as efficient as a Band, the whole League will act together under the wise guidance of an assistant superintendent, and the funds may, of course, be appropriated to the Auxiliary treasury and credited to the League. If you have been thinking of any such situation as here mentioned, try the plan suggested. It will work if you use plenty of the oil of harmony and co-operation.

Did He Tell a Lie?

How could he have told a lie when he never spoke a word? But—the teacher's back was turned. He reached over and struck a neighbor with a pin. The teacher heard a shuffling noise and looked around. He was not out of order at all; but was studying the map of China very hard. Did he tell a lie?

Sister Susie lost her doll one day. She

hunted for it high and low; but no doll could she find. He helped her to search for it in every nook and corner possible, and seemed sorry that it could not be found. He had hidden it in an old stovepipe in the garret. Did he tell a lie? Uncle Tom and Aunt Mary had come to take dinner at his home. They were ready to enjoy a good dinner, when to the surprise and sorrow to his good mother, the vegetables had been sweetened and the coffee and pudding salted. Who was to blame but Bridget? He had carelessly that very morning, emptied the salt-sack into the sugar crock and the sugar bag into the salt jar. He saw the look of disappointment on his mother's face but he did not explain. Did he tell a lie?

One morning Bridget rushed breathlessly into the room saying, "Sure, and Ned the arrant-boy has left the gate open, an' the cows have eat up all the garden." He was washing his face at the time. He heard the complaint and knew that Ned was innocent, yet he did not speak a word. Did he tell a lie?

What do you think? Cannot both boys and girls tell lies without speaking a word? And do they not thus really break the 9th commandment as given above? We can bear "lying witness" by our silence sometimes. Remember!

A Kindly Word.

If you have loving gifts to make,
Do not too long withhold them;
But give them now, that we may take
And in our hearts enfold them:
O, crown us with the wreath to-day;
Our hungry spirits ask:
We'll never see the rich bouquet
You place upon our casket.

—Herald of Peace.

"O George! who opened the canary's cage?" "I did. You said a little bird told you when I was naughty, so I knew it must be him, as there was no other little bird about. So I opened the cage and the cat's eaten him. That's wot he's got for telling on me."

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