

THE CANADIAN

LEWIS & CLARK

Christian Endeavor


Vol. 2

TORONTO
OCTOBER 1900

No. 10

Missionary

THE CALL OF THE CHURCH.

AT whereas there is good reason to expect that the century soon to open will prove to be the most glorious in the history of the Christian Church since the century that witnessed the incarnation of the Redeemer of the world; and whereas it is fitting that in a church of the spirit and traditions of our own, its advent should be signalized not only by a special financial effort, but also by a special spiritual movement:

Be it resolved, therefore, that the General Conference approves of the inauguration, during the opening weeks of the year 1901, of an aggressive evangelistic campaign throughout all the circuits and missions of our Church.

It is recommended that there be a general use, under wise adaptation, of the means and methods by which Methodism has achieved her former triumphs; that the great doctrines of repentance, justification, regeneration, and entire sanctification, be set forth with clearness and energy; that humble dependence upon the presence and power of the Holy Spirit be earnestly enjoined, and that the cry of the Church everywhere be, "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

It is further recommended that Sabbath, October 14th, 1900, be specially set apart for this work, and known as the "Twentieth Century Revival Sabbath, revival sermons to be preached, or platform meetings held in all our congregations; pastors and people uniting in earnest prayer and faithful efforts on behalf of the unsaved. That, wherever possible, this inauguration day be immediately followed by revival services."—*Resolution of the General Conference.*

Social



Literary



TORONTO COLLEGE OF MUSIC Limited

Every facility for superior Musical Education, University Degrees, Teachers' Certificates, Diplomas, Scholarships, Medals, etc. Calendar Mail-d Free.

School of Elocution and Physical Training
H. W. SHAW, R.A., Principal
F. H. TORRINGTON, Musical Director,
12 and 14 Pembroke St., Toronto.

Everybody Talks

About the excellent work of the

Central Business College TORONTO

And about the success of its students and graduates.

More than 300 young people have gone from this College into business positions within the past ten months.

With a dozen teachers, sixty first-class typewriting machines, splendid equipment throughout, and the best courses of training available, this College does most effective work.

Fall Term Opens Sept. 4th

Calendar for asking. Write,

W. H. SHAW, PRINCIPAL

Yonge and Gerrard Sts. - - - Toronto

ALBERT COLLEGE Belleville, Ont.

Business School Founded 1877.

Practical and thorough. Five complete courses. Many graduates occupying important places as book keepers and shorthand reporters. \$37.00 pays board, room, light and tuition for 10 weeks—longer time at same rate. Special reduction to ministers, or to two or more entering at the same time from same family or place. A specialist in book-keeping, who is also an expert penman, and a specialist in shorthand in constant attendance. The teachers in the literary department also assist in the work. The high character of the College is a guarantee of thoroughness.

Catalogue with specimen of penmanship, FREE. Address, PRINCIPAL, DYER, B.D.

Alma College

Twentieth Year Opens Sept. 10th.
A Residential School for Young Women.

University and Collegiate Studies, Music, Fine Arts, Elocution, Business, Domestic Science, Mental, Moral, and Physical Education, Health, given greatest care. Write for illustrated catalogue to

Rev. R. T. Warner, M.A.

PRINCIPAL

ST. THOMAS - - - - - ONTARIO



THE GRIP PRINTING & PUBLISHING CO.
OF TORONTO, LIMITED

MAKERS OF **HALF-TONES**, **ZINC CUTTINGS**, **WOOD ENGRAVINGS**

SATURDAY NIGHT BUILDING
26-28 Adelaide St. W.
TORONTO

Fishing for Men.

"When you bait your hook with your heart the fish will bite." This sentence from the writings of America's great prophet of nature struck home to my heart as I read of the first time. Dal Hurrongles meant that fish most shy of man's approach, and most suspicious of attempts to catch them, could not resist the fisherman whose heart was not only in his business, but also in his bait? Doubtless it is true of fish as of men, that when they are hardest to catch only heart-fishermen can catch them. Any land-lubber can catch fish when they run in schools, snapping at everything in sight, even bare hooks; but trout that flee at the shadow of a fisherman or rod require patience and wisdom, love's two hands in heart work of any kind. Burrough's sentence may serve to help us find a bait that will fill the Brotherhood basket with fish hardest to catch—men. — *The Brotherhood Star.*

The Church a Help.

How often people say: "I would like to join the Church, but I am not good enough." Do they want to be? Do they mean to be? There is no place in the world that will so help them to be good. What if a plant should say, "I am not strong enough to be in the garden; I must live by the roadside a little longer"—where would it get strong to what if a child should say, "I would like to go to school, but I do not know enough"—where would it learn so well? What if a boy wanted to go to a gymnasium, but said, "I have not got enough muscle"—where else would he get muscle?

The Church is meant to help us, to build us up, to strengthen us, to equip us for living and laboring for our Master. Entering the Church is not the end but the beginning of the Christian life; not professing that we are good enough to be registered, but confessing that we are sinners, that we have found a Saviour and that we need all the help we can get. If you have joined the Lord, join the Church, not for His sake only, but for your own.— *Dr. M. D. Babcock.*

Telling Faults.

Many were the interesting experiences belonging to the first Northfield conference called by D. L. Moody. One especially shows Mr. Moody himself in his varying phases. It was the conversation hour at noon, and about a hundred men were sitting under the tent on Round Top.

Mr. Moody, leaning sturdily against the tent-pole, led the meeting. Suddenly there came from him the plump question, "Brethren, how many of you have so grown in grace that you can bear to have your faults told?"

Many hands went up. Quick as a flash, but neither sharply nor insultingly Mr. Moody turned to a young minister, and said: "Brother, you have spoken thirteen times in twelve days here, and perhaps shut out twelve other good men from speaking."

It was true. The young man had been presuming and officious. He had held up his hand, but he could not bear to be children; and now he stoutly defended himself, only making matters worse. Then another minister broke forth, and berated Mr. Moody for his bluntness. The latter blushed, but listened until the reproof was done. Then he suggestively covered his face, and spoke through his fingers: "Brethren, I admit the fault my friend charges me with; but, brethren, I did not hold up my hand!"

A GENUINE revival means a trimming of personal lamps.— *T. L. Cuyler, D. D.*

Total Abstinence from Intoxicating Liquors

Tends to longevity. Those who are likely to live longest should pay least for their life insurance. The

Temperance AND General

LIFE ASSURANCE COMPANY

Recognize this fact, and gives total abstinence the advantage of lower (without profits) rates than any other Company, or separate classification for profits. It has the largest body of total abstainers classed by themselves of any Company in America.

HON. G. W. ROSS, President.

H. SUTHERLAND, Managing Director.

HEAD OFFICE:

"Globe" Building, Toronto.

In the Farm

Home of our great North-West are found many persons who have appreciated buying **Diamonds, Watches, Jewelry, Silverware, Novelties, etc.,**



from our ILLUSTRATED CATALOGUE promptly and economically through the services of Her Majesty's Mail.

A copy of our Catalogue is yours for the asking, no matter whether you wish to buy or not. We want your acquaintance.

Ambrose Kent & Sons, Limited
MANUFACTURING JEWELERS
156 Yonge St.TORONTO.

\$4.60 worth of Books for \$2.00
in the Epworth League Reading Course of this year.

"BETTER THAN EVER"

The Canadian Epworth Era.

A. C. CREWS, Editor.

١٠٠٠

WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, OCTOBER, 1900.

No. 10.

"SIR, WE WOULD SEE JESUS."

Show us thy face, O Christ, that we may love thee,

For some forget and some have never seen;

But there is naught we e'er can place above thee,

When once we see thee, beautiful, serene!

Show us thy face, that shone of old with blessing,

All up and down the ways of Galilee! And, like thy fishers, thy dear might confessing,

We, too, for very love shall follow thee!

Show us thy face, thorn-wounded for our healing—

O, heart of mine, canst thou that crown forgive!

Those bleeding hands were for our pardon's sealing,

And thy heart fainted that our souls might live!

Show us thyself, Lord Christ! In loving kindness,

Above the tumult of the world between,

Show us thyself and put away our blindness,

We needs must love thee when we once have seen.

—Mary Chandler Jones, in *The Congregationalist*.

"Draw the net. Be a Philip to some Nathaniel. Give the invitation to come to Christ, and see whether there are not some who will accept it. Clear your own skirts of responsibility, if you can do nothing more."

✽

Truly Appalling.—The St. Louis *Christian Advocate* says: "We do not say that all have a right to expect the same quantity or quality of results; but no real ministry ever has been, or ever could be, entirely fruitless. If any minister cannot recall a single instance of conversion under his ministry during the last twelve months, he is bound, on the peril of his soul, to open his heart to God and to entreat Christ to reveal to him why he is in that awful position. He may have allowed himself to become careless, he may have restrained prayer before God, he may have been backsliding in heart, or he may have been blinded by some anti-scriptural delusion, or he may have given way to ungodly prejudices and passions. Something truly appalling must have happened if any man

THE receipt of a sample copy of this paper is an invitation to subscribe. Information concerning terms of subscription will be found on page 306.

called of God to the Christian ministry, enters and quits the pulpit year in and year out without being able to lay his hand upon one single man, woman or child, brought through his agency to the knowledge of salvation in Christ."

✽

A Great Evangelist.—Dr. J. O. Peck, when in the pastorate, was one of the most assiduous and successful evangelists the Methodist Episcopal Church has ever known. One secret of his efficiency as a soul winner was the attention that he paid to the individual. He deemed a thousand converts a reasonable aim to be had in view by him in a three years' pastorate in the great churches which he served. In order to realize this aim he did not depend on public services alone or chiefly, although he was a master in conducting them. He emphasized in his pastorate the duty of singing out men, women, and young people, one by one, and by private conversation and prayer inducing them to surrender to Christ. He sought out business men in their offices, workmen in the shops, people at their homes; he made use of occasional meetings with friends on the street or in social converse; he studied his congregation one by one, with the set aim of discovering the unconverted and bringing them to the Saviour. He cultivated

tact, delicacy, tenderness, and diligence in this work, and became in it wonderfully successful. Hundreds of souls now in heaven owe their conversion to a few brief words which this sainted man spoke to them on so-called chance occasions.

✽

An Intense Age.—Mr. John R. Mott, in discussing the need of evangelism in the Y.M.C.A., says some things that are of general interest and wide application. He declares that we need a great revival of the evangelistic spirit because this is an intense age. Men are absorbed. Business competition was never so keen and so engrossing. Professional life was never keyed up to a higher pitch. Pleasure seekers were never more intense. The great moral struggles are simply terrific in their intensity. If we are going to command the attention of men to-day, we must have that which corresponds to the old revival spirit, which gets up momentum, and which shakes the community.

✽

A Spirit-Filled Church.—The *Religious Telescope* believes that the Church needs a great awakening. It says: "God is not at fault. The divine side is waiting for human co-operation in this great work of soul-winning. The one supreme need is an aroused and Spirit-filled Church. Let us press the battle to the gates. Hold on. Do not become discouraged. Be patient. Speak, pray, persuade, exhort, and even weep until the Church is wide awake. For that itself will be a revival which will make her attractive and powerful to win and save. Christ will then be exalted and a multitude of accessions of well-saved Christians will be added to the Church according to the divine plan and purpose. 'Oh Lord, revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy.'"

✽

"Make the Motor Note"—It is related that, in the days of the Keeley Motor craze, a certain minister unwisely invested his small savings in the mythical motor stock. In the long-hoped-for and long-delayed profit on his investment his family came to share his anxieties, even to his little children, two of whom were at length overheard adding to their customary evening prayer the petition: "And O Lord, please make the motor note!" The spirit of the children's prayer is needed in many a Methodist Church—in fact, is needed throughout the connection. We have machinery enough, and a dangerous facility in inventing more. What is needed is systematic driving of our machinery. The difficulty is to "make the motor note."—*Zion's Herald*.

The Attraction of Revival.—Rev. William Arthur truthfully says that "That house of God which becomes noted in a neighborhood as a place in which many sinners have been 'transformed by the renewing of their minds' will, by a certain instinct of our redeemed humanity, soon become a centre of attraction, not only to those who, with scarcely any light, are groping after the truth, but even to many who are still hardily going on in sin. The greatest fame of Christianity is the fame of the cure she works."

✽

Plea for Evangelism.—President Clark, of the Christian Endeavor Society, makes an earnest plea in the *Christian Endeavor World* for other evangelism. "I had an interesting talk the other day with your friend and mine, Dr. Theodore L. Cuyler. The great burden on the doctor's mind was evidently the decadence of the evangelistic spirit. Upon my heart has rested the same burden, and I have reason to know that this feeling is shared by many others. I hope that among you to whom I write there are a great multitude whose hearts will respond to an earnest appeal I would make." After appealing to all endeavorers to be soul-winners, he concludes his letter thus:

Wilt Thou not Revive us Again?

—PSALM 85: 6.

A GREAT REVIVAL THE SUPREME NEED OF CANADIAN METHODISM.

BY REV. JOHN POTTS, D.D.

THERE are many things needed by us as a Church. We need more intelligence and better equipment in the work of the Sunday-school. We need more of a connexional spirit infused into the officials of the church, not excepting some of the ministers. We need a larger knowledge of the history of the theology and hymnology of Methodism, with better acquaintance of the life of John Wesley, and the apostolic work which he accomplished.

We need to be reminded of the duty and privilege of Christian stewardship, which would lead us to have Christ as a partner with us in all the concerns of life. It will be admitted, however, that the great need is for a mighty revival of New Testament Christianity, a blessed experience of the deep things of God, an abundant spiritual life such as Christ meant when He said, "I am come that they might have life, and that they might have it more abundantly"; and also an intelligent and zealous desire for the salvation of the unsaved.

A revival that would mean such union and communion with the Holy Spirit as would lead us to expect great results and to be wise in winning souls. A revival that would mean a greatly deepened interest in personal salvation on the part of our Church, embracing Epworth League, Christian Endeavor and Sunday-school. Surely such a revival is the great need of the Church, and surely it is the will of God that we should live for it and enjoy it.

The expectation of such an awakening is widespread, and this is prophetic of its coming. Such expectation is usually gotten of a deep sense of need, and of prayer to God for the outpouring of the Holy Spirit.

The time for such a glorious revival seems opportune. We are nearing the end of the century, and that thought is both impressive and solemnizing. The time is almost at hand when we shall cross the invisible line from the nineteenth to the twentieth century.

With our interpretation of scripture as to the atonement of Christ in its glorious extent and fulness, as to the relation of the Holy Spirit to the unsaved, and as to the invitations and promises of the gospel, and with our traditions—our sacred traditions of soul-converting power, we have much to humble us in the depths of humiliation at our present scale of success, and at our infinitesimally small increase, and yet we should be encouraged to look for and expect "showers of blessings."

No resolutions of conferences, no Twentieth Century Thanksgiving Fund

sentiment shall bring down upon us an abundant rain.

To ensure a glorious revival there must be realized a sense of personal responsibility that shall forbid the blaming of others, and shall lead to such personal prayer and faith and work as shall mean, "I am responsible for a glorious revival to the utmost of my ability, and I am guilty before God and His Church that greater prosperity has not been manifest in our history of late."

The agents or workers in this coming revival should not be confined to any particular class. It will mean much for the Methodism of the twentieth century if our young people give themselves fully to Christ in unreserved surrender for service. Every sermon, every prayer meeting, every class meeting, every Sunday school, every Epworth League, every gathering of our young people should have direct reference to the revival of the work of God.

Let us not delay until the 14th of October, the time fixed by Conference, but now begin to wait upon God in mighty prayer, and let us help to answer our prayers by loving, sympathetic, earnest efforts to help others to Jesus.

Let us remember that world-wide Methodism is bowing down before the Lord in penitential prayer, in renewed surrender to Christ for aggressive work in soul-winning, and for a baptism of the Holy Spirit that shall send us into the coming century panoplied with "power from on high" to live holiness, and to spread holiness as never before.

Let us also remember that the successful motive in such a revival must be, not denominational glorification, but that inspired motive which actuated the great apostle who said, "For the love of Christ constraineth us." Toronto, Ont.

THE REVIVAL THAT THE TIMES CALL FOR.

BY REV. A. CARMAN, D.D.

THE revival of religion that the Church needs and the world needs, that is revival in the Christian and scriptural sense, is such a conviction of sin by the Holy Ghost as shall certainly prompt and move men to seek salvation from it; and then, such a turning to God through Christ, our only hope, as shall certainly, by faith in Christ, bring to men the knowledge, power and fruits of this salvation. Sin concerns our relation to God; it is spiritual death. Sin is alienation from God; it is rebellion against God; it is the measureless chasm that separates the soul from God; it is the willing possession and terrible development of the carnal mind, which is the second death. Humanity is a good thing; civilization, a good thing; philanthropy, a good thing, and so is moral and

social reform; but none of them, nor all of them, nor all their kindred together can bridge the chasm that separates the carnal mind and sin-diseased soul from God. This is a question originally, wholly and perpetually of divine life, of God-given spiritual power in the soul. True revival of religion is life from the dead. Here is a personal transaction under amazing provisions of grace. Believing is personally accepting and appropriating the truth of the gospel as preached in Christ; that is, accepting the fact of the ruin of sin, the fact of my salvation through Christ, and the fact and proof of my regeneration and sanctification by the Holy Spirit. It is accepting salvation from sin on the terms of the gospel; it is accepting Christ as Saviour and the Holy Spirit as sanctifier; and there are no other terms, no other Saviour or sanctifier, that we have any knowledge of in the universe of God. Revival is the responsibility of the Church of God; it comes by prayer, and is known by holy living. May the Lord pour out His Spirit upon us, that we may have clearer perception of the truth of God, and readier obedience to it! May this be the energy and demonstration of widespread revival!

Toronto, Ont.

THE KIND OF PREACHING NEEDED TO PRODUCE A REVIVAL.

BY REV. A. LANGFORD, D.D.

WITH urgent and repeated pressing, the Editor of this paper has requested me to furnish some thoughts on the above topic. At first I declined, and even now shrink from appearing to suggest to my brethren, as though I was competent to instruct them. I pray that we may all be led by the unerring Spirit. I will now claim the privilege of using the editorial "we."

The whole Church is looking for such a marvellous revival, that the historian of these times will never be at a loss to distinguish the "Twentieth Century Revival" from all other revivals since the inauguration of the Christian era. Why should not the revival for which the Church is now planning and praying exceed all other revivals, since our Lord Jesus Christ ascended up on high? Why not?

There are three propositions contained in the topic before us. It is admitted that preaching will produce a revival. Let us be fully satisfied on this point. We shall be saved from wandering away from the true source of our strength. Of course we all accept the general proposition, that the outpouring of the Holy Ghost is the primal cause of revivals. But we are considering the human requirements and causes of revivals. Preaching stands out with marvellous conspicuousness. Then our topic furnishes another proposition. Not all preaching, but a certain "kind of preaching" is necessary to "produce a revival."

This suggests that we have a great variety of preaching. We have a kind of preaching which does not produce a revival. We are not called upon to furnish samples of this kind of preaching. Our topic seems to take for granted that

there are preachers whose preaching does not produce a revival. Then we have a third proposition. It is asserted that the kind of preaching which produces a revival is "needed." Here we have a call to calmly consider a serious question. We must not accuse the brethren, but rather diligently search our own hearts, and study the character of our own preaching. We must enquire as to the results of our preaching. Have our sermons produced conversions and brought about revivals? Has the Lord added to the Church "day by day those that were being saved" by the kind of sermons we were preaching? Have we been preaching in our pulpits for twelve months, and know not that there has been a conversion in the congregation? Is it not time to ask whether we are furnishing the "kind of preaching" which can save a soul, or "produce a revival"? If we are not having revivals, if thousands are not added to the Church as in pentecostal days, then let us be willing to confess that we have not furnished the kind of preaching which leads men to cry aloud: "What must we do to be saved?"

It may be that the first step towards a glorious twentieth century revival, which will gather many thousands into the Church, will be the language of true penitence and sincere confession in all our pulpits.

1. *The kind of preaching which produces a revival, must make men painfully conscious of their sins.*

Diogenes sought to find an honest man. Who can find a sinner to-day within the limits of our congregations? Most of those, whom in our righteous judgment we might be disposed to class amongst sinners, are not willing to accept this impeachment, and

many such are stoutly contending that they not only compare favorably with the righteous in our churches, but that in life and conduct they are in advance of the professors of our holy Christianity. There are distorted views of precious, comforting, revealed doctrines. The human mind has turned with abhorrence from the literal unquenchable fire, and hastily accepted the other extreme of universal salvation; not in our church creeds, but in our thinking.

The Fatherhood of God, the infinite compassion of divine love, and all that must forever stand associated with these glorious truths, have been so pondered and thought over that the idea of punishment on account of sin has been relegated to the dark ages of the past, when dogmas held sway over human thought that cannot be tolerated in this advanced age.

Sin is an ugly, repulsive word. Many seek a substitute, and prefer talking about their "weakness," or their "failing," or their "mistakes." How seldom we find a man penitently and with godly sorrow confessing that he is a sinner before God, and deserving of eternal ban-

ishment from all that is pure and good, whose only hope is in the boundless mercy of God through Jesus Christ. If occasionally a preacher of righteousness ventures to arraign the popular sins of this hour, he is supposed to be dealing with those who live in the slums, and belong to outcasts from respectable society.

Men are diligent in business, rent a pew in the church, support the minister, are liberal to all charitable and missionary appeals; and whatever else they may be, they are not sinners in their own estimation, and all preaching holding up sinners as deserving of condemnation, touches no part of their life, character or thoughts. It concerns Galileans, publicans and sinners with whom they refuse to be catalogued. The preaching that can constrain a man to forsake his evil ways, and give up his unrighteous thoughts, and cry aloud from a felt consciousness of guilt, "God be merciful to me a sinner," is the kind of preaching Methodism must have to lead our Church into a twentieth century revival.

2. *The kind of preaching which pro-*

LET none despair! The famine was sore in the land, and princes and peasants alike despaired. The prophet prayed and sent his servant to the top of Carmel to watch for any sign of rain. The servant gazed all round the horizon, and said, "I see nothing!"

"Go up again!" And again came the sad reply, "I see nothing!"

"What! nothing? after all my tears and prayers and patience? Go up again—yes—seven times, and despair not!"

But now in cheerful tones the messenger exclaimed, "I see a cloud, like a man's hand, rising from the sea!" And the heavens were covered with clouds! "Rise up, eat and drink: for there is the sound of abundance of rain!"

So, sad and desponding soul, make hope your messenger. Be strong in faith. Be earnest in prayer. Even while you read this page you may feel the first drops of "the rain that is coming now upon the mown grass."—*Newman Hall, D. D.*

duces revivals must give no uncertain sound concerning the defective piety of the Church.

It may be said that we are proceeding on assumptions without proof; we are taking for granted without supplying evidence. There are many, very many sincere, earnest, consecrated Christians in all our churches. Is the piety of the Church defective? We must lean towards charity. Look at our social means of grace! It is said that class meetings are no longer a test of membership. There is a more serious aspect of this question. Class meetings are a test of spiritual life in the Methodist Church, and after making due allowance for all exceptional cases, there is still occasion for serious concern. Then what shall we say about our prayer meetings? So far as we have had an opportunity to observe, we may venture to say that not half of the "officials" of our church attend our prayer meetings. It would be very valuable information, could we ascertain to what extent "family prayer" is regularly maintained in the homes of our people. Many are inclined to the opinion that there is

said neglect, or hurried observance of this religious duty. Is it not a matter of fact that in many of our churches, if a pastor announces a special revival 'after service' at the close of a Sabbath evening, a large proportion of the membership will leave the church? and we have known an instance where a pastor, when holding such a service, and when penitents were around "the altar" seeking the Saviour, not a solitary official of the church was present in the service, though there were about forty on the roll of that church.

What shall we say concerning the diligent and systematic study of the Bible? If we have placed real difficulties before the Church, what is the remedy? The Bible must be read and studied. "By the law is the knowledge of sin." Looking into the gospel glass we see our defects, and discover how far short we come of measuring up to the divine standard. The blessed and scriptural doctrine of "entire sanctification" must be rescued from those who have made it a cause of offence, and in all its fulness according to the measure of God's power, we must proclaim it to the Church as the purchased, promised

possession of all God's people. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions."

3. *The kind of preaching which produces a revival must reveal, proclaim, and exalt Jesus Christ as the Saviour of His people from all sin.*

Here there is room for a great enlargement, but we are forced into brevity. No preaching which depreciates or sets aside Jesus Christ can produce a revival. If the sinner is made conscious of the burden of his sins, if the membership of the church realizes how defective the religious life

of the church has become, then to whom shall we go? Have we in all the English language words that can express what the Church and the world most need, in the hour of awakening when the longing soul needs a helping hand? There can be but one answer to the numberless questions that reach the faithful pastor. Exalt Jesus Christ. Proclaim the universal Saviour. Tell the trembling sinner. Tell the thoroughly aroused believer, Jesus saves; yes, saves to the uttermost. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He alone saves, by the forgiveness of sin, by the cleansing of His people, and by the shedding forth upon the praying, purified Church, such a baptism of the Holy Ghost as shall make the Twentieth Century Revival, the mightiest manifestation of the power and grace of God, which has signaled and made glorious the Christian dispensation up to this hour.

Owen Sound, Ont.

SECURING ATTENDANCE OF UNCONVERTED PERSONS AT REVIVAL SERVICES.

BY REV. E. E. SCOTT.

REVIVAL services are no longer a novelty, nor are they peculiar to Methodism, hence they do not attract as they once did. The old-fashioned campmeeting is also a thing of the past, and we have instead summer resorts under Christian influences, where the programme is made up of lectures, concerts, dramatic readings, etc., with just enough gospel thrown in to enable us to hear the most popular pulpit orators and delight in their gifts. There are also in the towns and cities so many social, financial and political excitements that it is now a difficult problem to counteract these and secure the attendance of unconverted people at revival meetings. I am asked to outline my convictions and methods. First, then, I believe the minister should prove his own consistency by talking personally to the unconverted of his flock, and for months previous to a season of special effort should preach evangelistic sermons on Sunday evenings. If he make his pulpit a public lectureship on current events or a bulletin of the war news, sinners will not believe in his earnestness, nor attend his services, and he will have no great revival till the judgment. When he wishes to open these services let him consult his Quarterly Official Board as to the most suitable time to commence, and ask their sympathy and help. Let him require from the board the same equipment and assistance they would give to a professional evangelist. It is a well known fact that unconverted people do not like to attend revival services in a lecture room. They feel as if they were being trapped. Let him use the main auditorium, therefore, and the board see that it is well lighted and heated and abundance of hymn books provided. Next, let him meet the choir and enlist their co-operation, and see that solos, duets or quartettes are arranged for each service. Of course it is understood that this special music shall be of a tender, pleading, invitation character, such as shall appeal to the hearts of sinful men. The next move should be to call a meeting of the officers and teachers of the Sunday-school. Let the pastor inquire as to how many teachers know where their scholars stand religiously, and get them to promise to visit all the members of their classes and pray with them at their homes, and especially with the unconverted. The teachers should be deeply impressed with the necessity of making every effort to harvest the result of their year's work by securing the attendance of all their unconverted scholars regularly at the services. The most blessed results of revival must come more and more through the Sunday-school and League. Then he should meet his League on Consecration evening and show them that they have unaved companions who never will be saved unless saved by leaguers. Committees should be formed to distribute dodgers and to watch for seekers and lead them to the front in the after-meeting. Then, one week before the

commencement of the services the pastor should preach upon the subject of "Personal Responsibility," and at the close pledge the membership by a standing vote to loyalty to the services and also to individual effort for their unconverted friends. Some years ago at one of my appointments I could only get eight out of one hundred and ten members to take such a pledge, and I refused to open services with such a handful lest we should harden a hundred men while trying to save one. After a week or two the other members

judicious man to keep the meeting before the public through the daily press, and he will have the joy of seeing large numbers of his unconverted people attend the services and scores of them brought to God.

In conclusion let me say that the League that has no converts for a year is dead and ought to be buried and leave a monument with the inscription "Died from Laziness." And the Methodist Church that cannot organize and conduct a successful revival is unworthy of

ONE can not do God's work by doing a part of it to-day, and letting the rest of it go over until to-morrow. When the Hebrews entered the Promised Land, they did not exterminate the heathen, as they had been commanded, and afterward they were reduced to slavery. They did not like to go the whole ticket. Then in their anxiety to destroy some of the heathen, which was proper, they entered into an alliance with some other heathen, and were handsomely defeated. When men mix piety and opportunism, it often contributes more to the world's weal to have them defeated than to have them victorious.—Rev. Dr. C. H. Parkhurst.

humbled themselves and the whole church took a pledge and went everywhere to hunt their friends, and within three weeks eighty-two souls were saved, and two years after, on the same ground by the same method, we took one hundred and fifty more. I know of no better way to reach the unsaved than for a church to resolve itself into a committee of the whole and go after them. Then if the pastor will remember that, unless he can get his officials generally to endorse his meetings, the public will not endorse them, he will take the first suitable opportunity to secure this approval. On the first Sabbath morning of the services let him ask all his officials to stand up, Quarterly Board, Trust Board, Sunday-school, League, Ladies' Aid and Women's Missionary Society. Let him ask how many will join the pastor in a consecration service at the altar, promising three things: (1) Daily private prayer for the services and the unsaved, (2) regular attendance, (3) a personal dedication to God. Let this service be very solemn and impressive. Now let the pastor remember that he is engaged in a special effort, and that if he has any blood-red earnestness or any power of convincing speech he must put it all into this work. The unsaved are expecting something special, therefore short informal talks are worse than useless. Let the minister preach his best and deal in a crisp and pungent way with such themes as the immortality of the soul, the guilt and danger of sinners, the vanity of earthly pleasures, the satisfying nature of religion, the reality of hell, the danger of grieving away the Spirit, the love of Christ to sinful men. Let him announce his times ahead and appoint some

its ancestry and recreate to its trust, and ought to fall out of line before the twentieth century dawns and join some organization labeled "Cool Retreat for Retired Christians."

Vancouver, B.C.

ONE DRAWS ANOTHER.

LITTLE does Peter think, as he comes up where his doubting brother is looking into the sepulchre, and goes straight in, after his peculiar manner, that he is drawing in his brother apostle after him. As little does John think, when he loses his misgivings and goes into the sepulchre after Peter, that he is following his brother. And just so, unaware to himself, is every man, the whole race through, laying hold of his fellow-man, to lead him where otherwise he would not go. We overrun the boundaries of our personality; we flow together. A Peter leads a John, a John goes after a Peter, both of them unconscious of any influence exerted or received. The influences we exert unconsciously will almost never disagree with our real characters. They are honest influences, following our characters as a shadow follows the sun. They go streaming from us in all directions, though in channels that we do not see, poisoning or healing, around the roots of society and among the hidden walls of character. If good ourselves, they are good; if bad, they are bad. And since they reflect so exactly our character, it is impossible to doubt our responsibility for their effects on the world.—Huxley Bushnell

A SUNDAY SERMON.

Last Sunday there was preachin', an' we all went out to hear;

The little church was crowded, for the rich an' poor was there;

It was jes' a splendid sermon, an' the singin' full and free—

"Amazin' grace, how sweet the sound that saved a wretch like me."

When I call the sermon splendid, I mean it was the kind

To take deep root an' bear good fruit in every sinner's mind;

It was full of consolation for weary hearts that bleed—

'Twas full of invitation—to Christ and not to creed.

The text was 'bout the prodigal who spent his livin' meat

Until he came at last to want the husks the swine did eat;

But a sweet thought gave him comfort when he hardly wished to live;

"I will go unto my Father—for my Father will forgive."

"I'm talkin' to you fellers," said the preacher, "here to-day,

Who spent the Master's livin' in a country far away;

You've got to where that feller was—you can't tell why or how,

But come back to the Father—he's a waitin' for you now!"

From the "amen" corner to the door the people gathered near,

An' "Pray for us!" they shouted, an' it seemed the Lord was there;

An' sich a great handshakin'! Well, the precious time is past,

But the o'd church in the backwoods got a blessin' that'll last!

—Atlanta Constitution.

INDIVIDUAL EFFORT.

BY T. E. EGERTON SHORE, M.A., B.D.

THIS is an age of large enterprises.

Men are not contented to do business in the small local way in which it was done a generation ago. Industrial affairs are ruled by combination and corporation. World progress is being made not along individual lines, but by means of collective forces and by sweeping movements. In religious, social, and political life, humanity is more than ever regarded by preachers, philanthropists, and statesmen in its collective capacity. The crowd is the larger unit of society, and the individual is being lost in the idea of the masses. From one standpoint this appears right and progressive, but it may be carried too far. The collective spirit of our times is shown to some disadvantage in much of our Church work to-day. It is to be feared that the convention idea of recent years may have been detrimental in its indirect influence upon personal work. There is such a fascination about a crowd. It is such an exhilarating to be thrilled and swayed with the multitude, under the magnetic

influence of a master-mind and a stirring speech, that it seems dull and difficult to persevere along the more solitary pathway of individual effort in the cause of Christ's Kingdom.

The modern tendency of combination and organization of individuals into the larger unit of the whole, is to make them mechanical, unintelligent and irresponsible. It may be according to the law of industrial evolution that individual merchants should be crowded out of their own local business into the larger and more comprehensive institution of the departmental store, but it is a question whether their individuality is not thus hampered by the mere routine through which they pass in their round of duties, leaving all the problems of business to the manager of the concern or to the foremen of the departments. It may be an easy and convenient method of investment for individuals to become shareholders in large stock companies, and leave all the details to the managing director, content to receive a regular payment of dividends. But the Christian Church cannot be conducted successfully on these lines. Silent partnership in its affairs will bring no satisfactory returns.

Personal work is a necessity to the full development of Christian life. In the gymnasium, physical culture is not attained by the class being regularly and continually entertained with the demonstrations of the instructor. Unless they get their own individual muscles to work, they need not hope to gain much muscular development. In the college, students must do more than rely upon the product of the professor's thinking

Master's approbation. "Well done, thou good and faithful servant," can only be won by personal service, in the exercise of our talents in the opportunities of Christian work. It will not suffice to be one of the Church congregation, feeding on the preacher's thought, and entertained by the demonstrations of the pulpit. Our Leagues cannot produce the best results unless they develop the best Christians unless they are made gymnasiums of religious activity, and seminaries of Christian culture, where individual effort becomes the means of progress and development in the Christian life.

Moreover, from the standpoint of the spread of Christ's kingdom, the importance of personal work is becoming more than ever manifest. We are not unmindful of how the progress of Methodism has shown the value of great revivals, in awakening the souls of the unsaved, and in sweeping many converts into the Church. Nor can we regard the day of revivals as fully past. I believe that we all see before us now the dawning of a revival that will surpass in power and in extent anything ever experienced by the Church before. But what kind of a revival will it be? A revival of personal service, I trust, and of individual effort, in the salvation of souls. We have had great revivals in the past. The greatest of them have not failed to take into account the importance of individual effort in the conversion and ingathering of souls.

The best work in Mr. Moody's evangelistic career was not done from the platform but in the after-meeting or in the enquiry room, where he and his workers

IN St. Paul's famous charge to the elders of Ephesus he enjoined them to remember that by the space of three years he ceased not to warn everyone night and day with tears. What a passion for souls is here revealed! We see the apostle to the gentiles going through the streets of Ephesus from house to house warning the people against the wrath to come, while his tears emphasized his words.

Richard Baxter, a worthy successor of St. Paul, when he entered upon his pastorate at Kidderminster, found not a home wherein was heard the voice of prayer, but when he left—after years of faithful work—there was not a home in that town where the voice of Christian song and prayer was not heard.

B Wesley and his coadjutors continued this glorious work—having a passion for souls—and this was the distinguishing feature of the Methodist ministry up to within a few years, and is now in not a few cases, thank God. But oh, that it were universal! Only a mighty baptism with the Holy Spirit of both the ministry and the laity can restore this divine pass on for souls.—Dr. C. E. Manderbill.

They must not depend upon class study for their intellectual growth. They must think for themselves. They must study by themselves. They must wrestle alone with the problems of thought, within the arena of their own mental activities, if they would win the laurels that knowledge places upon the brows of successful gladiators of truth. Even as in the intellectual realm the thinker only is crowned, so too in the spiritual sphere, the crown of heavenly reward, and the

had personal contact with the inquirers, and led them step by step, by the power of the Holy Spirit and of human sympathy according to the teaching of the Word, from the darkness of sin into the light of salvation. Mr. Moody once said, "The best way to reach the masses is to reach them one by one." The best evangelists to-day employ the method of personal effort, organizing the consecrated talent of the Church for this work, at the beginning of the series of special

meetings, in the most systematic way. It seems likely that this will prove in future to be the only effective way of doing real, abiding aggressive work.

This is the quickest and best way of bringing the world to Christ. Hand-picked fruit is always the best and most abiding. The fruit that came down in the orchards of Ontario, blown by the tempest of wind that swept over the country, in the second week of September this year, was not worth very much. There were great quantities that fell but they did not keep. The fruit that is gathered "one by one" from the trees is the fruit that in the market and home is worth the most. It is just the same in spiritual things. It has been my joy as a Methodist minister to have seen frequent indications at regular, as well as irregular, services, of response to appeals for immediate decisions for Christ. But it has also been my sorrow to find that only a proportion of those who have given indication in the public service have abided the test of temptation, and have surmounted the difficulties of doubt in the period afterward; and that proportion has almost invariably been those whom I or my workers had opportunity of having closer conversation with, before the world had time to chill the warm desires engendered in the heart, by the Holy Spirit's power in the preaching of the Word.

It is said that, if every Christian only succeeded in winning one soul every year, and if each new Christian joined with the others on the same plan, it would only take seven years for the kingdoms of this world to be converted into the Kingdom of our Lord and His Christ. The sainted George Muller worked for a lifetime in this way, bringing souls "one by one" to God, till he was able at last to declare that he expected to meet at last thirty thousand of these in Heaven, all led to Christ through his instrumentality or that of his continuously increasing converts.

What a mighty responsibility this declaration lays upon the individual Christian. The Christian of the future must have not less concern for the cultivation of his spiritual life but more for the salvation of others. The pastor of the future must give not less attention to his pulpit ministrations and pastoral duties but more to the organization of the church activities, that not a chosen few but all his people may be set to work on definite lines of individual effort for Christ and the Church. The Church of the future will not be estimated by its membership, list or the size of its congregation so much as by its multiplying forces of spiritual development. Its unity of power will depend upon the power of each unit. Not increase of numbers is wanted, so much as the increased activity of its members.

This will make the Church not a nursery of babes but a training school where theory and practice are well combined and individual effort is given its needed consideration in the development of Christian character and in the evangelizing work that is calculated to bring the world to Christ.

Toronto, Ont.

SPIRITUAL RESULTS IN THE SUNDAY-SCHOOL.

BY W. H. PARR.

It is a melancholy fact that the evangelistic factor in Sunday-school teaching has been relegated in too many instances to a subordinate position. We live in a day when there is a tremendous lack of conversions. This age possesses brain power, song power and prayer power, but converting power is sadly on the wane. At the International Sunday-school Convention, held in Boston, in 1896, Mr. Moody said: "If I had the trumpet of God, and could speak to every Sunday-school teacher, I would plead with each one to lead at least one soul to Christ this year." The teacher's watchwords should be "soul-saving" and "character-building," and in order to succeed there must be consecration, preparation and fidelity. 1. Bring your scholars to Christ. 2. Build them up in Christ. 3. Train them for His service. Every teacher should be an arc light in order that every scholar may be a torch-bearer of truth. A scholar was once asked how she became a Christian. She replied, "First, I loved my teacher; then my teacher's Bible; finally, my teacher's Saviour." More than one-half of the persons brought into true fellowship with Christ are converted before the age of twenty. It is a grand thing to save a soul, but a vastly grander thing to save a life. A soul can be saved in old age, but a life can only be saved in childhood. A man or woman is a unit, a child converted is a whole multiplying table. It is an encouraging fact to note that over fifty per cent. of the membership of our churches come into the doors on the Sunday-school side. The last General Conference of the Methodist Church of Canada reported that of 24,000 conversions during the quadrennium, upwards of 11,000 came through the Sunday-school.

Purely scientific inquiry has shown that from the age of nine to fifteen there is a peculiar openness to religious impression. It is the point of religious susceptibility; then the heart, as by native instinct, is open to spiritual influences.

The vexed problem in the Sunday-school work of to-day is, how can the young men be kept in the Sunday-school? Of the young who cause anxiety the average class go to school for years, but have, unfortunately, passed through untouched by the leaven of righteousness, and at the age of seventeen or eighteen years find themselves too old for Sunday-school. Why, do you ask? Because salvation has never been an actual and genuine experience; and who is responsible? It may be safely said, as a rule, if a child is once saved, and the Christian graces fostered and developed, these impressions become permanent, and in few instances will there be any inclination to sever connection with the church and the service of God.

The objective point of bible teaching in the Sunday-school is to effect a transformation of the life of the scholar through the agency of the Holy Spirit.

"Be ye transformed by the renewing of your mind." Christ's words to Nicodemus, "Ye must be born again," are forceful and positive, and there is no other way of being good and doing good and of reaching heaven. The Spirit of God is the sole agent of regeneration, neither social improvement nor intellectual culture, nor even the knowledge of scripture truth itself will save a soul.

The central and cardinal theme of each lesson should be the spiritual teaching. Leading the scholar to a higher conception of the character of Christ, and urging discipleship of Christ as God's first claim upon the scholar. There are many sides to the teaching of a lesson, but the highest altitude is found in the spiritual thought.

Does there exist a passion for souls such as was possessed by George Whitfield, John Wesley and William Carlosso? Are we permeated with the spirit of evangelism?

Jesus came to seek and save the lost. He was moved with infinite compassion towards sinners. In this His followers must be like Him. We must yearn for souls. We must go after them. We must persuade them.

Winnipeg, Man.

DECISION DAY!

BY REV. T. ALBERT MOORE.

THE prophet Joel said, "The day of the Lord is near in the valley of decision." Every teacher and preacher of evangelical religion has verified the truth of that statement. A definite decision for Christ being reached by any soul is speedily followed by the conversion of that soul. The Church uses various methods and puts forth many efforts to lead people to make that decision. Our camp meetings and protracted services of the earlier days; our evangelists and revival meetings in these latter days; our endeavors in Epworth Leagues and Sunday-schools to gather the young to the fold of Christ, and many other plans, have all been very fruitful of success. Our Methodism born in a revival, has ever lived in the glow of revival. It is our responsibility to keep the fire glowing by preaching, and teaching, and praying, and working for the conversion of sinners. The salvation of souls is not the revival, but the fruit; and it is a serious fact over which every child of God should meditate most seriously, that sinners are never converted until the saints are "endued with power from on high." The responsibility of all professing Christians is very great. Immortal souls are awaiting their attention and influence.

As a means of arousing the Church to its duty toward the unsaved, and of awakening sinners to their need of a Saviour, aiding them to a clear, definite determination to come over on the Lord's side, I would suggest a Decision Day. I know that every day should be a day of decision, and every sermon and Sunday-school lesson and Epworth League ser-

vide a time of decision. But the same may be said of every extraordinary method adopted by the Church to arouse, convict and convert souls. Every sermon seeks the salvation of sinners, and every meeting endeavors to win souls for Jesus Christ—yet we have our special evangelistic efforts. Why not have a Decision Day?

What is Decision Day? It is a day agreed upon in the church, or Epworth League, or Sunday-school, when by special prayer and pleadings sinners are urged and induced to decide for Christ and begin to lead Christian lives. Of course it implies carefully pre-arranged plans, concerted action, and persistent, enthusiastic, earnest endeavors on the part of all officials and members.

The day chosen should be a month, or if possible three months, in the future. Interest the whole church in the plan. Of course the minister must be the leader, and during the entire time until the chosen day every other project should sink beneath the great purpose of bringing souls to a definite choice of Christ. Every sermon, prayer, Sunday-school lesson, Epworth League service, prayer meeting, official meeting, or other gathering of the people should feel the pulsations of the mighty purpose of the church, to induce sinners to choose Christ, and register their decision on that day. In the pastoral visiting, the class meetings, the Ladies' Aid and other societies of the church, the conversation with the people, and the talk in the home and everywhere there must be given prominence to the fact that a day for decision has been named when every unsaved wanderer from Christ in the congregation will be brought to face the responsibility of a decision for or against Jesus. Besides the regular services let cottage meetings be arranged, spread broadcast our church papers and well chosen tracts, and aim to keep the special purpose of the day before both saved and unsaved. Under such persistent and well-planned work the church must become aroused and sinners alarmed. Many will decide for Christ before the day selected. The regular services will become seasons of refreshing to the saints and conversion to the sinners. The Day of Decision will witness a glorious ingathering, and the church, revived and encouraged, will pursue its work with greater zeal and success. The sermons will be more evangelistic; the S. S. teacher will look for more frequent conversions; the Epworth League will more clearly see the high purpose and great opportunities it enjoys; parents will more fully appreciate the responsibilities placed upon them to train up their children in righteousness; the young people will find their pleasures along avenues calculated to develop their spiritual energies, and increase their usefulness to the cause of God; and every individual and organization of the church will feel the thrill and joy of holy spiritual impulse.

At Zion Taberna-le, Hamilton, the Sunday-school selected April 29th, 1900, as Decision Day. Only three weeks were given to working out the plan. Every teacher, realizing that they taught for souls, acquiesced heartily with the plan. The previous Sunday cards were distri-

buted, on which was printed the following:

Christ died for our sins.—1 COR. 15:3.

Zion Taberna-le Sunday School
HAMILTON, ONT.

☛

I BELIEVE that the Lord Jesus Christ is the Saviour of the world, and "that whosoever believeth in Him shall not perish but have everlasting life."

I ACCEPT Him as my personal Saviour, and will endeavor to follow His example and obey His commands.

I DESIRE to have my name enrolled as a member of the Zion Taberna-le Methodist Church.

NAME _____

RESIDENCE _____

TEACHER _____

Take heed that ye despise not one of these little ones.—MATT. 18:10.

Beyond 8c. and below the 10c. Mark 11c.

By MAIL, 10c. and 15c. per dozen in advance.

On Decision Day nearly one hundred of our scholars signed these cards. It was a cause for rejoicing to see how fully and clearly they understood the choice they made, and the obligations they assumed. Even those received as catechumens realized the responsibility of their act, and gave clear evidence that they knew they had decided to live for God, and that God had accepted them. Three months have passed since the fruits of this day of decision were garnered into the church, and it is a source of constant pleasure to observe the continued faithfulness and devotion to Christ of those young converts. No series of revival services could have resulted more satisfactorily to the church, or introduced to her membership more desirable converts.

Hamilton, Ont.

PRAY AND WORK.

BY REV. JOHN MACLEAN, PH.D.

THE average church member can do more than he thinks toward ensuring a revival. There must be an arrival before there is a revival. Prayer and work are the two weapons to be used toward securing this object. Soul-winning is the subtlest of sciences, the finest of arts, and the greatest of earthly achievements. Pray for something definite. Pray for the baptism of the Spirit. Pray for a passion for souls. Pray in faith. Pray incessantly until your soul is saturated with a love for souls. Pray until you enjoy the unseen vision. Pray until you realize the abiding presence of God. Richard Baxter prayed until his study walls were stained with his praying breath. John Knox cried in intense agony, "Give me Scotland or I die." John Hunt's weary soul in its last moments groaned, "Lord save Fiji."

Work! work for a soul, not for souls. Work individually, not by wholesale. Do personal work for a soul with a definite object, as the book agent in selling a book. Write letters to your friends, as Harlan Page did, on salvation. Speak to men on salvation as John Vassar did, who led thousands to Christ by personal interviews. John Holmes preached to three, and one was converted who lived to write "The Tongue of Fire." A sermon was preached to a small congregation in a barn and a boy of sixteen found Christ, and he wrote afterward, "Rock of

Ages." Dr. G. E. Reed, President of Dickinson College, was led to Christ by Dr. J. O. Peck, who pleaded with him for three hours in his study. By personal work Dr. Peck in three years saw nine hundred and twenty-five added to his church. Study your Bible well and use it. Consecrate all your powers to the service of God. Make an honest effort for the salvation of one soul. Be in earnest. Hunt after souls for Christ. A Christian is a man doing Christ's business in the world. Read Exodus, chapters three and four. "What is that in thine hand?" "A rod." "A poor talent certainly, but when the trembling man gave it to God, it became an instrument of power, by which the magicians were defeated, the Red Sea stood still, the water flowed from the rock, and other wonders were wrought. Obey God and he will use you. If each member of the church were to begin the Twentieth Century Revival Movement with the determination to lead one soul to Christ, only one during the year, we should have a great harvest. Let our motto be "A revival in every home."

Neepawa, Man.

A FALLACY ABOUT REVIVALS.

IT is a fallacy to suppose that the Church must be raised to concert pitch of zeal and interest before souls can be converted. Many a pastor begins his work on the theory that until all the members of his church are in just the place spiritually that he thinks they ought to be they are in no condition to work for the conversion of souls. Now, it is conceded that if all the members of a church are wholly backslidden, and their conduct is known to be shamefully wicked, the first thing to be done is to induce them to repent or leave the church. But it is, fortunately, a rare thing to find a church in that low condition. There are always a few left in Israel who have not bowed the knee to Baal; always a few faithful souls who have access to God and can work for the unconverted. It is true, brother pastor, that your church ought all to be in that condition, and it is right that you should seek to bring them there. But it is a question whether you are using the best means to that end in devoting your attention exclusively to them. You have been working on that line for many weeks, and things are not much better; and your brethren have, perhaps, grown tired of your exhortations and exclusive attention to themselves.

Now, suppose you begin by assuming that some of them love the Lord enough to desire and rejoice in the salvation of souls and direct your attention to the unconverted. If you can get one soul to the altar and soundly converted, that fact will produce more enthusiasm and do more to quicken your church than all your month's exclusive labor with your members. Have you never noticed what a thrill of interest is awakened throughout the church by the shout of a newborn soul? It does more to vivify a languishing, discouraged church than anything else can.—*The Methodist.*

THE NEED AND DUTY OF THE YEAR.

BY REV. J. W. COOLEY.

HOW shall we most fittingly conclude this century? What heritage shall we hand on to the next century? The first century had its Macedonian cry, when Paul in Throas saw standing by his side the typical European of the coming centuries, saying "Come over and help us!" Out of the answer to the vision has sprung Christian Europe and America. To-day by our side there stands in vision the typical Twentieth Century man and from his lips falls the familiar but momentous appeal, "Come over and help us!" What help shall the Epworth League bring? The League, the latest fruit of the Eighteenth Century revival, born to promote and to be itself a revival, engaged in spiritually equipping men for the Twentieth Century, and containing in itself the most aggressive, enthusiastic and living forces of a revival church, should respond adequately. How? What does the Church need? A revival deep, thorough, broad and enduring. Nothing is more likely to meet the case. A true revival of religion is always timely—suits any century—the Twentieth as well as the First.

In trade men seek money as the great desideratum; because "money answereth all things." It can be exchanged or transmuted into anything which is purchasable. Give the new century a revival to begin with. It can be transmitted into everything good and changed into every holy enterprise humanity may need. This is the wealth, the current coinage of God's kingdom bearing the "King's image and superscription." With it we can obtain all else. Do we desire missionary expansion abroad and deepened missionary sympathy at home? Give us a true widely-extended revival and we get everything covered by the term missionary in it; for what in Christian experience is termed "revival" when translated into Christian activity becomes missionary enterprise. Do we deem a simpler and more positive faith in the Bible as God's Word a prerequisite of the coming century? Give us a revival large enough and that effect will surely follow. Are we solicitous for enlarged philanthropic movements and multiplied institutions to minister to human suffering and need? Revivals always have produced such movements and always will. Do we cry out for purified politics, for civic righteousness, for a true Christian citizenship? Give us a revival comprehensive enough in its scope, and public opinion will bow to the standards it sets up, and political corruption and civic misrule become outcasts. Are we concerned to see Prohibition an accomplished fact? A revival of sufficient power to decidedly mould and bless the Twentieth Century will produce both Prohibition legislation and a prohibition people. To neutralize the multiplied elements of worldliness, a revival that transforms from that spirit is the only effective force. In a truly great revival are hidden the germs of all phases of moral and spiritual and social progress that in time will blossom and bear fruit. In a word the revival is power which,

like mechanical power, may be applied so that the final products may be as various as human needs.

Now we cannot hand on what we have not. We cannot bequeath a revival if we are spiritually dead. "Such as I have give I thee." We must first have, if we would give. How shall we obtain the revival we need for ourselves and for our successors?

All revival begins with individuals—and must be personal at first. Revivals expand by gradations. Revived members make a revival in an organization. Epworth League revival will spring from revived members. League revival will make Church revival; Church revival a connexional revival; and that a national revival that will set on foot the world-wide revival. Each individual must begin with himself. I must personally get right with God.

Walkerton, Ont.

PERSISTENCY IN REVIVAL WORK.

BY REV. E. N. BAKER, M.A., B.D.

"A MILLION for the Twentieth Century Thanksgiving Fund and a revival in every congregation" are the rallying words of our Church this last year of the century. We have faith to believe that the million dollars will come. Have we faith to believe that there will be a revival in every congregation? "We believe; Lord help our unbelief." The revival will come. We have the earnest of it. Our annual conferences were seasons of revival power. The Church is roused for the work. A consecrated ministry and membership are planning with skill, and looking forward with eagerness for the season of revival.

But after the revival, what? After the year of special services, will the Church continue in the work of revival? How many of the thousands we hope to take on probation will we take into full membership? Unless the Church continues in the spirit and power of the revival she had better not have any special services. If the converts continue not faithful it were better for them not to have started. "It had been better for them not to have known the way of righteousness than after they had known it to turn from the holy commandment delivered unto them." How shall we avoid this great, and—I regret to say—common danger?

Have the right kind of revival. There are revivals and revivals. There are those that create a stir in the community. The house is filled. Many rise for prayer and sign the card. The church records are swelled. The papers announce the great revival. But that is all. After a year or two few of these converts can be found. Of the church members who so faithfully attended the services few are found in the regular prayer meeting six months hence. The revival was transient. The last state of that church is worse than the first.

Then there are revivals in which sinners truly repent of their sins, and are savingly converted to God. All sin is given up, not only the grosser sins of lying, stealing, drunkenness, and such

like, but also the more refined sins of jealousy, covetousness, unbrotherliness, self-seeking, praise-seeking, etc. The Church puts on her beautiful garments, she is filled with the Christ-life so that she can say, "for me to live is Christ." This kind of a revival is an absolute necessity if we hope for its continuance.

The Church must desire it. The pastor, officials and church members must desire the continuance of the revival above everything else. They must fully realize that this is their supreme work; that they only continue as the Church of Christ as they continue in this work. All the services will be planned with this end in view. The burden of the prayers in the prayer service will be for the salvation of souls. The class meetings will be not only places of preparation for soul-saving, but places from which young convert and old Christian shall go out together to gather fruit for Christ.

This passion for souls will always be rewarded. John Knox had it and God gave him Scotland for Christ. If the Church has it the revival is sure to continue.

The Church must persist in the work. The special services will close but the work must go on. The work of preaching to sinners. There must be the old time appeals to the unconverted in the regular services, and personal efforts to lead them to Christ. The protracted services are not the close but the beginning of a great work. They are as much a time of seed-sowing as of harvesting. The Church must continue in the work of soul-saving just as zealously after the close of special services as before. In the early Church after the revival "there were added to the Church daily such as were being saved."

When Andrew found the Christ the first thing he did was to find his brother and bring him to Jesus. So must every young convert join with the older church members in hand to hand work of gathering fruit for the Master.

The Church must expect it. "According to your faith be it unto you." If it is taken for granted that the work will close with the special services then it will. If we have faith that it has just begun and that souls will be gathered in week by week then we shall see the desire of our hearts. Emphasizing too much the doctrine of "falling from grace," has had much to do with the back-sliding of our young converts. Assure them rather of the keeping power of God and that "they may keep themselves in the love of God," by communion with Him. Let the class leader whose duty it is to watch over the young convert, and the class in whose fellowship he is, cheer, help and have faith in him and their mutual faith will save him.

The Holy Ghost is an absolute necessity to maintaining the revival spirit in the Church and the revival life in the young convert. The special services may be all that could be wished for, the Church may desire and work for the continuance of the revival, but if there is not the fulness of the Holy Ghost, to inspire, to teach, to lead, and keep there will be failure in the Church and falling from grace among the young converts. "Without Him we can do nothing."

By His help the Church will go from strength to strength. Through Him the young convert will "mount up on wings as eagles, run and not be weary, walk and not faint."

Stratford, Ont.

WHY YOUTHFUL CONVERSIONS.

It is nothing wonderful that the great cycle of conversions is under twenty-one years of age. For the Creator, who works by laws, has intended that it should be so. When is the age of awakening? When is the age of choice? When is the age when men lay out the charts of their future careers? Do many men succeed who do not choose their life-calling until they have passed middle life?

Adolescence is the period of choices. Adolescence is the period of awakenings. Then come the openings of life in a hundred realms. To be sure, men and women do become poets, writers, successful business men after they reach middle life. Amelia E. Barr is an illustration in letters. And other names will occur to the reader. But how few they are. And why? Because of a law in our nature that makes youth the crisis hour of choice; and whose sins away that hour, sins against his future, destroys it, and destroys what he might have been.

It is nothing strange, therefore, that youth is the time when people become Christians. It is then that they have their awakening in every realm, and why not then in the realm of the soul? It is then they are near to God, when He is fixing for them so many stars, their trade, their holy love of woman, their self help, their character. Is it not to be expected that at such a period the youth should be thinking too of his personal relations to God, and that he should feel tender and sorrowful for his sin? Yes. And how criminal are those parents, those Sunday-school teachers, those educators and those orators, who allow that chief of visions, and that chief of choices, the vision of the soul's relation to God and the choice of a God-given and God-crowned life, to pass away—forever. Behold, now is the accepted time; behold, to-day is the day of salvation.—*Central Christian Advocate.*

WISE IN WINNING.

WE need to guard against too great aggressiveness even in doing good. Zeal for the helping of others may become officiousness, and to those we would help may appear to be impertinence. The influence of some very sincere and earnest Christians is greatly impaired by the lack of wise self-restraint in personal effort.

Speaking to others "about their souls" is a part of Christian work for which we need the greatest wisdom. We must be careful that it is just the right word we speak, that we say not one word too many, that we say it in the right spirit, and that it is timely. Often we say too much, we are impatient for an answer, we insist on pressing the question when it is unwelcome, or we so speak as to shut against Christ the heart we sought to open for him.—*Christian Outlook.*

REVIVAL EXCITEMENT.

EXCITEMENT will accompany every great movement. We might justly question whether the movement was earnest and powerful if it was quite as serene as a drawing-room bible-reading. You cannot very well blast great rocks without the sound of explosion, nor fight a battle and keep everybody as quiet as a mouse. On a dry day, a carriage is not moving much along the roads unless there is some noise and dust; friction and stir are the natural result of force in motion. So when the Spirit of God is abroad, and men's minds are stirred, there must and will be certain signs of movement, although these must never be confounded with the movement itself. If people imagine that to make a dust is the object aimed at by the rolling of a carriage, they can take a broom and very soon raise as much dust as fifty coaches, but they will be committing a nuisance rather than conferring a benefit. Excitement is as incidental as the dust, but it is not for one moment to be aimed at. When the woman swept the house she did it to find her money, and not for the sake of raising a cloud.

Do not aim at sensation and effect. Flowing tears and streaming eyes, crowded after-meetings, and all kinds of confusion may occur, and may be borne with as concomitants of genuine feeling; but pray do not plan their production.—*C. H. Spurgeon.*

SUITED OR SAVED?

BY SARAH AVERY FAUNCE.

THE chief attraction of a beautiful spot on the north shore of Massachusetts is its life-saving station, and the corps of valiant men who, in their work along the steep cliffs, are as tireless as the light of faithful "Minot's" on the jagged ledges a few miles out.

Frequent visits to their station from year to year had begotten, not only respect for the noble organization, but some familiarity with the apparatus used in the service. Roaming about the building one day, with a never-fading interest in the life-boat always so neatly kept, the cannon, with its carefully wound rope, which has been the literal "thread of life" to so many souls, my eye fell on the awkward-looking breeches-buoy. Turning to the genial captain of the crew, I asked:

"How is it, Captain Brown,—do people ever object to trusting their lives in this thing? Do they ever think it beneath their dignity to use it?"

A quizzical smile came into the good man's eyes as he reached out his sun-browned hand; and laid it reverently on the buoy.

"Well, marm, we don't ask if it suits 'em so long as it saves 'em. Savelly's our business."

The great lesson, with its homely text, sent me away from the little knot of friends who were waiting,—away to a quiet spot on the bluff, there to realize in

measure the work that has been left for us to do in the service of the Saver of Souls.

The Church has been saying for years, "What means can we use that will please the world? What garb shall we put upon religion so that the sensitive temperament of the unsaved may not be offended?" Is it possible, in our anxiety to use only such apparatus as would arouse no opposition, that "suitsing" has taken precedence of "saving"?

Fully admitting the necessity of persuasive tact in winning souls, should not our carefulness regarding the means be made subservient to the great end of "Saving's our business."—*S. S. Times.*

CAN YOU PAY THE PRICE?

WHEN church members are filled with the Spirit, they do not need to be scolded to a prayer meeting or to be baited to church by some special attraction in the pulpit or the music gallery. Their purses open at the touch of charity, and their tongues are unloosed to speak for Christ. They are as anxious to win converts to Christ as the political "workers" are to win votes in the presidential election. In short, to be filled with the Holy Spirit is to have the only genuine revival. Do you thirst for the Holy Spirit? Are you ready to work with Him? Are you willing to pay the price of a genuine revival—whatever dead limbs it may cut off or false hopes it may blow down? Then you may have it, with all the joys and immeasurable blessings that it will bring. "Behold, I will make all things new;" when Christ's promised Spirit comes, that will be fulfilled.—*The Interior.*

DON'T SCOLD.

"HE that winneth souls is wise." Do you want to win men? Do not drive or scold them. Do not try to tear down their prejudices before you begin to lead them to the truth. Some people think they have to tear down the scaffolding before they begin on the building. An old minister once invited a young brother to preach for him. The latter scolded the people, and when he got home asked the old minister how he had done. He said he had an old cow, and when he wanted a good supply of milk he fed the cow; he did not scold her.—*Select.*

MR. SPURGEON said: "We ought not to regard the Church as a luxurious hostelry where Christian gentlemen may each one dwell at his ease in his own inn, but as a barracks in which soldiers are gathered together to be drilled and trained for war. We should regard the Christian Church not as an association for mutual admiration and comfort, but as an army, with banners, marching to the fray to achieve victories for Christ, to storm the strongholds of the foe, and to add province after province to the Redeemer's kingdom."

Some Remarkable Conversions.

Conversion of an Infidel.

BY EVANGELIST REV. A. H. BANTON.

DURING a series of revival meetings in the Methodist Church, in M—, there came to the church, out of curiosity, a follower of Colonel Ingersoll, a devout believer in Thomas Paine, and added to it all, a professional gambler. At the close of a meeting he came to me and said it would be a good idea if there was any reality in prayer to ask the Christians to pray for him. "But," he added, somewhat ironically, "I guess it won't do much good."

The pastor, with some Christians and myself, made him a subject of special prayer. For several days he remained away from the services. One evening he came and sat near the door. He remained until the after-meeting, and then with others left. He joined some companions in a club-room, and engaged in a game of cards. After being seated about ten minutes he rose and said, "Boys I am going to the revival meetings to find out whether the Bible is right in its teaching, or whether Col. Ingersoll is right. *It must be settled to-night.*"

"I saw him come in. I enquired, 'Is there an honest infidel in the house who is willing to put God to the test by praying for light, and vowing to live up to all the light God by His Spirit may give him?'"

He rose to his feet immediately and said, "Here is one." I said, "Let us pray." While the pastor engaged in an earnest, sympathetic prayer I quietly made my way to the man, and finding that he was very sincere I said to him, "Do you believe God?" "What do you mean?" was his reply. "I mean simply this, God has said, 'If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'"

I shall never forget the expression on his face as he said with trembling voice, "If the Bible is God's word, and that promise is in it, I believe He does forgive me; but I do not believe He does forgive me, in fact I am in greater darkness."

"Now," I said, "Will you tell the congregation just exactly what you have told me?" He answered quietly, "I will." He rose and walked to the front, and facing the people said: "My friends, I have been an unbeliever for twenty-seven years, I have doubted everything and everybody, I have even doubted the existence of God; I am not converted as you understand it, but I hope I am getting there; I am willing to take my medicine like a man; and, if being willing to do everything that the Bible tells me to do will bring peace to my soul, I am willing to do it. I have done all that I know is required, and if more light comes I will walk in it."

He hesitated, but remained standing.

Presently his eyes, unused to tears, began to moisten. His face, so firm, relaxed. He raised his right hand, and, placing it on his breast, exclaimed, "God has come; the burden is lifted!"

We sang "At the cross where I first saw the light," and while we were singing he made his way to the last seat in the church, and approaching a former companion said, "Roberts, God can settle the question for you; He has done it for me."

A few days later his friend was converted. He has since passed to his reward, but the converted infidel lives to tell the wondrous story of God's redeeming grace.

In the church of which he is a member he is held in the highest esteem, and conducts a service one night each week for special bible study.

Toronto, Ont.

Reclamation of a Drunkard.

BY EVANGELIST ROBERT MCHARDY.

THE conversion of A— C—, of G—, was in some respects a most remarkable one. The people had given him up as an almost hopeless case. He was a slave to drink and had been a confirmed drunkard for many years. "God pity his wife and children," was the prayer of many a heart as they beheld the hungry and wretched children clinging to the faded skirts of their sad-hearted mother.

Seldom was A— sober. When he was he longed for freedom from the grip of the drink habit. His last resolves were quickly broken. Human aid availed nothing. His only hope lay in a higher power. No doubt the fact that so many of the townspeople, together with several well-known druntards, had been converted had much to do with his attendance at the meetings and subsequent conversion.

I made his acquaintance at that time, and have since met him on several different occasions. Nine years after I found myself in the same town listening to the testimony of this same individual. Several hundred people were present and listened spell-bound as he told of the wretchedness of his sinful days and contrasted them with the present happy ones. In the audience were his wife and children; so changed! He went on to say that at the time of his conversion he was very heavily in debt. The devil suggested that he had better pay his debts before he made a profession of religion, but he could not endure the thought of waiting so many years in idleness when he might be doing something for the Christ who had done so much for him. He arranged with his creditors for monthly payments, "and

to-day," said he, "I am a free man, free from my sins, free from the appetite of drink, free in a sense I have not been for many years. Yesterday I paid the last cent I owe any man. It has taken nine years in which to do it, but, thank God, it is done at last." That, to me, was a remarkable testimony, the fruit of a most remarkable conversion.

I met him again last fall. He was putting the finishing touches on a new profession where I was conducting a series of meetings. He was happy and prosperous. He told me that for fourteen years he had never earned less than \$15 a week. I asked him if he had ever been troubled with the old appetite for liquor. "No," said he, "the desire left me when I was made a new creature in Christ, and it has never once returned," he replied.

Let us learn from his conversion that: God can save to the very uttermost the worst of men and make them worthy citizens. Let us seek them out.

Such conversions magnify God's grace and say to all that salvation is a reality. That the power of the drink habit can be broken.

That He who saves can, and does also, keep.

Toronto, Ont.

Conversion of an Indian Murderer.

BY EVANGELIST REV. A. BROWNING.

THE Fraser River was on its spring rampage. It was a huge boiling raging torrent, filled with the debris of mining camps and huge trees wrenched up by the roots. I had come against this flood from Hope to Yale in a canoe, following the eddies and hugging the shore, only crossing the stream when compelled to go to the other side. Another canoe with a white man at the bow and an Indian at the stern was our only companion on this rough and venturesome journey. Landing at Yale I called on Dr. Fifes, a friend of our cause and of mine. I had just left his office when I heard a pistol shot, and running back found my friend shot through the heart. He died in my arms. The two men in the other canoe were the murderers, who, as soon as their victim fell, rushed into their canoe and were swept by the current on their way towards the sea. They were pursued and caught, the white man to be hung on the murdered man's grave, the Indian to serve a term in jail. Some years after this a glorious revival commenced in the settlement, including the camp of the Indian who was now out of jail, and attending the meeting, "Captain John," then a pagan chief, now and ever since a Methodist local preacher, with others were converted. I had left the meeting for Westminster, forty miles down the river, and was surprised one morning to find the Indian murderer at my door. He had followed me down the river to personally plead with me for his soul. They had rejected him at the revival meeting, for was he not a murderer of Indians and an accomplice of the man who murdered Dr. Fifes!

Did Christ reject him? was the question put to me by the poor wretch whom his own tribe had disowned. The upshot of it was that the poor Indian and I knelt together to tell Jesus all about his case. I told the Saviour that there was a thief, and murderer seeking mercy—that He, Jesus, had taken a saved thief to paradise, and saved thousands of His murderers in one day—had He the heart to turn this one away or would He save him as He had the others. All this while the Indian was sobbing, and when I closed the sobbing had ceased. I arose and the Indian, his face shining, arose also. Reaching out his hands he said—"The blood of Jesus Christ has washed away the other blood and I am saved." Looking back through the mists of thirty odd years I see that saved Indian as plain as yesterday. Looking forward I anticipate meeting him in glory, the other blood washed away forever in the blood of the Lamb.

Toronto, Ont.

An Incident in Street Preaching.

BY L. W. MCHALL, D.D.

IT was on the Sunday immediately following the assassination of President Garfield. The entire country was throbbing with suppressed excitement, much akin to that which thrilled it upon hearing the news of J. Wilkes Booth's fiendish work.

I was in the city of L—, having gone there to supply the pulpit of a large and wealthy church, the pastor of which had been called away upon some important mission. I preached in the morning to about four hundred delightful, cultured people. It was in many respects the most solemn service I ever conducted. The evening was calm and beautiful. About one hundred and fifty persons gathered to the evening service, which lasted one hour. Before pronouncing the benediction I said to the audience: "I have rendered the services your pastor requested of me. As I came from the hotel to this place I noticed the streets were thronged with people, the most of whom were young men, and it occurred to me that these people might be reached this very evening by the gospel, and the Lord has, without doubt, laid it upon my heart to make an effort, and I request of you that you follow me down Main Street to the market place, and gather about me and unite in singing two or three hymns; then, if the opportunity offers, I will preach to the audience that may gather."

The most of the congregation followed me to the place indicated. With the permission of a policeman I placed a dry goods box in the street and, mounting it, started the old familiar hymn, "Jesus, Lover of my Soul." The people sang heartily. In less than five minutes quite fifteen hundred persons had gathered. We then sang "Rock of Ages, cleft for me." I urged the people to sing, and seemingly nearly all did so.

It being Sunday night, there were few vehicles of any kind on the street and, save for the singing, the hush of death was upon the audience. I lifted my voice in prayer, especially praying for

our country and wounded and dying soldier. After the prayer we sang "Nearer, My God, to Thee." I then took for my text, John 3:16. I stood facing directly up Main street. Five squares up the street was an abrupt hill over one hundred feet high; and because of it the street deflected to the right around its base. On the top of this hill and facing right down Main street, and a full half mile from where I stood, was the home of one of the leading citizens, president of a large banking house, and an unchristian man. There was a gentle wind blowing up the street from where I stood; the business houses on either side of the street formed a kind of speaking tube. My voice was very clear and strong. I quoted my text five or six times during the sermon, well-nigh as loud as I could speak. While the meeting was progressing the banker sat all alone upon the veranda of his home.

All at once, as coming from the skies, he heard distinctly, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." He had not heard a note of our singing, nor a note from my lips. What wonder, therefore, that he was startled upon hearing my text? He sprang to his feet and looked above him and around him, and for some moments paced around the veranda, wondering where it came from. Directly he took his seat, and in a few moments he heard the text again, coming apparently from the heavens. He heard it each time I quoted it, and could not tell whence it came. God's Spirit fastened the message upon his mind and conscience. He slept none that night. The next morning he spoke of it at the breakfast table. His oldest son was present at the meeting the night before in the market place, and told his father about it. They tried to reconcile the two things, but the father could not understand why he could have heard as distinctly as he did my text, and nothing else, not even the singing.

He went to his business, but was so troubled that he told his son to find me if he could, and bring me to his office. The son found me at the hotel, and after telling me the facts in the case I accompanied him to his father's office. When I met him he told me frankly that he wanted to be saved. I quickly and gladly made plain to him the way of salvation and life. He repented and believed, and joined with me in prayer.

His office was upon a raised platform in one corner of his large banking room. There were perhaps twenty clerks a minute many customers in the room. Immediately upon rising from his knees he stood up and, clapping his hands, said loud enough for all to hear, "I have just accepted Jesus Christ as my Saviour and Lord, and He accepts me; I am, therefore, a Christian, for which I praise God, and sincerely wish that all you who have not done so might do the same."

I followed the man's subsequent life, and in so far as I could learn he lived a devoted, conscientious Christian life, and died in the triumphs of a victorious faith.

—*Christian Advocate.*

A Brand Plucked from the Burning.

BY EVANGELIST WM. MOULL.

AMONG the many remarkable conversions with which God has graciously crowned my labors, including Catholics and infidels, none for permanency, clearness, and fruitfulness impresses me more than that of Mr. —.

Nearly four years ago, during a meeting at H—, I heard accounts of one whose long life of adventure and hair-breadth escapes among Indians, flood and field surpassed romance; and these, supplemented by knife and bullet scars, made him a marked man in the community. Efforts were made to induce him to attend the church. He came. Never shall I forget those burning eyes which had faced death an hundred times in various shapes, riveted on me while I spoke. At the invitation, this giant among his fellows came toward the altar. Many were already there, but coming as far as he could, he knelt in the aisle, and then his broken cry of prayer, his trembling request for help thrilled the congregation. His evidence of acceptance was clear, the habits of a lifetime swept away, and at once, and right on to this hour, at home and abroad, in wilderness, camp or city, he began toiling to bring all he knew to Jesus. And God has given him success. No more inspiring letters do I ever receive than once in a while come to me from this brand plucked from the burning.

Parkdale, Ont.

A Marvellous Awakening.

HOOVER Crews was the pastor of the M.E. church at Springfield, Ill.

He awoke one summer to find his church declining. He was sore distressed and prayed much, fearing he had outlived his call. One summer Sabbath night, in the midst of the harvest time, he announced to a little congregation a prayer meeting for Monday morning, at sunrise, for the revival of God's work and the conversion of sinners. Then he gave that night to agonizing prayer. A little before daylight his burden left him, and he fell asleep on a lounge in his study. He awoke to see the first beams of the morning sun. Looking down into the churchyard, he saw that it was full of people, and the church was full of people, and the street was full of teams. Men as far as nine miles away from the church had awakened in the middle of the night alarmed, fearing that the judgment day was coming, taken their teams, and driven to the church with their families to see if they could find God and mercy. Brother Crews said: "We went into the church and opened the prayer meeting; we closed it that night at eleven o'clock with twenty eight conversions, as the beginning of a sweeping revival." Brothers, if we will consecrate ourselves to God, without reserve, and cling to God, taking no denial, He will honor our faith and bless our Methodism with a century of unprecedented achievements. —*Northwestern Ch. Advocate.*

A Bugle Blast

FROM THE
PRESIDENTS OF CONFERENCES

A Prayer.

Breathe on me, breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

Breathe on me, breath of God,
Until my heart is pure,
Until with thee I will one will
To do or to endure.

Breathe on me, breath of God,
Till I am wholly thine,
Till all this earthly part of me
Glows with thy fire divine.

Breathe on me, breath of God,
So shall I never die,
But live with thee the perfect life
Of thine eternity.

—Selected.

The Best Wine at the Last.

The most pressing and emphatic need of this momentous hour in the world's history is a sweeping and powerful revival of pure and undefiled religion in the Church of God—a revival so thorough in its effects as to christianize our educational aspirations, and our economic and social relations, filling them with joy and peace and with the Holy Ghost.

Forgetting the past let us unitedly press to the throne of grace for a mighty baptism of power, that we may have a fresh outburst of zeal. Let salvation be our primal object. We have about as much culture as the present type of Christian character can safely carry. May it be burned into our convictions that Christianity began in a revival, and that its survival depends upon continuous revival power and effort. Let us heartily determine to make this last year the best of the century. The residue of the power is with God. The best wine may be had at the last of the feast. The tithes having been brought into the storehouse, surely there is every encouragement to faith. Let every Epworth League meeting, every prayer meeting, every sermon, anticipate revival.

REV. S. DWIGHT CHOWN, D.D.,
President Toronto Conference.

A Call to Prayer.

Standing on the threshold of the new century we must all feel the supreme need of a revival. Not on one circuit but on every circuit, not in one department of the Church but in every department; not a revival periodical but perennial, an old-time scriptural pentecostal revival, a mighty revival of heart religion wide and deep.

Under the constraint of this conviction

we most affectionately and passionately appeal to every laicler to cry to God.

Pray the effectual, fervent, importunate prevailing prayer. The whole question of a revival turns mainly upon this other question, viz.: Can the Church by any means be brought to her knees. Right within our reach is the residue of the spirit. Prayer taps the great reservoir and the outlet widens as we pray. Wait upon God till YOU receive the witness of the Holy Ghost, the assurance of acceptance, the joy of salvation.

Plead with God for complete cleansing through the atoning blood, for heart purity. Oh, beloved, we must have more holy living if we are to have anything worthy the name of a revival.

Pray. Yes, pray for the witnessing power. Filled with the Holy Ghost we shall speak with "other tongues" and the word will be in "demonstration of the spirit and in power."

Then come to God in holy boldness, by believing prayer; besiege the throne, as you cry to God for the conversion of sinners. Ask for a very passion for souls. Pray for the grace to pray for the lost. Deliberately set yourselves to become prevailing intercessors before God for men.

After this manner pray ye, and the coveted, much-needed revival must come, nay, it has come.

Oh, for believing, patient waiting upon God! Oh, for His coming in power! Oh, for the repetitions of the pentecostal baptism, the pentecostal witnessing and then the pentecostal ingathering!

REV. GEO. W. HENDERSON,
President London Conference.

Begin the Work Early.

A genuine, spiritual, far-reaching revival is the great need of the Methodist Church this historic year.

To experience this we need, and we are glad to say we have, every periodical in the Methodist Church to assist us. The General and Annual conferences have done what they could. A revival on every circuit and mission and at every appointment is our motto. How can we accomplish this! We cannot wait for evangelists to come as they are not numerous enough. With the pastor in the lead, and at his right hand his consecrated choir following the prayerful counsel of the Quarterly Official Board every member of which is present in his place when the special services come; with the Epworth League true to its pledge and past record; with the Sunday-school superintendent and his godly staff of teachers; with the individual membership of the church all equipped for service and all under the guidance and baptism of the Holy Spirit. Surely the revival must come. Let us begin the work early

in the year, press it hard and continue it to the end of the conference year, and few pastors will report at the May district meeting a decrease in membership.

REV. J. E. MAREY,
Pres. Montreal Conference.

Systematic Giving.

Revivals in the Methodist Church! When did she cease to be revival? And yet the returns of the past year say the revival fire is burning low. Revival of closet-power and bible study, more knee-work, more converse with God, less of "What harm?" more of "What good can I do?" less of "My conduct will not injure"; more of "How can I help to lift humanity nearer to the divine?" The great commandment is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." How few keep this commandment! Supreme love fills the whole round of Christian duty.

Let there be a more scriptural mode of raising money. The next great revival will be on this line. Let there be an abandonment of all unscriptural devices to raise money, and a return to proportionate, systematic giving.

Trust God, if we believe there is a God, as we trust an earthly friend, but with infinitely more assurance, and he will in turn trust us, and pour out a blessing there shall not be room enough to receive it.

REV. T. W. JACKSON,
President Hamilton Conference.

Pentecostal Conditions.

As upon the day of pentecost, pentecostal conditions complied with, pentecostal results must follow. What are those conditions? Obedient to the Lord's command, they did not depart from Jerusalem, but waited for the promise of the Father; and there all continued with one accord in prayer and supplication.

Obedience is here the first condition, personal, rigid, and absolute, the largest section of the telescope containing all the others. Who is able for this obedience? We can do all things through Christ who strengtheneth us. He was obedient unto death. Is his obedience a substitute simply for ours, or an example unto us as well? For us to obey is better than to sacrifice.

Unity, the first condition, flows naturally from the first. Personal obedience means collective or church unity. For where the spirit of obedience is, there is the Spirit and mind of God, and there His children are of one heart and one mind. Christ's prayer is that we may all be one as He and the Father are one.

Continuance, the third condition, is both individual and collective and necessarily manifests itself wherever is found the Spirit of Him who is without variableness or shadow of turning.

Let us obey the Lord then by waiting unitedly and steadfastly before Him in prayer, an! supplication for the fulfilment of the promise. If we do, the result is certain. The Holy Spirit will descend

in pentecostal power, baptising the church, loosening the stammering and reluctant tongue.

Brethren, what does this mean? It means that all redemptive forces are now at our command. It means that our Saviour has cried "It is finished," that God is waiting, that all Heaven is waiting, that the Holy Spirit is waiting, that a weary sin-sick world is waiting, until the Church and I measure up to this awful but glorious responsibility.

REV. R. WHITTINGTON, M.A., B.Sc.,
Pres. British Columbia Conf.

Family Religion Needed.

No sight could be grander than that of the Church passing from this to the next century aflame with zeal for God; ministry and people baptized with the Holy Ghost for power, purity, service, and for rich ingathering of immortal gain. Canadian Methodism never was more richly dowered in goodly structures, elaborate organization, social status, intellect and consecration than now. The tithes are being brought into the storehouse, the promise abides, the windows of heaven are open, the blessing just about to be outpoured if but the hosts of the Lord in inopportune believing prayer claim as of gracious right the pentecostal fullness in these latter days. Before God let us come in heart-searching and heart-humbling exercises. Renewed efforts at the deepening of religion in our homes—family religion, may well precede the blessing. Fresh study of the Word, especially John's gospel and the Acts will form a good foundation of promise; precept and example.

Let all who can, read and ponder Arthur's "Tongue of Fire."

The Spirit of the Lord is not straitened. We are straitened. May God himself let down the barriers till the flood of saving, hallowing grace be ours.

REV. ROBT. MCARTHUR,
Pres. Nova Scotia Conf.

Gather in the Young.

With contrition, confession and supplication, ministers, teachers, leaders, stewards, and the membership generally, are requested to come before the Lord. Let us all come to Him for blessing, then go forth to others with blessings with our multiplying social comforts, enlarging educational advantages and unimpaired loyalty to the truth as it is in Jesus, let us believe that God has greater blessings in store for us in the opening century

than even those which have crowned and glorified the departing one. Highly creditable and wondrously successful have been our efforts in the direction of gathering in the outcasts. And there ought to be no relaxation in this work. But the closing of the century might unify Canadian Methodism in one intelligent and persistent effort for gathering in the young. If this were done, we should be repaid a thousandfold more than by any work of reclaiming the wanderers. It may be that we have come to our present estate to show what a consecrated childhood, truly converted and intelligently trained for service, is capable of doing for the Master. The young people of our own families present a field for evangelization that may well stir up to noblest efforts. Who will lead us in gathering up these sheaves?

REV. GEORGE STEEL,
President New Brunswick and P.E.I.
Conference.

HOW shall we bring about a revival? We must believe in revivals. Some preachers and people do not. It is strange that anyone can disbelieve them. They are facts of history. See those mighty revivals under Moses, Joshua, Josiah. Think of that revival under Ezra, when the people stood up all day and heard the Word read and expounded. The kind of revival we ought to look for—a revival of reverence for the Word of God; a deep sense of the worth of souls; a revival of debt-paying promptness; that shall keep Christian business men from the office and mail on the Sabbath; that shall lead young Christians to tie up their bicycles on Saturday night; that shall lead to our entire consecration of self, time and means to God. If that is the kind of revival needed—and nothing less will do—are we all willing to pay the price? Any church can have a revival if the membership will pay the price. Oh for a baptism of the Holy Ghost on preachers and people that shall renew our zeal, fill our spirits, flame us with pentecostal enthusiasm and lead us to an intense evangelism!—Rev. R. S. Partington, D.D.

God's Promised Presence.

In view of all that awaits us, and the great forces arrayed against us, we might well exclaim: "If thou go not with us we carry us not up hence." Be it ours to hear the Lord saying unto us individually as his consecrated servants, "My presence shall go with thee."

He who hath blest in the past is waiting to bless His Zion more abundantly.

Hence our watchword should be that given by Jesus to His disciples, "Have faith in God."

Our fathers were strong in faith.

Remembering how God's hand is seen in our past history as a Church, and resting implicitly upon His promises, every Leaguer should fully consecrate all to God. Full surrender to Him, complete self-abandonment to His service is the need of the present hour. If all our Leaguers thus devote themselves by covenant to God, they will form a mighty

army of good soldiers of the Lord Jesus Christ.

Seek definitely someone for Jesus. If saved, your great business is to save others. Seek to be filled with the Holy Ghost.

REV. J. T. NEWMAN,
President Newfoundland Conference.

The Preacher's Mistake.

Preachers make mistakes. Everybody makes mistakes. Some mistakes need not be repeated. Some mistakes might be avoided altogether. The one supreme mistake made by the average preacher is to defer his revival work until the Week of Prayer. If any one of fair intelligence and somewhat extensive observation were asked to name the worst time of all the year to commence revival efforts, he would probably say the first week in January, unless possibly the first week in July.

Whatever other mistake a preacher may make in regard to revivals, he ought not to go on year after year repeating the fatal blunder of postponing revival work until the first week in January. We entreat every one of our preachers, who may read these words, to begin at once to lay his plans for the fall campaign. If possible, begin this month; or, if not then, as soon after as the most urgent purpose can fix the time, and press on with steady and wisely directed effort. If the unconverted are not speedily awakened, be not discouraged or disconcerted; if the church moves slowly, do not lose

faith; if the conditions are unfavorable, hold on. It is the steady work that is sure to win. Lead the church to active effort and participation in the revival; encourage the young people and all to make the preparation needed, and show them what can be done by loving, patient, persistent, personal effort. When the church is alive with holy zeal, earnest in effort, effective in prayer, and distinguished for holy living, and the preacher is the leader and example in all these things, then surely the revival is moving on, and sinners will be converted.—Zion's Herald.

BISHOP SIMPSON once said, "Whenever and wherever church members are filled with the Holy Spirit, and souls are being converted to God, to that church the people are attracted."

Hints for Christian Workers.

"ENLARGE, inflame, and fill my heart
With boundless charity divine;
So shall I all my strength exert,
And love them with a love like thine;
And lead them to thy open side,
The sheep for whom their shepherd died."

The Night Cometh.—"The night cometh when no man can work." Remember this, O ministers, as you preach; O teachers, as you ply your pupils with the truth. Remember this, O rich men who feel generally that you should do good, but put it off. Remember this, O ye men and women unready to die, dreaming perhaps that some day you can begin and work out a righteousness for yourselves. The night cometh. No working there, no second probation. It is, as to this life, "Now or never."—*Dr. John Hall.*

The Great Need.—What is the great need of the soul-winner? A knowledge of the Word? Yes, for how shall he be able to tell others what he does not know himself. A tactful manner? Certainly, for even a well-meant and needed blow, dealt at the wrong time and place, will work disaster. But the great need of all, the one which has to do, not with special cases, but with every case! Love for the lost: supply that need, and all other needs will be, in a large measure, supplied. Love touches men in every condition. It is an old saying that "not every man has a head, but every man has a heart." This does not mean that heads are to be left out of the question, but that the heart is, after all, the strategic point.—*Lookout.*

Why Do We Hesitate?—A strange reluctance comes over many when they try to talk about the soul and its relation to God. It is felt alike by the converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth and whose speech sparkles with wit and humor has, deep in her consciousness, the feeling that she is unsatisfied, that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly, or made occasion of ridicule. So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that seeking the Spirit, finds him not, and calling, there

returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty!—*Margaret E. Sangster.*

Give God Your Best Service.—Are you trying to take up the Lord's work with unconsecrated hearts and hands? Before you can save others you yourself must be strong in the Lord. When you realize the awful condition of the unsaved without Christ, when you remember your own sad sphere before you found Jesus, then will you not be inspired to work with a zeal for the salvation of the unsaved? Will you not start upon a new career, and win at least one soul each year for the Saviour? How rapidly then will the world be won and God's kingdom come! Have you ever experienced the joy that fills the heart when you have brought a lost one to Jesus? If not, then the richest mine of human happiness lies unexplored in your heart. Then, inactive member, awake to an earnest ambition, live a life of whole-hearted self-surrender to Christ's way of living, thinking, working. Then burden your heart for souls. Never be satisfied until you have given God your best service, for it is the least He will accept. With the poet let us strive to pray:

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet;
Oh, strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea."

—*Rev. W. P. West.*

Ready for Opportunity.—An opportunity is nothing to the man who is unready to use it. As far as it is likely to affect his welfare it might as well not exist. While he is trying to get ready, at the last moment, to take advantage of it he discovers that it has vanished out of sight. What makes the matter more serious is the fact that it never returns. Some other opportunity of a similar character may present itself, but the lost one is lost forever. There is no power on earth to bring it back. This general earth is especially significant in as far as it concerns the opportunities of religion. He who neglects to make his peace with God while he can, has no ground for hoping that some strange magic will hereafter reverse the fixed laws of the moral universe, and enable him to recover the chance which he despised and trampled underfoot. Life is probation. Probation determines character. Character is destiny.—*Nashville Ch. Ad.*

Prevailing Prayer.—Before the gracious work at pentecost was experienced the disciples and other believers—men and women—had been in constant prayer for many days. The great Wes-

leyan revival had its origin in a praying circle. Great was the awakening at Shotts, in Scotland when, under the preaching of one open-air sermon, on Monday, June 21, 1638, about 500 professed conversion. Where lay the source of power? The previous night was spent in prayer by most of the Christians in that place. A hundred years later, at Enfield, Mass., similar power was experienced under the sermon of President Edwards, on "Sinners in the hands of an angry God." During the delivery of that sermon strong men seized the pillars of the church as if to prevent their feet sliding into hell. Where lay the power of that memorable sermon? Many of the godly people of Enfield, distressed on account of the unsaved around them, spent the entire preceding night in prayer. The great revivals in 1857 and 1858 were the outcome of prevailing prayer. The acknowledged birthplace of the Irish revival was in a little country school-house at Tannybrake, county of Antrim, where four young men met for prayer nightly, for months, until the blessing came and extended far and wide. During 1859 about 10,000 members were added to the churches in Ireland, and the invariable testimony is, that wherever a revival was experienced it had been preceded by earnest, importunate prayer. Similar testimony is given concerning the revivals in Scotland and in Wales. Speaking from vast experience in revivals, Finney and Knapp have left their testimony to the place and power of prayer. Finney says: "Prayer is an essential line in the chain of causes that lead to a revival, as much as truth is."—*Rev. John R. Davies.*

Working With Your Pastor.—I cannot speak of the value of your pastor in his personal touch on your life. If I should stop to-day and open my heart, that is so full of the sorrows of other people who have buried them there (and they are safe), and count the lives that have been touched here and there and saved, it would be committing the sin of self-glory; and I can say this for most pastors. Let me tell you what they want. Go to them and say something like this: "I have been astonished at what I find myself able to do; for several weeks I have done, day and night, just what the evangelist has asked me to do; in order to be obedient I have carried my meals to the service, so as to be in my place. I have been as bold as a lion in talking to people. I have never done this before. If you will forgive me I will be the same to you that I have been to the evangelist—and more." Then I can tell you what he will do. His eyes will be full; he may blurt out a "Thank you"; but when he gets alone in his study he will be a boy again, and his heart and eyes will overflow in gratitude to God that he must not in the future do only his work, but yours also. If this shall be the result of the revival it will be worth more than a few thousand new Christians; it will mean many thousands more, and a new type of spiritual life in all the churches. And in this direction the work of the evangelist will have been greater than he can ever measure.—*Rev. W. H. Geistert.*

Practical Plans for Revivals.

Value of Variety.—If one method does not attract sinners to hear the Gospel try some other method, but be sure that all of the methods tried are of divine appointment. Meetings by the hundred have been killed, murdered outright, by the lack of resources on the part of the leader. We have seen meetings of several weeks where there would be scarcely any variation in the invitations or in the conduct of the entire meeting. He who closely follows the Holy Spirit will not be left without some variety of method in conducting a series of meetings.

Silent Prayer.—A few moments of silent prayer, in an evangelistic service, is often very impressive. An unconverted man who attended one of the Midway Conferences in England, thus related his experience: "What struck me first was the solemnity of the silent prayer. To witness so many hundreds bowed in solemn silence before the throne of grace, pleading especially for the unconverted there present, filled me with awe, and made me feel decidedly uncomfortable. I wondered whether I was to be really converted that night. To pray for such a thing was impossible. I did not wish it." He left the hall anxious and miserable, but found peace in his own home.

Letter-Writing.—There is a suggestion in the following fact which we learn incidentally. A pastor conducting successful revival meetings had made a list of a large number of persons with whom he was to converse upon the duty of commencing a Christian life. But he found himself ill and confined to his home. Able to use his pen, he wrote fifty-six letters of frank and earnest solicitation. At last report forty of the number had become faithful beginners in the Christian life, and the minister confidently believes that the other sixteen will do the same.—*Zion's Herald*.

The After-Meeting.—The day is at hand when the after-meeting will be held to be essential to all true, converting preaching, and provision will be made in every well-regulated preaching service for bringing men to a decisive step, as a salesman displays his goods and then seeks to drive a bargain with his customer. The difficulty is fundamental, whenever we do not expect immediate results, and so preach with reference to them. Were souls awakened so that the pentecostal enquiry should be heard, "What shall we do?" not a few modern ministers would be surprised, and some, in their bewilderment, might be found inquiring, "And what shall we do?" Mr. Finney, in his autobiography, gives us a sadly amusing anecdote of a young man who observed that, while his own

ministry was barren of results, his ministerial neighbor had a continual harvest. Meeting him one day, and wondering whether, if he borrowed his sermon to preach to his people, the Lord might not use it for increasing the fruitfulness of his field, he took one of these burning Gospel appeals, and actually delivered it in his own pulpit. It was a sermon made for the very purpose, and with the expectation of bringing sinners face to face with their duty to God. And at the close of service he saw that many were deeply affected and even weeping. Whereupon he made a profound apology, saying he hoped he had not hurt their feelings, for he did not intend it!—*Dr. A. T. Pierson*.

Covenant Card.—A pastor in the Hamilton Conference sends the following card, which he says has been used to good advantage. It is complete, comprehensive, short enough, and broad enough:

"Him that cometh unto Me, I will in no wise cast out."—*JOHN vi. 37.*

I do, here and now, give myself to God. Trusting Christ to save me, I promise God that I will by His grace live a Christian life.

DATE

NAME

Ask and it shall be given you, seek and ye shall find."—*MATT. vii. 7.*

The Week's Services.—In describing his method of conducting revival services, the veteran soul-winner, Rev. Dr. Cuyler says: "My plan of action was this: Twice on each Sabbath, and on Wednesday evening I preached as clearly and pungently as I could—sometimes to backsliders, sometimes to the yet impenitent, and sometimes to awakened souls who were seeking salvation. I stuck to the great central truths—personal guilt, the atoning work of Jesus, the offices of the Holy Spirit, regeneration, the claims of a loving Saviour, the nature and necessity of immediate repentance of sin, and the duty of immediate acceptance of Christ. During a revival, sermons make themselves; they grow spontaneously. On the Monday evening of each week our young people had the field with their regular gatherings, and new converts were encouraged to tell their happy experiences. On the other evenings of the week the whole church had a service for prayer and exhortations; our laymen led these meetings, and the pastor put in his oar when occasion demanded. The praying women met on one afternoon, the girls by themselves on another afternoon, and the boys on another. During each week about

eleven or twelve different meetings were held, and in so large a congregation these subdivisions were necessary. After every public service I held an enquiry meeting; I invited people to come and converse with me in my study during the day, and I did as much pastoral visitation as possible."

Advertising the Services.—There is room for considerable originality in advertising special services without running into objectionable sensationalism. An evangelist handed us a card, not long ago, with the following heading:

Your Vote and Influence FOR CHRIST OR SIN.

"He that is not with ME is against ME."—*MATT. xii. 30.*

This was followed by an invitation to the meetings. The blackboard outside of the church can be used to good advantage. The announcement should be changed every day.

His Talent.—This story, from Mr. Moody's interesting experience, ought to stir up the feeblest Christian to do what he can for the Master. "Every one can do something," said Mr. Moody. "There was a Swede converted once in our mission in Chicago. I don't know how. I don't suppose he was converted by my sermons, because he couldn't understand English. But the Lord converted him into one of the happiest men you ever saw. His face shone all over. He came to me, and he had to speak through an interpreter. This interpreter said that the Swede wanted to have me give him something to do. I said to myself, 'What in the world will I set this man to doing? He can't speak English.' So I gave him a bundle of little handbills, and put him out on the corner of the greatest thoroughfare of Chicago, and let him give them out, inviting people to come up and hear me preach. A man would come along and take one, and see 'Gospel Meeting,' and then turn around, perhaps, and curse the fellow. But the Swede would laugh, because he didn't know that he wasn't blessing him. He couldn't tell the difference. A great many men were impressed by that man being so polite and kind. When winter came, and the nights got so dark they couldn't read those little handbills, he got a little transparency, and put it up on the corner, and there took his stand, hot or cold, rain or shine. Many a man was won by his efforts."

Unused Resources.—The development of the unused resources of the Church is an enterprise which ought to call forth continually the tact, the ingenuity, and the persuasive faculties of every pastor. It should be his constant solicitude and effort to occupy in healthful Christian activity the idle, indifferent, or half-hearted members of his congregation.

The Canadian . . .

Epworth Era

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

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WM. BRIGGS, D.D., Publisher.

SUBSCRIPTION PRICE, 50 cts. per year. The price will be the same for one copy, or for one hundred. It is the lowest figure at which a paper like this can be published.

RESUBSCRIPTIONS should be sent direct to the office of publication addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HERRICK, Methodist Book Room, Halifax, N.S.

ALL ORDERS for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

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

Editorial.

This Issue.

The preparation of this number has been the most interesting and inspiring task the editor has undertaken for a long time. He sends it forth with the hope that it will prove to be at least a small factor in helping to produce a great revival of religion in our beloved Church. We trust that it will be widely circulated among our Churches, Leagues and Sunday-schools. Arrangements have been made by which extra copies will be supplied at the bare cost of paper, press work, binding and postage. We doubt if there is any way in which League funds could be expended that would bring better results, than by purchasing fifty or a hundred copies of this number for general distribution.

Reserve Power.

It is a good thing to have a stock of reserve power, but the time comes when it should be drawn upon. During a movement such as the evangelistic enterprise to which our Church is now committed, the latent talent, the unused force of the Church in speech, song, and prayer, should all be brought out and directed upon the enemy's strongholds. Every ounce of energy that we possess should be used in seeking to extend our Master's kingdom during the next few months.

A Good Specialty.

"The only thing that man is good for is to save souls," was the remark we heard recently, concerning one of our ministers. This is an excellent specialty to have. The work of a pastor is varied, and he needs to be a many-sided man, but soul-saving is his main business. Spurgeon was a great evangelist. He was as anxious to see men brought to Christ as other men are to make money or to gain power. His own testimony was:

"As for me, by God's help, the first and last thing I long for is to bring men to Christ. I care nothing about fine language, or about the petty speculations of prophecy, or a hundred dainty things; but to break the heart and bind it up, to lay hold on a sheep of Christ's and bring it back into the fold, is the one thing I would live for. . . . To see souls saved is heaven to me."

Awake! Awake!

"What meantest thou, O sleeper? arise, call upon thy God," was the advice of the ship captain to Jonah as he lay slumbering in the hold of the vessel. It is a most appropriate call to the Church of God to-day. Many of our congregations are asleep as far as direct evangelistic work is concerned. For years there has been no marked increase of membership, and multitudes of un-saved people pass the doors of the sanctuary without any effort being made to arrest them. A church that is not troubled about its barrenness and loss of converting power is in a perilous condition. There is cause for serious alarm. We trust that the enthusiasm of the present evangelistic movement will awaken these somnolent churches, and lead them to bestir themselves for the salvation of the people. There is nothing that pleases the devil better than a sleeping church.

Observe the Day.

In the past when our Church has appointed a special day for the inauguration of some enterprise, it has only been partially observed. Many of the ministers and Quarterly Boards have been indifferent about the importance of making local interests give way to a great connexional enterprise. There is something decidedly impressive in a whole Church uniting in prayer and effort at the same time. By all means let October 14th be made a special day whether evangelistic services be commenced immediately or not.

We Must Advance.

The very existence of the Epworth League is involved in a forward movement. As it is true in individual experience that there is no dead level in Christian life, so it is equally true of a religious organization. When God brought the children of Israel to the borders of the promised land they had either to go in and possess it, or turn their steps back again into the wilderness. There was no resting on the boundary line. When once they entered this land of promise failure to press forward toward the high mark to which God called them was the cause of manifold disaster in their subsequent history. So when we as leaguers, having reached some longed-for good, fall to obey the marching orders, "forward," then, either a retrogressively or unconsciously, there comes a retrograde movement, and we become, like Samson, shorn of our power. Our life depends upon moving forward. To all the members of our Leagues the call is, "better!" and to all the un-saved it is, "come!"

Just Keep Goin' On."

A minister in Hamilton, in interviewing a tramp some little time ago, asked him his destination without obtaining any very satisfactory reply.

"Are you going to Toronto?" queried the preacher.

"No," said the tramp.

"Are you going to St. Catharines?"

"No."

"Are you going to Woodstock?"

The reply being still in the negative the pastor urged the seedy individual to tell where he really was heading.

He received the characteristic answer: "O, I am not making for any place, I just keep goin' on."

What a picture of the aimless life, that drifts upon the current of circumstances! We are afraid that some churches and Leagues are very much like this. They do not seem to have any special object in view, but "just keep goin' on." To be successful we must have a definite purpose, and the goal should be constantly kept in view.

For the next six months, at least, the great aim of every Methodist organization should be the conversion of sinners.

Personal Work.

At the Barrie District Epworth League Convention, held recently at Barrie, special attention was given to the Evangelistic movement, and plans were laid for aggressive effort throughout the district. In order to stimulate individual work on the part of the members pledge cards were distributed to the delegates for use in the societies. The card reads as follows:

...Pledge for Personal Work...

I wish to be enrolled as one who will by personal effort seek to reach and bring to Christ at least one person before December 31st, 1900.

SIGNATURE _____

ADDRESS _____

NAME OF YOUR LEAGUE _____

After prayerful thought will you sign this pledge, and give your name to the Secretary of your League, and have it forwarded to the Secretary of the District League.

If every active member would take this pledge and make an honest and prayerful effort to keep it, very blessed results would certainly follow.

United Action Needed.

There may be a little disappointment with some because the Epworth League Forward Movement in Bible Study and Evangelistic work is not to be held in the fall as usual this year, but a little reflection will probably lead them to see that it would not be wise to have anything just now that would in any way interfere with the general movement to be inaugurated on Sunday, October 14th. We should guard against the impression that the League is a separate institution

from the Church and must have its own special services. This is a time for united action. Let all our leaguers throw their energies heartily into the work and place themselves at the disposal of the pastors to be used in any way, and this will be the best preparation for the League services which are to be held next year. Remember that the month of February has been set apart for Bible study, and the first Sunday in March will inaugurate the week of evangelistic meetings.

so when the revival is on it should have right of way. Let all social festivities, entertainments, and as far as possible business engagements be laid aside.

way is for us to determine to put into this movement all the faith and prayer and work that we can, with a view to the conversion of every unsaved individual who can possibly be reached.

A PASTOR in the Toronto Conference writes: "I want to sow your Revival Number among my congregation on Sunday, October 14th. There ought to be thousands of them scattered all over the Church."

No part of a revival service should be more thoroughly under the control of the leader of the meeting, or some competent conductor, than the singing. A stirring hymn is a great help to such a service, but much depends upon appropriateness. Very often good impressions are destroyed by lack of judgment and taste.

It is all right to sing, "Throw out the Life Line," and "Rescue the Perishing," but unless our hearts are warmed with love to Christ and love to humanity we will accomplish nothing. The effort needed to save men's souls is often as tremendous as that put forth by the heroic swimmer in saving the drowning man. It will require determination, resolution, prayer and work.

CONVENTION reports, league news, correspondence, and everything else of an ordinary character have had to make way, this month, for revival matter which fills these pages. Next issue we will resume our usual make-up, but for some time to come will give special attention to evangelistic work.

THERE can be no doubt that there is a place for the lighter class of musical selections in evangelistic services, but they should not be allowed to crowd out the standard hymns of the Church. No better music for a revival can be found than "Rock of Ages," "Jesus, Lover of Soul," "Just as I am," and "Come ye sinners poor and needy."

"Go home and tell thy friends what great things the Lord hath done for thee," was Christ's command to the healed man. Home is a good place to commence evangelistic work. Speak to your unconverted brother or sister without delay. If your own life is not such as to commend the religion of Christ to those who know you best, then seek earnestly a revival in your own heart.

This paper will probably go into the hands of many who are not subscribers. We give them a cordial invitation to join our circle of regular readers. Our speciality is Christian work, and we seek to publish a journal that will be helpful to all who are anxious to work for Christ.

In carrying on revival exercises Christian workers should leave themselves free to follow the guidance of the Holy Spirit in regard to methods. The revival may develop in entirely unexpected ways, and the forms and methods of the past may not be used. There is large room for the exercise of sanctified common sense in conducting work of this kind.

The general idea seems to be that a revival of religion is likely to come only in connection with special religious services. This is usually the case, it is true. But why may we not look for a revival of faith, of personal effort, of consecration, and of soul-saving, in the regular means of grace? Determine to make all the meetings of the Church, League and Sunday-school deeply spiritual and evangelistic, and the revival will have commenced even before the "set time" has come.

"THE Holy Club" from which Methodism sprang resolved that three things were necessary: More Prayer; more Bible study; and more Christian work. Times have changed, but the need of the Church is still the same.

COPIES of this number, for general distribution, may be secured at the following prices, postpaid:

25 Copies for 50 cents.
50 " " \$1.00.
100 " " 1.50.

Address all orders to WILLIAM BRIGGS,
Wesley Buildings, Toronto.

THERE are fathers and mothers who have been living in such a way in their homes, as to make it impossible for them to speak to their children about their souls with any effect. They should at once repent and change their ways. When this is done the revival will already have begun.

The revival will undoubtedly come if God's people will earnestly labor for it, and be willing to do the things the Spirit indicates, and in His way. Do not criticize, do not grumble, but take hold of the work with a determination to do whatever may be suggested by the leader, so long as it is reasonable. Pray for the pastor, and cheer his heart by your cooperation.

"BUTTONHOLING for Christ" is an expression which has come into use recently to indicate the importance of personal work. We believe in the effort to reach men individually for Christ, but this name is not a very happy one. We are apt to associate "buttonholing" with the active and persistent efforts of the crank to gain attention by clinging to your coat, while he airs his hobby. There are better ways of reaching the unconverted than this, and to find them the Christian worker should exercise consecrated ingenuity and tact.

THERE is certainly an inspiration in numbers. The different congregations of many of our circuits might create a remarkable interest in special services by uniting their energies in one central place, instead of holding meetings at every corner.

THERE is one feature of early Methodism which ought to be revived and developed. We mean the use of consecrated laymen in carrying on aggressive Christian work. If the evangelistic efforts of the next few months are to be left entirely to the pastors and evangelists comparatively little will be accomplished. Let our official members, and many others be enlisted in the work.

"Theoretically," says the *Interior*, "we are opposed to revivals and in favor of an even and uninterrupted growth of the churches; but, unfortunately, the facts are against us. Neither in nature nor in grace do we find periods of activity interrupted by periods of rest or even of apparent decline. During an exceptional period Israel was permitted to gather manna every day; but soon even that ceased, and the most favored nation went back to annual sowing, long waiting, and final ingatherings. Even in letters the world has its alternating dark and renaissance, and in politics new heights of freedom are gained not so much by steady climbing as at a bound. We may insist that things ought not so to be, but as a matter of fact so things are. And as things are, the Church must largely grow by revival methods or not grow at all."

Of course the Epworth League must be counted in as one of the active forces of the campaign. If it should lag behind, or be uninterested in an enterprise of this kind it would be unworthy of its name and record. Read the valuable suggestions on another page as to how the League may help, and resolve to do all you can.

WHEN a ship of war expects to go into battle the first thing to do is to clear the decks for action. Everything that would hinder or interfere with the gunners is removed, and they are given every opportunity to overthrow the enemy. Even

OUR Methodist friends across the line have adopted "Two million souls for Christ," as their watchword during the evangelistic campaign upon which they have entered. We are glad that our Church has not followed this example. It seems presumptuous, and has the appearance of a violation of propriety to fix a limit of this kind. A much better

Interesting Facts.

THE Presbyterians are the result of a mighty revival led by Calvin, Knox and others.

Of the 2,000 ministers in our Church, probably 1,700 were converted during a revival.

WORLD-WIDE. Methodism is the child of a revival which began in the hearts of John and Charles Wesley.

It has been estimated that Mr. Moody, during his lifetime, was the means of bringing 100,000 souls to Christ.

THE Episcopalians boast that they are apostolic. This carries them back to Pentecost, when 3,000 were converted in a single day.

An evidence of the thoroughness of Rev. James Caughy's revival work is seen in the fact that a large majority of his converts remained "faithful unto death."

PHILIP's preaching in Samaria was of the true revival type, attracting attention to Christ, leading the people to forsake sin, and producing "great joy in that city."

The Kind of Revival Needed.

The impression is prevalent throughout Christendom that the pressing need of the church is a downright, old-fashioned, Holy Ghost revival. The characteristics of such a revival are given by an exchange as follows:

1. A revival that begins personally in the hearts of the pastors and the members of the church.
 2. A revival in the thoughtful, honest, prayerful reading of the Bible.
 3. A revival that will rebuild the broken-down family altars, and keep burning thereon the fire of daily, devout worship.
 4. A revival that will make all members of the church profoundly solicitous for the salvation of their neighbors.
 5. A revival that will cause all members of the church to labor personally with their neighbors to bring them to Christ.
 6. A revival that will enable every church member to say from the heart, "I was glad when they said unto me, Let us go up to the Lord."
 7. A revival that will make it a pleasure to the members to live right up to the spirit of the vows they took upon themselves when they joined the church.
- A revival that will meet these conditions will not fall far short of being a genuine, old-fashioned, Holy Ghost revival. God is ready. Let us have it.

Revival Miscellany.

Is any company of Christian people ask how many were brought to Christ in a revival. You will be astonished at the number.

The belief is general that the hour of God's clock has struck, and if ever the present organized forces are to be used for His glory it must be done now. "Behold, all things are now ready!"

"SAM JONES has said, 'If you want a revival in your church, get a piece of chalk, and make a circle on the floor, and get inside it, and then say, "O Lord, revive Thy work," and begin with everything inside this circle.'"

THE M. E. Church Epworth League Board of Control recommends that "every member of the Epworth League study daily and prayerfully the word of God, and pray much in secret for the coming of the Kingdom of Christ."

REVIVALS are not man-made—of course they are not; but the same may be said of the corn crop, the wheat crop, and the potato crop. If man stood aloof and left the whole matter of crops to the benignant care of the Heavenly Father, there would be many hungry, starving children.

THERE are no new patented methods for "working up a revival," but certain well-directed efforts seldom fail to secure one. When the minister is determined to see a spiritual refreshing and is willing to pay the price for it, he is rarely disappointed. But the price includes transparent sincerity, profound desire, thoroughly prepared Gospel preaching, and much direct personal work with the unconverted. No system of machinery or revival gymnastics will answer as a substitute for what has been suggested. There must be no false note, no pretence, no aiming to show unreal results, but a face and heart open to both God and the people.—*Zion's Herald.*

SOUL-SAVING is the ultimate aim in this world of all Christian work. It is well enough to talk of building character and of developing Christian graces and of reforming society. These are the finishing touches to be put on the structure after its foundations and walls are in place, but there is only folly in hanging up painted scenery for a world's admiration while there is nothing but gauze to support this artistic display. Nor do we believe there is any better way of inspiring character or of reforming society than by keeping forever closely at the task of saving souls. The temple is built by fitting each individual stone and board for its place, and this fitting is to be done in forest and quarry, not after the material is placed in the wall.—*Central Baptist.*

Revival Stumbling-Blocks.

(Adapted from "Word and Work.")

- People who have no faith. People who talk too much.
- People who are always late. People with fails.
- People who are proud and stiff.
- Those who do not pray at home.
- People who pray four times too long, and give an experience in which there is exhortation and a new system of theology.
- People who love themselves so they can shake hands with their own shadow.
- People who know it all.
- People who talk like steam whistles at church, but are like oysters at home.

Pertinent Paragraphs.

WHEN a certain Church in the olden time had become cold and barren, the divine order was to "remember whence thou art fallen, and repent and do thy first works."

VERY often the most humble agencies are employed in promoting revivals, and therefore any Christian may indulge the hope of being chosen of God as the instrument in planting the seed which may sprout, grow and bear fruit to the honor of the Church.—*Rev. J. H. Fotts, D. D.*

ONE of our contemporaries has a contribution on "How to Galvanize a Prayer Meeting." To this *Zion's Herald* replies: Better not galvanize at all—better dynamite it. That is the scriptural term: "But ye shall receive power [dynamite] after that the Holy Ghost is come upon you."

My experience confirms me in the opinion that a living gospel sent home by the Holy Spirit is the one only way to save sinners; that a Church must "back up" its minister by personal efforts; and that when preacher and people work together only for God's glory He is as sure to answer prayer as tomorrow's sun is to rise in the heavens.—*Dr. Cuyler.*

WHAT does our world wait for to-day? what does God supremely want? Men and women in whom God gets His way and no one else gets any way; men and women who live but for one thing—that God's will may be done through them; and women who say, "Now, blessed Spirit of God, we are quite careless of what happens, only get Thy way, in us and through us."—*G. Campbell Morgan.*

JUST where we are in the providence of God is where we can best honor and please God, and make the most personal gain and do the greatest good to our fellows. Any change whatsoever on our part would be a change for the worse. If we realize this unmistakable truth, what a difference it ought to make in our estimate of our lot and circumstances and opportunities! If God has chosen our place for us, do we think that we could improve on God's choice (—S. S. Times).

The general officers of the Evangelical Association have sent out a communication to their Churches, from which the following is an extract: We believe in great, stirring revivals that will sweep communities into the kingdom of Heaven. We believe we can have them this season. We believe we have as much right to be intense in this work as the commercial world has to be excited in business matters. We believe, therefore, in the old-fashioned Holy Ghost baptism of power that will convict and convert sinners and build them up in Christian character.

We beseech you by the mercies of God, by the judgments of the great day, by the value of immortal souls, by the love of Christ, to do all you can to promote a glorious revival in our Church. 'Up! up!' in God's name, up! The pew calls for it; the whitened harvest calls for it; the shortness of time calls for it; the Son of God calls for it; the white-robed throng calls for it; heaven and earth are both awake to the need of a revival in our Church! 'Up! up!' in God's name, up! for the only thing that will save the honor of Christ and the glory of Zion in our midst is a revival.—*Rev. L. Thomas, B. D.*

IF we are to have a real revival, the Holy Ghost must have the right of way. It is the Holy Spirit who convicts men of sin. It is not human logic, human reason, human personality, enthusiastic meetings; it is the Spirit of the Living God. It is the Holy Ghost who energizes human wills both to will and then to do the things that God wants done. It is the Spirit of God who unites the workers and makes them like the solid phalanx which goes through any wall of opposition. So, let us spend time in those meetings of prayer in getting the power of the unseen world to come upon us, even the Holy Ghost Himself.—*John R. Mott.*

Some Revival Don'ts.

- Don't scold people for not coming to church.
- Don't pray "Anybody but me, Lord."
- Don't cry "I don't believe in revivals." Neither does the devil.
- Don't expect revival by accident. Revivals, too, machinery, work by law.
- Don't say "I can do nothing." You know the disease—you know the cure.
- Don't put all the revival work of the year into the few weeks, when "by the sun" it seemeth good to "hold a series of meetings."
- Don't expect preacher or evangelist to be the whole meeting.
- Don't expect a red hot meeting in a refrigerator, and you some of the ice.
- Don't freeze to the back seat. Join the front seat brigade.
- Don't let any friend of yours say, "No man cared for my soul."
- Don't scold those who come to the meeting, because others are absent.

The Children for Christ.

BISHOP HARTZELL, converted in early boyhood, began a resolute effort at the age of fifteen to educate himself for the ministry. Bishop Vincent was a licensed exhorter at seventeen. Bishop Foster became a member of the Ohio Conference at seventeen, and Bishop Goodsell was admitted to the New York East Conference at eighteen.

In the official letter of the Methodist Episcopal Church concerning the Twentieth Century Forward Movement, the membership is urged to accept the ministry to children as an obligation always and everywhere binding upon Christians. Many Christians could be ministers of good to neglected children, outside of Sunday-school privileges.

How my heart is pained to read the account of a revival and hear the pastor boastingly state that all the converts were grown-up people, and most of them heads of families. As much as to say, "I am glad no children were brought to Christ." O my brethren, there is something radically wrong with a revival that brings no children into the church.—*Christian Uplook.*

The age at which children may be led to an intelligent recognition of the truth that they belong to Christ, and should live for Him, varies widely. It is ours to watch for the awakening of the soul under the Holy Spirit's influence, and then lovingly lead them to a voluntary acceptance of their Saviour. This is best done by dealing with the individual child. Wholesale appeals are of doubtful utility, and sensational methods should never be employed.—*Rev. S. O. Benton, D.D.*

The ordinary revival methods are very apt not to reach the children in a way to really help them. In fact, in many cases they become obstacles to the best results. If Methodism would intelligently and zealously address herself to the task of really evangelizing the children, that shiver under her eaves, and seek the glow of her hearthstone for light and comfort, who can count the earnest, virile, capable, consistent converts which the next ten years would bring into her fellowship!—*P. R. P.*

WHEN Dr. Lyman Beecher was once asked what was the greatest thing in the ministry, he replied, "Not theology, or philosophy, or controversy; it is *saving souls*." In his own ministry he was a wonderful soul-winner. The most successful Sunday-school teacher is the one who leads the most souls to Christ. It is well your pupils should have a knowledge of the history, antiquity, and geography of the Bible; but if you have not helped them to accept Christ as their ruler and friend and his law as their daily guide, the great aim of Sabbath-school instruction has been missed. Examine your own work and see how well you have done.—*Dr. H. A. Thompson.*

Two Definitions.

What is preaching?

July pleading in its highest form. The Lord Jesus Christ is my Client; and the congregation is my jury; my case is: "This Jesus is the Christ."

Problem: How to bring these people into the closest relations with Him.

The true end of the sermon is: "The salvation of the people."

What is an evangelist?

A fisher of men. And a fisherman goes where the fish are, searches for bait that fish like, uses it, and catches fish. God only had one Son, and He made Him a wandering Evangelist.

EVANGELIST WILLIAM MOULL.

Personal Work.

HEAVEN has its myriads of saved sinners; but they were gathered there one by one.—*T. L. Coffey, D.D.*

THE Good Shepherd goes Himself; He does not send another man, angel or archangel. It is by personal work, not by proxy, we are to seek and to save that which is lost.—*Lyman Abbott, D.D.*

If you stand half a mile off from a man, and throw the gospel at him, you will miss him; but if you go close to him and lay hold upon him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.—*Spurgeon.*

The first thing we must do if we want to win sinners is to get down to a level with them. Don't go under the supposition that you are a great deal better than they. When Christ wanted to save the poor Samaritan woman, He travelled forty miles to meet her, and in order to gain her confidence and reach her sympathies he asked her for water.—*Marcus Ravensford.*

WHEN the International Sunday-school Convention was held in Boston in 1896, D. L. Moody uttered one sentence with great earnestness which we would like to repeat with the power of his eager desire behind it. He said, "If I had the trumpet of God, and could speak to every Sunday-school teacher in America, I would plead with them to lead one soul to Christ this year."

"It is often best," says Prof. Torrey, "to win a person's confidence and affection before broaching the subject of religion. It is well to select some one and then lay your plans to win him to Christ. Cultivate his acquaintance, show him many attentions and perform many acts of kindness, great and small, and at last, when the fitting moment arrives, take up the great question."

WHEN Mr. Moody died I knew I could not be a Moody, but there was one little thing which he did that I could do. Every day he spoke to some one about his soul. Every day that broke he gave himself to Christ, and said, "Christ, use me to somebody today." And some of us have started that. And I would like every man and woman here to resolve, "Lord Jesus, from this evening's address I am going to hold myself to speak to somebody about These every day, until I die or Thou shalt come."—*Rev. F. B. Meyer.*

The gospel is to be preached to "every creature." This means personal, hand-to-hand contact with the unsaved, man to man and woman to woman. Look through the Scriptures and you will be surprised to see how much springs out of interviews with single persons. The call is to you personally, and summons you to personal dealing in the range of Christ with every creature in the range of your influence. No matter how low, no matter how foul a man or woman may be, no matter how forgotten by the world, your master is able to save to the uttermost, and you are his appointed instrument to proclaim his mercy.—*James H. Brooks.*

Is a beautiful passage in the Life of Paul. Dr. Stalker tells us how the apostle used his opportunities for Christ when he was chained as a prisoner to a Roman soldier. "Of course his attendant was changed every few hours, as one soldier relieved another. In this way there might be six or eight with him every four or twenty hours. Paul could not sit for hours beside another man without speaking of the subject which lay nearest to his heart. He spoke to those soldiers about their immortal souls, and as a result many of them became changed men,

and a revival spread through the barracks, and penetrated into the imperial household itself."

Dr. J. WILBER CHAPMAN, in a sermon recently published, says: "At a Christian Endeavor convention in Connecticut I heard Colonel Bradley give the secret of their being able to lead so many drunkards into the kingdom in their work in New York City. He said the workers met at the beginning of each year, and upon their knees before God, they each one pledged themselves that they would try in every possible way to lead at least one drunkard to Christ during the year. If they failed for six months they were not discouraged, for they had six months longer in which to work. And the marvellous part of it all to me was the statement he made, which was that almost nine out of ten came at the end of the year with the one for whom they had been working. I believe that this is the solution of the question as to how we are going to lead the young people of this country to Christ."

Gems of Thought.

A duty is no sooner divined than from that very moment it becomes binding upon us.—*Amet.*

If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now, now!—*Dr. Guthrie.*

God loves to give the best, the most, abundantly and richly and so much of worldly good as will not interfere with the highest blessing.—*F. N. Pelouzet, D. D.*

The kingdom of heaven is at hand just where we are. It is just as near us as our work is, for the gate of heaven for each soul lies in the endeavor to do that work perfectly.—*Rev. W. C. Gannett.*

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.—*Timothy Dwight.*

The world does not remember its heroes but there will be no unrecognized Christian worker in heaven. Each one known by a life; grandly known; known by acclamation; all the past story of work for God gleaming in cheek and brow and foot and palm. They shall shine with distinct light as the stars for ever and ever.—*De Witt Talmon.*

Praying With Power.

Those who pray with power plead God's promises as the ground of their petition.

Those who pray with power approach God in deep humility of soul, conscious of their own unworthiness.

Those who pray with power are direct, straightforward, specific in their supplications.

Those who pray with power seek to meet with God alone; that they may pour out all their hearts before him.

Those who pray with power are in earnest with their supplications and "wrestle" with God.

Those who pray with power persevere, in the face of obstacles, in their petitions.

Those who pray with power cling by simple faith to God and obtain their answer.

Those who pray with power to God go forth from prayer with power to meet me.—*Sunday School Journal.*

Young Methodists, Forward!

MESSAGES FROM PRESIDENTS OF CONFERENCE LEAGUES.

Forward!

EMMA C. DOWD.

"Forward!" Hear ye the order!
Pass it along the line!
Forward—inspiring watchword!
May it be yours and mine!
Forward!

Out of the past, with its errors;
Out of the dreary night;
Into the glorious present;
Bright with hope's radiant light—
Forward!

Out of the toils of the tempter;
Out of the dust of despair;
Into faith's highest freedom,
The freedom of praise and prayer—
Forward!

Out of the vale of the idler,
Where sloth and neglect have been;
Into the fields of action,
Where service and joy are kin—
Forward!

Out of ourselves and our sadness;
Out of our weary way;
Into the limitless beauty
Of God's munificent day—
Forward!

"Forward!" Its echo is ringing!
The word new life imparts;
May it in living letters
Be blazoned upon our hearts!
Forward!

—Forward.

What an Opportunity!

The leaders of our Church have sounded the "Advance!" and upon Sunday, 14th October, our Methodist forces will enter upon such a campaign for Christ as we believe our Church has never before undertaken.

What an opportunity lies before us as Epworth Leaguers to aid in this grand work! Young, strong, and enthusiastic, we should be ready to go into the thickest of the battle, and then, fighting shoulder to shoulder with many tried and proved veterans, under the inflexible leadership of King Jesus, we confidently count upon success.

Two facts we must admit:

1. There are hundreds of our young people, many of them our daily associates, who are now unsave and are utterly indifferent to their souls' welfare.

2. They can and will be reached and won for Christ if we will allow the Holy Spirit to lead and use as He wants to.

Oh! for a clarion call that will arouse us from our lethargy to real aggressive effort to resist the invasion of Satan and carry forward the banner of Jesus.

Then, Leaguers, remembering the untold blessings we ourselves enjoy, and remembering the value Jesus by His death set upon their souls as well as ours, let us, by prayer, by word, by action, by life, do all we can to win our unconverted young friends for Christ, and thus make more glorious the closing months of what has undoubtedly been the most wonderful century this old world of ours has ever seen.

G. H. WOOD,

President Toronto Conference Epworth League.

The New Evangelism.

Shortly before his departure Mr. Moody said, "I regret to leave this scene of earthly activity for many reasons, but largely because I would like to take part in that opening of the new century in what I might call 'The New Evangelism.'" This new evangelism is represented for us by the Twentieth Century Evangelistic Campaign, in which we hope and believe every League in our Conference is interested. Generals often prepare for great battles by sending a detachment of trusty troops to seize some strategic point in advance. This honor falls to us. If the 50,000 active members will claim the 27,000 associates for God, the success of the whole campaign will be assured. How can this be done? Much prayer and scripture study are essential to a true revival. In revival services the League is always active, but in this campaign it is to do more than ordinary. All the year the Nile flows through Egypt, but once in the year it overflows Egypt. All through the century streams of blessing have flowed, but this year all the seedling for harvests yet to be. As we hope to be the chief reapers let us give ourselves to the labors of this campaign. A revival first in our own hearts, then in the League, and then in the entire Church.

REV. G. H. COBLEBUCK, B.D.,

President London Conference Epworth League.

A Revival in Every League.

A revival in every League in Canada! A flame of purging and reviving fire from the Atlantic to the Pacific, moving every heart, animating every life, and foreshadowing the destiny of every young person in our beloved country! All our young people for Christ, and that now! For this our Father waits! This the noblest manhood and womanhood of our young people demands. Why can we not, as never before, realize such a momentous forward movement? There are two important reasons why it should be sought and attained.

First, on such depend the future life and prosperity of all our Leaguers. By revival I mean not simply a spasmodic effort by which either few or many unsave are moved to give their hearts to God, but a deep spiritual awakening among the active members first—
—for from such a fountain must the best results flow—and then spreading out to the associate members, and finally to the wider circle of the young people who are otherwise interested in the things of God. Such a revival is one in which every young Christian realizes in a deeper sense the blessed consciousness of the indwelling Christ, and feels as never in the past the "burden of souls" and the weight of responsibility resting upon him as Christ's ambassador.

To secure this, what need we? Faith in God, faith in our young people—a consciousness of their needs in Christ, unceasing prayer to God, an activity which no indifference can chill and no opposition can baffle. A bright cheerful hopefulness and the complete absence of all censoriousness. Without being bound to any particular methods, and desisting to genuine operation of God's

Spirit, let us aim at having every young person in Canada enjoy the consciousness of sins forgiven and a new life through the Spirit of God.

REV. J. H. RIDDELL, B.D.,
President Manitoba Conference League.

Better "Lookout" Work.

I will just mention one way in which we can greatly enlarge our Master's kingdom, viz.: By having as members of our Lookout Committees men and women who are consecrated to the service of the Lord and who have tact, and know how to approach people. A mighty Forward Movement can be made by this committee in seeking the strangers who are arriving in our cities and towns every day, and who, because they have no one to instruct them, through ignorance are influenced by the devil's "lookout committee" who is ever on the alert, and never fails to take advantage of the opportunities afforded. They are thus taken prisoners and can only be set free by mighty efforts; whereas, in the first place, a hearty handshake, an invitation to attend our meetings, and a few kind words might have won them for Christ. Let us consecrate ourselves to the Master's service, to be used as He sees best, going forth with willing hands to do His bidding, ever keeping before us the blessed promise, "Fear thou not, for I am with thee, nor be dismayed for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

HORACE J. KNOTT,

President British Columbia Conference League.

A Glorious Leader.

The closing days of this century are upon us. The Church with which we are associated, and which we love so well, is about to engage in a mighty revival enterprise, the success of which largely depends on the united efforts of all the forces within her borders. May I be permitted to express the hope that when the time for action arrives it will find us ready. As our troops in South Africa have had in Lord Roberts an incomparable leader, and behind them all the might and power of the British Empire, so we have in the Lord Jesus a leader who has never lost a battle, and at our command all the resources of His Kingdom. Let us come to this work with clean hands and pure hearts, and sinners shall be converted as in the past, not by might nor by power, but by my Spirit, saith the Lord of Hosts. Let us urge upon the Leagues that the intervening time be spent in preparation for this work. Let us lay aside everything that would hinder.

W. H. MOSS,

President Hamilton Conference Epworth League.

Conditions of Success.

Upon us, as members of a society whose object is largely to develop and broaden Christian character, and to "bring our young associates to Christ," there comes a special opportunity. What are the conditions upon which a wide and general revival of Christian faith and consecrated living may be expected?

First, the bringing of our earthly substance and laying it at the Master's feet for His service. (Mat. 23:10.)

Second, tarrying before God in earnest prayer until the Holy Spirit makes us willing to act through Him and thus become a power to win others for Christ. (Luke 24:49.)

The first of these conditions in connection with the present movement has been pretty

fully, and will no doubt be completely met. What shall we do about the second? Will all our members look at this matter fairly and squarely, and will each one keep his thought on the coming campaign, and his heart upturned to God, that when the call to action comes we may unitedly be ready to do our part?

W. R. COURTICE,

President Bay of Quinte Conference League.

Three Things Necessary.

There are three things absolutely necessary to fit us personally for entering heartily and successfully into the coming campaign:

1. *The knowledge of personal situation.* A man cannot successfully point another to Christ unless his own feet have trodden the pathway to the cross.

2. *The pentecostal baptism of the Holy Ghost.* We must be filled with the Holy Spirit. To undertake any work for God without this is to court failure and defeat, and our words shall be as sounding brass, or a clanging cymbal. We must positively be filled with the Holy Ghost. I would earnestly urge every one of our young people to tarry somewhere until in pentecostal fulness and power the Holy Ghost come upon them.

3. *We must be men and women of prayer.* No work for God has ever been undertaken and prosecuted successfully without much prayer. There never has been a revival of any power or extent that has not been the result of earnest prayer. Oh, that God would mightily baptize us with the spirit of prayer!

With these three things secured the revival we desire is secured. If a fair proportion of our members were thus blessed of God, it would give us a marvellous uplift. If our membership universally were thus fitted for effective service, the experience of the Churches in Judea and Galilee and Samaria would be repeated. And the beauty of it is, all these things are within our reach. We may know we are saved, we may be filled with the Spirit, we may be in prayer. Blessed be God! He is more willing to give us these good things than we are to ask or to receive. And if we fail to obtain them, how great our guilt.

REV. D. WINTER,

1st Vice-President Montreal Conference League.

The New Century.

If there is any one in the Methodist Church who should, more than any other, hear this call to a larger, richer life in Christ, and respond to it with eager enthusiasm and whole-souled devotion, that one is the Epworth Leaguer.

Ours it will be, if God will, to enter into the life and light of the new century; to breathe into its atmosphere the spirit of praise, and to translate into its idiom the old evangel; to welcome its new visions of truth, and to bear its daily burdens of duty. The "twentieth century reforms" will be ours to effect, its problems will be ours to solve, its battles will be ours to fight. Therefore we unite to pray and plan for revival, that we and our entire Church may be both wise and strong as we cross the threshold of the new era. Let every District Convention consider the feasibility of concerted action. Let every Epworth League study the problem of revival in view of the local conditions and needs. Let every member, active and associate, junior and senior, pray without ceasing and "work for the good that is nearest."

And may the God of all grace give to us presently a revival characterized by deep reverence, earnest scripture study, and practical beneficence.

REV. GEO. S. CLENDINEN,

President Montreal Conference League.

How Official Members May Help.

Hearty and Earnest Co-Operation.

Official members may help the revival:

1. By holding special prayer-meetings among themselves. Let all the officials get a great baptism of power and the whole church will soon be on fire.
2. By regular attendance at the meetings. Their presence will be an inspiration to the pastor, a joy to the church, and an object lesson to the unsaved. They are the Arons and Hurs to hold up the hands of the minister. They are the leaders of the church, and upon them the eyes of the unsaved are imploringly fixed.
3. By hearty and earnest co-operation in all the efforts put forth. During the time of a revival a pastor said, "I can bank on my officials; they are there every time, and are filled with the Spirit," and the whole community feels the power."

W. C. HENDERSON, D.D.

Burlington.

Patterns of Holiness.

Official members may help:

1. By cheerful and earnest co-operation with the pastor to this end.
2. By personal work for souls, in invitation and appeal.
3. By seeking to make the Church a home for all who come.
4. By aiding the pastor especially in the watch care of those who may be reached.
5. By being themselves patterns of holiness, thus holding forth "the word of life."

Let the official members of any church with the pastor covenant themselves to God for a revival, and pentecost will soon come.

REV. J. PHILP, D.D.

St. Thomas.

By Helping.

I remember that it was a godly layman through whom the Holy Spirit spoke to our hearts and hallowed that closing midnight hour of the Toronto conference and an encouraged to submit the following:

1. By being what was required in Apostolic times, Acts 6:3.
2. By hearing testimony, as per 1 John 1:3.
3. By helping.
4. By helping.
5. By HELPING.

REV. GEO. J. BISHOP.

Brampton.

The Everyday Life of Love.

Men say that our religion is sentimental and not practical. They tire of it from Monday till Saturday and will have none of it on Sunday. This is, I believe, the chief cause of church paralysis. Let church officials pay their debts new and old, distribute the profits of their business to those who earned them, and show by personal consecration to the welfare of their contemporaries that they love them as brothers. Each one of us must begin a preliminary revival in his own life and learn to live the "everyday life of love," and the unsaved will begin to believe in our religion, and not till then.

Secondly, we must have faith in God and His Kingdom. We must abandon the hope that any opinion however sacred, or any creed however apostolic, can save anyone

from being dishonest and impure and hateful and altogether abominable. We must learn and teach that the chief business of man is to be lovers of men and to share their fortunes and their fate. Then the Church will revive and be rightly recognized as the organ of the religion of Jesus Christ.

ALBERT D. WATSON, M.D.

Toronto.

Leaders of the Church.

Official members are, under the pastor, the leaders of the church. They are chosen presumably because of their moral and spiritual fitness to co-operate in all the work of the church. They should, therefore, be at the front in the revival, giving the encouragement of their presence and co-operation in every way practicable. An indifferent, cold, or critical official member is a great hindrance to the revival. He is like an officer loafing or lurking in the rear while the battle is on; the example is disastrous to the discipline of the army, and may lead to defeat. Happy is that church whose official members will help in the revival.

S. A. STEEL, D.D.

Richmond, Va.

Welcome Strangers.

It is a good plan to have two or three official members, men in whom the public have confidence, to stand at the door each evening to welcome those who attend, and especially help in making strangers feel at home. The success of a revival service depends largely upon the social atmosphere which is developed and maintained. Members who have the talent for hand-shaking can find ample scope for successful work even though their voices are seldom heard in prayer or testimony. Let no stranger come in and out of our services without a cordial greeting, and a hearty invitation to come again.

A. C. B.

Should Accept Responsibility.

I have found that true and complete success can only be realized in an evangelistic campaign when the work begins in the Official Boards of the Church. Responsibility should rest there. It encourages the minister and inspires confidence in the congregation when the official members accept a responsibility that rightly belongs to them. I would say, if necessary, hold special prayer meetings with the officials alone until the fire is burning brightly. This will also prepare the officials for looking after the work when the campaign is over—very necessary work.

REV. W. R. YOUNG, D.D.

Port Hope.

Provide The Means.

The Official members could help the special evangelistic services by providing the means to pay all expenses of the meetings so that it would not be necessary to push a collection plate before the people every night. A few leading members of the congregation could easily finance the campaign quietly, so that it would not be necessary to mention money to the congregation, except perhaps, to take up a thank-offering at the close.

H. H. G.

How Ordinary Members May Help.

What They Should Not Do.

It is the ordinary member to whom we speak—the extraordinary member is away beyond us. It is the ordinary member the Lord is waiting to sanctify for service, and if in a revival the ordinary member is not interested and at work the revival is not usually genuine. There are some things which the ordinary member must not do. He must not wait to see if the meetings are well attended and popular before he manifests his interest. His interest at any time will not be genuine if influenced. He should not wait to see if the minister will wander to some hobby of his—the success of the revival depends upon the power of the Spirit and not upon the riding of a hobby.

1. He should personally study the Word of God with a view to preparing his own heart and life for the work.

2. He should in prayer get so near to God as to enter into the work rich in the fellowship of the Spirit, and with a holy enthusiasm for souls.

3. He should, by a living faith in the promises of God and a pure life in the love of Christ, make all doubt to himself impossible.

4. He should be present at the meetings in cheerful readiness for any service and an unbounded expectation of good.

Bellefille, Ont. REV. C. W. WATCH.

The Church is a Home.

The Church is a home and each member should see that every other member is comfortable and happy, and that the guests are made welcome. This offers a field of work for each member of the church. How alive our churches would be if so many who say they cannot do anything would just do this!

At special revival each member ought to come early and get acquainted with all the strangers before the opening of the service. It is most cheerful to sing some lively hymns (without the organ) while the people are gathering.

Each member should show intense earnestness. Intensity is one of nature's laws—seen in the light, heat, gravity, electricity.

The sinner only needs to see the church in earnest, and he will be concerned.

It may only need two men to keep a car moving, but it took twenty to start it, so success only is assured when everyone takes hold.

REV. H. WOLFE.

Winnipeg, Man.

Belief in a Revival.

1. By being conscious of personal responsibility.

2. By thorough preparation at home, through prayer and study of God's word—honest consecration.

3. By belief in a revival, its value, its possibility, and the need of special effort to secure it.

4. By complete dependence upon God's Holy Spirit—a thorough baptism.

5. By being present at the services, taking part in singing, prayer, testimony and personal work.

6. By confessing Christ constantly with mouth and life, inviting with loving tact strangers to the services.

7. By co-operating with your pastor to the best of your ability.

8. By doing all to the glory of God. (Col. 3. 17).

REV. DAVID A. MOIR.

Oakville, Ont.

Full Consecration.

A full consecration of ourselves to God by a consistent life, and a continual uplifting of our hearts to God in fervent prayer for ourselves first, and then for an outpouring of the Holy Spirit upon those around us who do not love God, cannot fail to have an influence. Let us not fail to speak a word in season to those whom we hear to the throne of Grace. An active Christian, whose heart is all aglow with love to God, will not fail to find some way to be of help to those around him. May God awaken us to a sense of our duty!

J. W. HUMPHREY.

Chatham, Ont.

Talking up the Services.

1. By praying in secret and at the family altar for an outpouring of the Spirit upon the services.

2. By attendance upon the services every night, unless excused through lawful reasons.

3. By allowing no long pauses to occur, under any circumstances, during the prayer or testimony meeting.

4. By coming forward promptly, on call of the pastor, however conscious of humility or obscurity.

5. By talking up the services at the home, in the workshop and among the neighbors.

6. By calling upon unsaved friends to accompany them to the services, or by taking charge of the home of a neighbor occasionally to permit the attendance of the mother.

7. By making special effort to have the boys and girls of our homes, the Church, and the Sunday-school openly committed for Christ.

REV. J. S. ROSS, D.D.

Guelph, Ont.

Consecration of Time and Energy.

1. By united purpose.

2. By united supplication.

3. By obedience to their general, the pastor.

4. By consecration of time, thought and energy—time, to attend meetings, to visit, to do whatever the Spirit may impress one is a duty (relying that He will not demand more than one can afford); thought, to devise common-sense, practical methods of reaching results which, when thought out, should not form the basis of a grumble at some different method in use, but be discussed in a business-like way with the pastor; energy, which will leave nothing undone which has been assigned or impressed as a duty.

W. HAMILTON.

Toronto.

Rich in Faith.

The individual member can help in many ways:

1. He can be "filled with the Spirit," and, if so, he will strive mightily with God and labor earnestly with men that they may be saved.

2. He can sustain by his presence all special services held in the neighborhood for winning men to Christ.

3. He can kindly invite and affectionately entreat his friends to attend the means employed for bringing men to the Saviour.

4. He can inform the pastor possibly of some whose hearts have been touched by the

word preached, and to whom a visit by the pastor might be a great help toward his salvation.

5. In numberless ways, if in full sympathy with the work, he can help to kindle the revival fire. If he is a man of much wealth, he can consecrate his talent to Christ and be, like Cornelius, a blessing to many. If a man of limited means, or, indeed, if he has neither silver nor gold, yet may be rich in faith, and by faith bring the victory, for "Thus is the victory which overcometh the world, even our faith."

REV. I. TOVELL, D.D.

Toronto.

Thorough Heart Search.

The preparation that I, as an individual, need for revival work, is that I begin at home by the Spirit's help to make a thorough heart search; that I practise introspection, prejudicial, if anything, against myself; that I put on those spectacles that will magnify my own faults, not those of others; that I get my conscience right with God and everybody; that I be as much in earnest about saving a soul as I am in business or at play. The preparation of the Church and League for a revival that will touch the sinner, is that they be "on fire" themselves. If the flame is big enough somebody else will start to burn.

REV. J. F. KAY, B.A.

Guelph, Ont.

Not by Becoming a Moody.

Not many of the members of our Church can help the surely coming twentieth century thanksgiving revival by becoming a "D. L. Moody" or a "Crossley and Hunter," but by being so kindly disposed, so sympathetic, so self-denying, so ready to serve, so careful of our tongues, so forgiving, so continually in the spirit of prayer that those in our own homes will see Christ in us. We may all help to swell the grand total of revival influence. God help us so to do and be.

DR. A. W. THORNTON.

Chatham, Ont.

Special Consecration.

Let the revival be preceded by a complete and special consecration of the members of the Church. Every human means must needs be sanctified by the Holy Spirit to do good to serve, so acceptably and effectively. If there is a thorough consecration at the first, it will not take two or three weeks to reach the best seats. There will likewise be no difficulty about the attendance of workers; the singing, the praying, the personal work will need directing only. To this end, the pastor must map out the campaign and keep constantly planning the advance and keep constantly planning the advance and keep constantly planning the advance is gained.

PROF. J. H. FAULL.

Bellefille, Ont.

Two-Talented People.

Not many of us have five talents, and very few would be ready to admit that they are only possessed of one. The majority are just average people with two talents. The success of our revival movement will depend upon the fidelity and earnestness of these ordinary members. If they excuse themselves from service because they have not five talents the result will be disastrous. The question for every member to ask with all sincerity and earnestness is "Lord what wilt thou have me to do?"

A. C.

How Epworth Leagues May Help.

Tremendously in Earnest.

The League can help the revival by being tremendously in earnest, by being thoroughly united and loyal to the services. Much depends upon our consecration and zeal. Let the evangelistic prayer-meeting committees unite in special prayer, joined by as many of the members as can be induced to do so. Let this "inner circle or praying band" be determined, by individual definite personal work, to gather as much "hand-picked fruit" as possible.

Galt, Ont.

JOHN TAYLOR, JR.

Win Associate Members.

As a League battalion belonging to the great army of the Church, with our training and youthful dash, and especially with the help of God, we can make mighty conquests for Christ and the Church as the century demands. We must win our associate members to a definite acceptance of Christ and a public consecration to active service. We must remember that aggression is the best method of defence, and is obedience to our captain's command. We must go out and win our "young associates to Christ." Let us sing, pray, speak, and work in every way possible, in revival and other meetings, but let every soldier of Christ be a recruiting sergeant enlisting aliens and infidels for Christ. Personal appeals, backed by a pure life and empowered by the Spirit, will be the most productive evangelism.

Orillia, Ont.

REV. R. N. BURNS, B.A.

Take a Census.

The League can see that the weak members take part regularly, and keep up the spiritual tone of the religious exercises of every service of the Church.

The League can take a census of the community—select persons easiest of approach, appoint suitable workers to visit them and invite them to the meetings.

During the revival, hold an early meeting to help the timid ones to begin to speak and pray.

The League may help to form suitable companionships for the newly converted, and make them members of the League; also by assisting them in preparing to take part. Cheer them when disheartened, and make them to feel that they are thought of and loved.

D. C. TAYLOR.

Lacknow, Ont.

Four Wheels Better Than Three.

A gentleman was driving in a fine carriage. One hind wheel caught in a rut and broke down. He put a rail under the axle, and the other on the ground. The wheel was placed in the buggy, and the gentleman walked some miles before he reached a blacksmith shop. The incident illustrates how a minister and Church can have a revival without the help of the League, but it will be heavy work and slow. When the League unitedly co-operates, the minister will be so aided that with the blessing of God he will be like the gentleman riding joyfully in his carriage when all the wheels were revolving smoothly and in unison. The League can help by

being present, inviting others to come, allowing no time to be lost in the prayer, praise or testimony meetings, and by hearty singing.

An old hymn well sung is better than a new one poorly sung. It is very important to have faithful work done before as well as during each service. Prayer and work will do wonders.

London, Ont.

REV. A. K. BIRKS.

Trained Soldiers Required.

The announcement that a revival meeting will be held implies that war has been declared against the enemy of souls; an active campaign is to be carried on in the enemies' country, and trained soldiers are required. The enemy is not to be killed, but captured and bound by the chains of love to the chariot wheels of the conqueror Christ. To prepare for this, the Epworth League raw recruits must go, not on the parade, but the training ground, and drill for active service. Indifference and neglect of duty must be thrust aside, and a hungering for the salvation of souls take their place. They must know and love their drill-book, the Bible; be found regularly in the sacred closet of private prayer, the League meeting, the prayer meeting, and the preaching service. They must have an experience of having seen the Christ, and show it in words of gladness and every-day acts of kindness.

London, Ont.

REV. JOHN MORRISON.

Go Forth as Reapers.

Leaguers may help in the coming revival by beginning now to live lives in more beautiful touch with the Christ-life; live that others may see their aims are higher, hopes more abiding, and joys sweeter than those of the world. If every leaguer would do this, when the revival note is struck, there will not be so long a prelude ere there rolls from the organ of salvation the grand oratorio of "souls saved."

We must learn at the cross the value of a human soul, this will be an inspiration to go forth as reapers into the field of redeeming grace; our sickles must be well and often sharpened at the grindstone of earnest prayer, and to invigorate our faith and prevent our feet being bruised by the stubble of discouragement, let us put on the golden shoes of the promises, clasping them with a resolute "I will," by God's help endeavor to win a soul for Christ.

Oakville, Ont.

MRS. LUCY M. SMITH.

The Atonement Embodied.

As has been said of the Church, so it should be of the League, as a section of Church,—it should be the Atonement embodied, i.e., it should have as the chief purpose of every department, the bringing of sinners to God through Christ.

During the services every leaguer should begin each day with bible study and prayer for souls, and each day do some personal work. The League, or the active workers, should consult with reference to the best means of reaching different persons, and meet for prayer before the evening service, and arrange for personal work with every one in the congregation, and for work in an inquiry room.

After the services those professing conversion should be received on trial publicly, nourished most lovingly and systematically, and finally thoroughly sifted before being received into full connection.

Essex, Ont.

W. R. MANNING.

The New Evangelism.

The question "How the Epworth League may help?" takes it for granted that we are going to have a twentieth century old-fashioned revival. Let all the leaguers say AMEN. As we have sighted the million dollar line in the "Thanksgiving Fund," may all eyes be up onto the hills from whence cometh our help. We are glad to accord the Epworth League the proud distinction of being the "New Evangelism" in the Church's work. The how of the League's work in the new century is all important. It may help by

1. Assisting to plan the work.
2. By its members being present at every meeting and taking part in prayer, song and work.
3. Holding a half-hour preparatory service for young people.
4. Working among outsiders, inviting, distributing cards, accompanying non-church goers to service.
5. Resolving each member into an evangelistic committee for personal service.

London, Ont.

REV. R. D. HAMILTON.

One Company in the Regiment.

The Epworth League is one company in the Church regiment; to it may not in all probability be given the most important position in the battle, but its members may prove their loyalty to the cause by doing what is given them to do uncomplainingly—willing to perform whatever the pastor asks them to do, whether it be to charge into the camp of the enemy or to keep the lines of communication open. Every Leaguer can find something to do, such as—

- 1. Helping in the song services.
- 2. Visiting young converts.
- 3. Giving personal invitations to meetings.
- 4. Going after those who are unconverted and bringing them to the services.
- 5. By remembering the pledge to "do all you can to bring your young associates to Christ."

By thorough, united, consecrated effort raising the banner of King Jesus in the camp of the enemy.

Hamilton, Ont.

MISS SADIE L. BOWEN.

How Toronto Leagues Will Help.

The Toronto Epworth League Union purpose starting a Forward Movement throughout the Epworth Leagues of Toronto during the coming fall, and continuing until the end of this year. The movement will be inaugurated by a week's united special evangelistic meetings, to be held in the Metropolitan Methodist Church, commencing Monday evening, Oct. 15th.

Following up the week of special united work, it is the intention of each League as far as possible to make all their weekly meetings until the end of the year especially evangelistic.

The meetings in the Metropolitan Church will be preceded by two Union preparatory services for officers and conveners of committees, which will be held on Saturday evenings, October 6th and 13th, in the Y.M.C.A.

As part of the movement each League purposes holding a sunrise prayer meeting on Sunday morning, October 14th, commencing at 7 a.m.

How Sunday Schools May Help.

Renewed Consecration.

The Sunday-school may help the revival—
1. By renewed consecration. Let each teacher seek for a deeper work of grace and the endowment of power for service.

2. By prayer. Let each teacher beseege the throne of grace for the conversion of unconverted scholars in his or her class.

3. By personal effort. Let each teacher endeavor by divine tact and patient persistence to bring his or her scholars under the spell of the gospel, and so win them for Christ.
MRS. T. E. HARRISON.

London.

Personal Effort.

By the teachers and management prayerfully and wisely planning to have every member of the school—not now a Christian—personally dealt with. In the preparation and presentation of the lessons have the scholars' conversion chiefly in view. Invite them to decision; give the opportunity. Let all effort be saturated with prayer. Pray and work! Thus the school can help in a grand revival.
REV. R. J. ELLIOTT.

Norwich.

A Saved Community.

The superintendent and teachers should feel their great responsibility and should endeavor to have such a spirit as Paul had at Miletop when he said, "I ceased not to warn every one day and night with tears."

"Thus in touch with God, their motto will be "Everyone in our school for Jesus." Every child saved is likely to become a worker and will by song and tender appeal carry the message of God to friends and parents until a great army of converted men and women shall be the result.

A thoroughly saved Sabbath-school means I believe very largely a saved community.

T. B. SHILLINGTON.

Blenheim.

Cannot Labor in Vain.

That the Sunday-school may become a tributary to the great revival for which the Church is praying there must be found in the school itself at least one thoroughly quickened Christian who believes with all his heart that children may have experimental religion. Having his heart warmed with love and his mouth filled with arguments let this revived man set to work to quicken his co-workers.

To succeed the teacher must be persuaded that "Christ is the child's greatest magnet." "Prepare ye the way." Christ wins the day against all opposition.

Let the teacher deal pointedly, persuasively and personally with his scholars.

It is well to hold a brief prayer-meeting at the close of the Sunday-school session. As soon as possible let class-meetings be organized. Arrange for an enthusiastic evangelistic service, making use of the lesson for the day as a text for a Gospel appeal, for warning and exhortation. Call for testimonies from adult Christians who were converted in childhood.

As soon as evangelism becomes the dominant spirit in the school the children are morally certain to come to Christ. Teachers and officers baptized with the Holy Ghost cannot labor in vain.

REV. D. N. McCAMUS.

Chiboury.

Fuel Needed.

A revival, like fire, cannot be maintained without fuel. The S. S. contains the very best material. The flame of devotion kindled in one young heart will not only glow there but will spread to others. So the revival will grow until it affects the whole school.

A revival, like any other great campaign, needs workers. The S. S. superintendent and his staff should be among the very best helpers the pastor has in his work. They know the individual needs and should be able to find appropriate supply. The children themselves will greatly help if given the opportunity. By spirited singing, personal invitation, and other ways, even a child may contribute much to the success of a meeting. While the methods of work will differ with different places, the whole plan of campaign should be intelligently arranged by mutual consultation among the pastor and S. S. staff, and then carried out in the spirit of true co-operation on the part of all.

Napanee.

REV. S. T. BARTLETT.

Prayer-Inspired Methods.

1st. Establish a deep conviction respecting the necessity and paramount advantage to be derived, for the success of a revival movement will depend largely upon the holy zeal that may be inspired and set in motion. This, united with earnest, expectant faith in God, are essential auxiliaries.

2nd. Every teacher should have a personal aim, and that supreme purpose—a my class for Christ.

3rd. By prudent and prayer-inspired methods of approaching each scholar, making a study of the social, intellectual, and spiritual conditions.

4th. By recognizing the divine and human factors in soul-saving. We are co-laborers with God in the accomplishment of this heaven-directed enterprise.

5th. Use the Bible as the text-book, directing study of appropriate passages, thereby securing an intelligent and abiding piety. The inherent power of the Word is too little valued. "My word shall not return unto me void."

6th. By convening heart-talk meetings, comprising the pastor, superintendent, teacher and class. These may be followed by personal work on the part of the teacher.

Winnipeg, Man.

W. H. PARR.

Put Sunshine Into Voice and Face.

By interesting the children—the younger the better. Perhaps they do not understand the philosophy of a revival, and may not be clear in their ideas of what regeneration means, but that is unimportant; get them interested—get them intensely interested. Talk to them about it a few minutes every Sunday, whisper a word about it when you meet them on the street on Tuesday, fill them full of it, tell them to talk about it at home, to ask questions and to tell all their friends about it.

What's the good? Well, if they're the kind of youngsters mine are, and most others that I know, they'll set more people to thinking and talking and praying about that revival than all the class leaders and local preachers in town. Teacher, do you believe it? Then set to work right off and cram those children just as full as you can be of revival and they'll overflow and fill others.

But a word in your ear. If you want genuinely blessed results, don't, don't, don't draw a long face or cry about it; put sunshine into your voice and face and so attract the little ones. Children love bright, sunny days, but clouds and rain are repulsive to them.
LOCKBURN B. SCOTT.

Ottawa.

Personal Invitations.

The Sunday School can aid in the revival:
1. By the teachers talking about it in their classes every Sunday, thus getting the scholars interested.

2. Let each teacher take those in his or her class already Christians and have them pray definitely for every unsaved member of the class.

3. By sending personal invitations from the teacher to the parents of each scholar in the class to attend the services.

4. By having a prayer and testimony service for the scholars at the close of the regular session of school.

5. Let every officer and teacher attend the meetings regularly.

Toronto.

THOS. H. KEOUGH.

The Children for Christ.

Childhood is pretty much the same in every age and clime. The Hindoo child, the Chinese child, the Turkish child, the African child and the American child, prattle and coo and jump in quite similar fashion, and in their first speech even use words that are much alike. Wherever it is found, childhood is winsome, and makes its appeal to the heart of humanity.

The Bible takes note of the world-wide interest in children, and does more for childhood than any other so-called sacred book. While among Bible characters the children who appear are not many, what is taught us there concerning the Benjamin, the Samuels, the Davids, the Johns and the Timothys, is most significant, while the holy happy years of the child Jesus at Nazareth are full of heavenly suggestion. There are bad children who figure in the scripture records, but these seem to lurk in the observer shadows, and are rather ignored, as though their characters and careers were something so abnormal as to suggest that they be hid from sight. The Bible claims childhood for God and when this or that child does not respond to that claim we are sensible of jar and disappointment. Something has gone wrong. The rule that should rule has been defeated.

The interest that God feels for childhood must logically be shared by every believer in God. Childhood is for Christ. And in order that it be for Christ, it must be taught by Christians. Children must not be allowed to grow up like weeds on the rough edges of life's highways, but should be cultivated as tender plants in the Lord's garden of grace. Each successive generation as it comes to maturity is charged with the responsibility of passing on to younger minds and hearts what it itself has received of Christian culture.

It is the duty of successive indoctrination that was taught pictorially by the raising of the twelve stones by Joshua on the edge of Jordan, by the Lord's command. That cairn was to memorialize the instruction of youth. The appeal was made to that ever active element in human nature, curiosity. When in after years the question might be asked, as surely it would be asked, What mean ye by these stones? a basis would be afforded for the explanation which would follow as to the display of divine power in the crossing of Jordan. The monument would be a standing testimony to the truth of God: it would connect the generations together in His fear and fealty.—The Observer

Selected.

A Blessed Opportunity.

God gave me something very sweet to be mine own this day

A precious opportunity, a word for Christ to say;

A soul that my desire might reach, a work to do for him;
And now I thank him for this grace, ere yet the light grows dim.

No service that he sends me can be so welcome as

To guide a pilgrim's weary feet within the narrow way;

To share the Shepherd's quest, and so, by brake and fen,

To find for him his wandering lambs, the erring sons of men.

I did not seek this blessed thing; it came a rare surprise,

Flooding my heart with dearest joy as, lifting, wistful eyes,

Heaven's light upon a dear one's face shone plain and clear on mine;

And there an unseen third, I felt, was waiting—One divine.

So in this twilight hour I kneel, and pour my grateful thought

In song and prayer to Jesus for the gifts this day hath brought.

Sure never service is so sweet, nor life hath so much zest,

As when he bids me speak for him, and then he does the rest.

Margaret E. Saugster.

Soul Winning.

If we are to be soul-winners, we must have the winning spirit—the love which forbears and forgives and suffers and is kind; the love which helps us to put ourselves in our brother's place and causes us to bring our message of good news with the spirit of gentle fellowship that will not give offence. We are not to drive men into the kingdom of God, but to win them; and many times a spirit of brotherly kindness exhibited by us in temporal matters makes it possible for us to win in the higher realm of the soul.—*Rev. Louis Albert Banks, D.D.*

Deaf to Christ's Message.

WHAT is it that keeps men from hearing? Being busy about other things is one hindrance. There is an old story about St. Bernard riding along by the lake on his way to a council, and being so occupied with thoughts and discussions, that after the day's travel he lifted up his eyes and said, "Where is the lake?" And so we, many of us, go along all our days on the banks of the great sea of divine love, and we are so busy thinking about other things, or doing other things, that at the end of the day's journey we do not know that we have been travelling by the side of the flashing waters all the day long. Everybody knows how possible it is to be engrossed with one's occupations or thoughts so that the clock strikes in the next steple, and we hear it and do not hear it. We have heard of soldiers so completely absorbed in the fury of the fight that a thunder-storm has rattled over their heads, and no man heard the throll, and no man saw the flash. Many of us are so swallowed up in our trade, in our profession, in our special branch of study, in

our occupations and desires, that all the trumpets of Sinai might be blown into our ears, and we should hear them as though we heard them not; and what is worse, that the pleading voice of that great Lord who is ever saying to each of us, "Come unto me, and I will give you rest," passes us by, and produces no effect, any more than the idle wind whistling through an archway does. Brethren, you have the ear, you have the need, the sin, the weakness, the transiency, to which the gospel appeals. You have the faculties to which it addresses itself. Jesus Christ is speaking to every one of us. I beseech you to ask yourselves, "Do I hear him?" If not, it is not because the clatter of the world's business, or the more refined sounds of some profession or study, have so taken up your attention that you have none to spare for that which requires and repays it most.—*Abel McLaren, D.D., in Christian Commonwealth.*

Earnestness.

GIVE us earnestness and enthusiasm, even though at times they overlay the bounds of a strict propriety, rather than the coolness of apathy and the rigidity of insensibility. In the House of Lords culture and self-control are supposed to demand reticence and restraint, so that it is deemed coarse and vulgar for strong feeling to find vent in speech. The church is coming to be too much pervaded with like notions and strong emotions are repressed and suppressed as out of fashion. Every vital spiritual interest suffers thereby. We need emotion—over-mastering feeling; and the cultivation of this philosophy of no feeling is fatal to even a holy vitality. Why should we be ashamed to have or to show deep feeling. The Master "wept" and, "being in an agony, sweat, as it were, great drops of blood." "It is good to be zealously affected always in a good thing." Men may sneer at it as fanaticism, but it is the only fit frame in which to think of, or to deal with, eternal interests and issues. Instead of avoiding we may well covet that passion for souls that beseeches God night and day with prayers and entreats men night and day with tears that bursts out in moving appeals, that cannot be kept silent, mind rules of rhetoric, or be kept back by formal proprieties. Equity must not be lost in etiquette nor divine passion smothered by worldly fashion. Some men and some churches have so lost heat that they are frozen solid.—*Dr. A. T. Pierson.*

Eccentricity in Revival.

On the general question of eccentricities and extravagance connected with revival, all we feel disposed to say is this: They ought to be discouraged in every way, except such as would show that life with exuberance is more desired than death with composure.

But while they are to be discouraged, we are not to imagine that they will be avoided. Ifs, either multitude,—with the proportion of weak, odd, and blundering people in every crowd—are never to be awakened at all; that is, made to lift up the eyes of their soul and see life and death, heaven and hell, their Saviour and their tempter, in a light that comes direct from the eyes of the Judge, or, if so awakened, a miracle is to keep them from any strange and affecting expression of their feelings.

We believe that many think such awakenings as we have described had better not take place. If they do not, the old Christianity that gave the world apostles, martyrs and missionaries, will be replaced by another, which will only give it formal church-governments.

We are under no need to encourage extravagance or to discourage revivals. Let

the spring come, though it bring weeds. And let us neither nurse the weeds, nor in our ambition to keep them down frostitute the wheat.

It may be that sometimes he who is wisest than all does not see it amiss to lower our self-congratulation and let us know that the work he loves, the bringing of sinners to repentance, may prosper more where outbursting life disturbs conventional decorum than where all is ordered so as to preserve our respectability.—*Rev. William Arthur, D.D.*

Action.

Mary's faith led to action. A contemplative Christian life that does not lead to Christian work is abnormal and shallow if not spurious. God has a sphere of service for every disciple. We need to beware of a life that ends with mere sentiment. The veriest coward admires brave deeds, but is not made a hero thereby by any means. A libertine may admire purity, a knave honesty and the most selfish deeds of self-sacrifice, and yet remain at the opposite poles from these virtues. So may there be kindly feeling in the heart toward God and goodness and godly people in a general way with little if aught of true piety.

A Poor, Limp Aim.

THERE was a time when in evangelical circles it used to be thought that the one business of a Christian was simply to secure the salvation of his own soul. Happily that time has passed away. Who does not see what a poor, limp aim that is, compared with the object of him who realizes the obligation and the honor of Christian service, and consecrates himself soul and body to do all the good he can, to do good to all he can, to do good on all occasions he can? How truly noble is the life that is regulated and stimulated by such an aim! The Church of Christ will never rise to her proper level till this becomes the predominant spirit of her people. The form of men's service must be regulated by their gifts, but the duty of service in some form ought to be recognized as not less binding than the duty of faith.—*Prof. W. G. Bailey, D.D.*

Reasons for Lean Christians.

THEY own Bibles, but feed on newspapers. They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things He did to be impractical now.—*Christian Endeavor World.*

WHEN you come down from the summits you do not come away from God. There is no task in life in which you do not need Him. The work-bench needs His light as truly as the cloister.—*Phillips Brooks.*

The wisdom of life is to do a thing and have done with it. Try to do it, have, the rightest thing you can—but then, leave it. It may not be the very wisest thing possible. Probably it will not be; you are not infallible. Why should you expect to make no blunders? But if you have honestly tried to make out, in the time given you, what was best to do, and have done it, that is all you have to do. Go on to the next.—*Rev. Brooke Herford.*

REVIVAL INCIDENTS.

Hand-to-hand Combat.

On a cold winter evening, said Dr. T. L. Cuyler, recently, I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said: "What an awful night for the poor!"

He went back and bringing to me a roll of bank bills, said: "Please hand these for me to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added:

"How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse him his right?"

That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.

Young pastors, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls. Watch your opportunities.

Speak Now.

In the long, far-reaching prairie land lay a poor woman who knew probably nothing about the Gospel of Christ; she went from worse to worse in her physical condition, and the doctor, seeing the end, began to tell her something about Jesus and the Christ, about sin and God's answer to sin. It was a revelation; it was the outshining and the inshing of a morning that had never beamed upon the unawakened imagination of these isolated people. When the doctor went away the daughter of the house followed him and said, "Doctor, how long have you known all these things?" "For a long time," said the doctor; "for twenty years at least." "What you have known them for twenty years, and never named them until now?" "Do not tell me, in the unpardonable cant of selfish sensitiveness, that some things are too sacred to be spoken about. There may be, but the gospel is not one of them. It was created to be told, to be translated into every tongue. Do not gather your arms around your hypocritical hearts and say, 'There are some things too sacred to be spoken about.' There may be. But salvation by the blood of the Lamb is not one of them.—Joseph Parker.

Power of the Story of Jesus Christ.

Bishop Whipple is moved to tell an incident which illustrates the power of the story; it once gets access to a man's heart. He says, in a letter to the *Churchman*: "Thirty-seven years ago I knew a great orator of the lower Sioux—Red Owl. He never attended church, but he was afraid he would lose his influence among his people. One day he came into the schoolroom and stopped before a picture of the 'Ecce Homo,' and asked: 'What is that? Why are his hands bound? Why are those thorns on his head?' Red Owl was so touched by the story of the love of the Son of the Great Spirit that he came again and again to talk about Jesus. One day I was going to Wababash's village and I saw on the prairie a new-made grave;

over it was a plain wood cross. I learned that Red Owl was dead. He had been taken ill suddenly, and when dying he said to his young men: "That story which the white man has brought into our country is true; I have it in my heart. When I am dead I wish you would put a cross over my grave, that the Indians may see what is in Red Owl's heart." The power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Setting the Rule.

An old Methodist minister who believed in improving every opportunity to sow the good seed is the subject of a capital story which we quote from an exchange.

Travelling along a country road one day, his horse lost a shoe, and the minister stopped at the next blacksmith's shop to have the damage repaired. Several loafers were about the shop. The minister told them who he was, inquired their names and occupations, and had a cheery talk with them.

When the horse was shod he asked what was to pay, and the blacksmith said carelessly, "Oh, nothing; just remember me in your prayers."

"Very well," said the minister promptly. "As my motto is, 'Pay as you go,' I'll just settle the bill now."

Down on his knees he went, and the loafers and the blacksmith followed his example, willingly or reluctantly. The fervent Methodist prayer was both comprehensive and practical, and at its close the minister mounted his horse and rode off, carrying with him the hearty good will of his congregation.

Spurgeon and the Young Dutchman.

A young man came all the way from Holland once to ask Mr. Spurgeon the oft-repeated question: "What shall I do to be saved?" He was sitting in his vestry seeing to the inquiries when the young Dutchman came in and spoke in broken English.

"Where did you come from?" asked Mr. Spurgeon.

"I came from Flushing, sir, by boat."

"And you want to know what you must do to be saved? Well, it is a long way to come to ask that question. You know what the answer is; believe in the Lord Jesus Christ, and thou shalt be saved."

"But I cannot believe in Jesus Christ."

"Well, now," said Mr. Spurgeon, "look here. I have believed in him a good many years, and I do trust him; but if you know something or other against him, I should like to know it, for I do not like to be deceived."

"No, sir, I do not know anything against him."

"Why don't you trust him, then? Could you trust me?"

"Yes; I would trust you with anything."

"But you do not know much about me."

"No, not much; only I know you are a preacher of the Word, and I believe you are honest, and I could trust you."

"that you mean to say," said Mr. Spurgeon, "that you'd trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something had about him. Let me know it."

He stood still and thought for a moment, and then said: "I can see it now. Why, of course I can trust him; I cannot help trusting him. He is such a blessed One that I

must trust him. Good bye, sir, he added; "I will go back to Flushing; it is all right now."

How He Was Saved.

When I was in Manchester, said Mr. Moody, I went into the gallery one Sunday night to have a talk with a few inquirers, and while I was talking, a business man came in and took his seat on the outskirts of the audience. I think at first he had merely come to criticize, and that he was a little sceptical. At last I saw he was in tears.

I turned to him, and said: "My friend, what is your difficulty?"

"Well," he said, "Mr. Moody, the fact is, I cannot tell."

I said: "Do you believe you are a sinner?"

He said: "Yes, I know that."

I said: "Christ is able to save you," and I used one illustration after another, but he did not see it.

At last I thought of the ark, and I said: "Was it Noah's feeling that saved him, or was it Noah's righteousness that saved him, or was it the ark?"

"I see it now," said he, "I see it, it."

He got up and shook hands with me, and said: "Good-night; I must go. I was determined to be saved before I went. I see it now."

A few days after he came and touched me on the shoulder, and said:

"Do you know me?"

I said: "I know your face, but do not remember where I have seen you."

He said: "Do you not remember the illustration of the ark?"

I said: "Yes."

"It has been all right ever since," said he. "I understand it now. Christ is the ark—he saves me."

Story of a Hymn.

The Rev. Dr. A. S. Bright, of the Kansas Conference, relates a very thrilling incident in connection with the use of the hymn, "Jesus, Lover of my soul." It is told of an aged negro, known as "Black John," who served many years as janitor of an Ohio village church. One evening during the progress of revival services, while waiting for the people to arrive, "John" was reading in his stammering way the first stanza, when in came the best-known and most influential citizen in that community; but he was not a Christian. "John" immediately turned to him and said, with much emotion: "Won't you please read this hymn for me? It seems very wonderful. I can't read it very well. Won't you read it for me?" He could not refuse, and having been a teacher of education, he began reading it with fine expression:

Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is passed;
Safe into the haven guide,
O receive my soul at last!

The last two lines were read with trembling voice; the Holy Spirit had reached his heart. The book fell from his hand, and he turned to his black friend and said: "O John, pray for me! You have something that I need; ask God to save me from my sins." They knelt together, and the poor ex-slave lifted his heart in earnest entreaty for his old friend and benefactor; and when the pastor arose to begin the service, John, the black janitor, and the most distinguished citizen of that place were rejoicing together in a common Saviour's love.

Wisely Rebuked.

The cavalier, Gerard de Kampis, was a very rich man and a very proud man. Soon after the completion of his magnificent castle he wished to have a house-warming, and accordingly all his great neighbors were invited to a great feast. At the conclusion of a sumptuous repast his guests made speech after speech, in which the host was lauded to the skies, and told that he was the most fortunate man alive. As the cavalier loved flattery, we can imagine how proud and delighted he was.

One among the guests, however, said nothing for a time. When each man had made his speech he uttered the following singular observation upon the happiness of the host:

"Sir Knight, in order that your felicity should be complete, you require but one thing, but this is a very important item."

"And what thing is that?" demanded the knight, opening wide his eyes.

"One of your doors must be walled up," replied his guest.

At this strange rejoinder several of the guests began to laugh, and Gerard himself looked as much as to say: "This man has gone mad." Wishing, however, to have the clue to this enigma, he continued:

"But what door do you mean?"

"I mean that through which you will one day be carried to your grave," replied the other.

The words struck both guests and host, and made the latter reflect most seriously. The proud man remembered the vanity of all earthly things, and henceforth he no longer thought only of the perishable treasures he had once gloried in. He was completely altered and made good use of his riches.

Give What You Have.

[The *New York Observer* publishes a notable sermon preached at Northfield lately by Rev. G. Campbell Morgan, of London. In it he relates this incident.]

People say to me: "Well, what can I do for the crowd? I haven't anything. I cannot preach, and I have no gift." Well, will you give the Master what you have?

I well remember in some special services some years ago at home a woman came to me at the close of the first Sunday morning service and she said: "Oh! I would give anything to be in this work actively and actually. I would give anything to have some living part in the work that is going on here next week in winning men and women for Christ, but I don't know what to do."

I said: "My sister, are you prepared to give the Master the five loaves and the two fishes you possess?" She said: "I don't know that I have five loaves and two fishes." I said: "Have you anything that stands out at all in your life? Have you anything that you have used in any way specially?" No, she didn't think she had.

"Well," I said, "can you sing?"

"Well, yes," she said, "I sing at home, and I have sung before now in an entertainment."

"Well, now," I said, "come away. Let us put our hand on that. Will you give the Lord your voice for the next ten days? You shall settle with Him at the end as to what you do then, but will you let the Master have your voice for the next ten days?"

She said: "I don't think I can."

I said: "You can sing at an entertainment—can't you in order to fill hungry men?"

She said: "I will;" and I shall never forget the Sunday evening I asked her to sing and she sang.

She sang a gospel message with the voice that she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry room one man. I have been staying with that man within the last three months. That man that night said to me afterward that it was the gospel that was sung that reached his heart, and from that day to this, that is now eleven or twelve years ago, that man has been one of the mightiest workers for God in that city and that country that I have ever known.

How was it done? A woman gave the Master what she had, and He put his hand upon it and blessed it, and then she had to take it and used it, and the harvest was reaped right there, and has been going on ever since. Will you give Him what you have? You business men, you have got your business ability. Oh, that the business men in the Church of Jesus Christ would bring to bear upon the things of God the same business capacity they put into their own affairs all the days of the week! Will you give what you have to the Master?

The Story Of My Conversion.

BY REV. JOHN MURRELL.

I never was bothered with self-righteousness. God always made me honest enough to know the blackness of my heart, and that if my sin had not hatched out the eggs were all there. Fortunately I was a teetotaler. Teetotalism is not salvation, but it often holds till Christ comes. It kept me from setting myself on fire in certain directions till grace came.

I was big enough and old enough to do what we call in Scotland "join the church," but I knew I had not the great qualification for joining the church. I knew my father and mother wished me to join, but I was not going to the Lord's table simply to please them. In my perplexity I wrote to my minister. I put it like this. There is a text—Acts 16: 26-31: "And suddenly there was a great earthquake, etc. And the earthquake produced a soul-quake. I put that text in my letter. I said: "Minister, I believe in the Lord Jesus Christ, all about Jesus and all the Bible says of sin and salvation and heaven and hell. I believe all about it, but I don't feel one bit the better. There is something wrong." And I sent the letter away.

Two or three days afterwards I was just going to throw up the booking-office window to sell the tickets for the 10.30 sugar-brokers' train to Glasgow, when I saw the postman coming round. He gave me a letter, and I saw the postmark, and I knew my minister's handwriting. I will never forget reading that letter. Dear old man! I helped to bury him over a year ago. The letter read: "You will never know, unless you should or become a minister yourself, how glad I am to get a frank, open, honest letter from you about your spiritual condition, even although evidently you are all in the dark. I am glad you have taken Acts 16: 31 as a challenge text, as you believe in your mother, your wife; for it is faith, not in a proposition of Euclid, but believe, have full confidence in, the Lord Jesus Christ, and then shall be saved. But, John, you say you believe in the Lord Jesus Christ, but don't feel a bit the better of it. Now I want to know which I am to believe about you? Am I to believe yourself saying, 'I don't feel a bit the better,' or am I to believe God uttering His verdict upon you in the word that can never lie, God saying that the man who believes in the Lord Jesus Christ is, and shall be, eternally saved."

I was checking all God's Word by my feelings, and reducing all God's Word, no matter what it said, to the level of my feelings, and I did not see that that was no faith at all. And the minister clenched it when he said, "John, you would quote the text, Acts 16: 31, as if it read, 'Believe on the Lord Jesus Christ and you will feel easier, instead of 'Believe on the Lord Jesus Christ, and thou shalt be saved.' God says it. Never mind your feeling."

It was like the lifting of a curtain for me, and I saw the whole spiritual regions standing in an outline bold and clear. No great feeling even then. It was a case of seeing. What the eyes are to the body, faith is to the soul. I was saved. I didn't shout. Presbyterians don't shout. I took a walk in the station, along to the far end of the platform. I remember that morning saying to myself, "Has the station been whitewashed?" The very dingy brick wall, all covered with smoke and soot from the engines, looked whiter. It was not the walls, it was my mind that was brightened. Because now, in a Scriptural sense, I knew the Lord as mine. I came back and sold the tickets and didn't say anything, and the next morning I woke up, and my heart was just like a fire you had left burning over night, and I was as cold as could be.

But I got grace to fight that battle. The minister said I was not to consult my feelings, and I rallied myself. "Has God's Word altered through the night?" "No." "Has Acts 16: 31 altered?" "No." "Has the value of the blood of Jesus to blot out my sins altered?" "No." Then nothing has altered that I am resting on—nothing but my feelings. And you don't need to rest on your feelings. You are saved by trusting the Lord Jesus Christ.

Dissolve the Partnership.

A Buffalo man had a dishonest partner who almost wrecked the business of the firm by his questionable financial methods. The only way to win seemed to be to buy out the scamp's interest, and get a more reliable partner. But even after this was done, business didn't pick up. One day an old business man came along, and the remaining member of the old firm complained of the way fate had used him.

"Well, I can explain that," says the visitor. "You haven't let the world know that you've changed partners. They still think that Smith is in your firm. The old sign still hangs over the door. You must take down 'Smith & Jones' and put up one reading, 'Brown & Jones.'"

The next day the new sign was put up. The old one came down. A notice was put in the windows, and on the doors, and into the newspapers. It read about as follows: "John Smith and George Jones have dissolved partnership, John Smith retiring from the business. Charles Brown has been admitted to the firm, and Brown & Jones will continue at the old stand." Everybody read it, and trade picked up.

Has your repentance found words? Have you let the world know that you have renounced the devil and all his works? It must be done. Proclaim it, brother, in word and deed, and in whatever way you say it the world will read it about as follows: "The partnership between George Jones and Satan is this day dissolved. Jesus Christ has taken the vacancy and the new firm takes charge forthwith."

Repentance means a consciousness of a lost condition, and we Methodists call that by the grand old term, conviction. It also means leaving sin, a surrender to God, and a public confession of it all.—*Rev. Byron H. Stauffer.*

Devotional Service.

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

OCTOBER 21.—"OUR STEWARDSHIP."

Luke 12: 42-48.

HOME READINGS.

Mon., Oct. 15. Using our gifts. Cor. 12: 14-26
 Tues., Oct. 16. Talents of silver. Luke 19: 12-24
 Wed., Oct. 17. Money. Mark 12: 42-44
 Thurs., Oct. 18. The gift and the Spirit.
 Matt. 6: 1-4; 2 Cor. 8: 12
 Fri., Oct. 19. Need of all. Exod. 35: 4-10
 Sat., Oct. 20. God's promise.
 Prov. 19: 17; Matt. 10: 40-42

THE DUTY OF THE HOUR.

The obligation upon every believer is to watch and be diligent in service (vs. 37-39). The word "watching" expresses not a mere act, but a state of wakefulness and alertness. What the Saviour enjoins, says Glover, is not curiosity, straining to be the first to see the returning Master, but the wakefulness that overlooks no duty, indulges no indolence. The last thing that would please a master would be the idle curiosity which would make the servants neglect their work to stand outside the door gazing to catch a glimpse of his return. What the Master desires is wakeful work. We watch by being on our guard against every temptation and moral danger, and by being active and diligent in duty and service. And there must be no cessation in our watching. A moment's carelessness, an hour's sinful indolence, might render useless all our former efforts.

FAITHFULNESS AND ITS REWARD.

The right place for the servant to be found when the Lord comes is doing as the Lord commands, whether the task be secular or sacred. The servant is regarded as "faithful" because he does his Lord's will, and rightly uses the powers and opportunities entrusted to him. And he is "wise" because he is "faithful." Any one may earn the epithet of "wise" if he is only "faithful" to God and duty. A single-hearted devotion to Christ is the parent of insight into duty, and the best guide to conduct; and whoever seeks to be true to his Lord in the use of his gifts and possessions will not lack prudence to guide him in the practical affairs of life. Such faithfulness and wisdom find their motive and stimulus in that watchfulness and diligence which work as ever under the eye of the rewarding Master and Lord, and as keeping in view his coming; and rendering an account to him.

THE FATE OF THE UNFAITHFUL SERVANT.

The unfaithful servant is the one who knew what he ought to do and refused to do it—who knew his Lord's will, and did it not—who was aware that his Lord would return unexpectedly, and yet prepared not to have himself so prepared. He was carelessly, wilfully, sinfully negligent, and was deserving of the condemnation of his Master, and the punishment which he inflicted. Many to-day are precisely in this position—they know they ought to serve the Lord, but they do not; they have knowledge of the bible as to their duty to God and man, but they deliberately set it aside; they have earnest and intelligent instruction in divine things, but they do not bring their lives and conduct into harmony with the instruction received. Surely these unfaithful servants "shall be beaten with many stripes." It cannot be otherwise. Knowledge of truth mislaid shall form a scourge that shall whip the guilty soul that has spurned and scorned to do according to the known will of his Lord. May you be spared that fearful fate by taking heed, watching and proving faithful.

FLASHLIGHTS.

1. Christ is the rightful king of this world, and to obey him is our reasonable service.
2. The attitude of sinners towards God is: "We will not have this man to rule over us."
3. We must give an account of all that God entrusts to our care—material, mental and spiritual.
4. Faithfulness in lesser things prepares us for the performance and possession of greater things.
5. God rewards according to fidelity, and not according to sphere. Faith, truth, love, self-denial are as worthy in a hotel as in a palace; in a factory as on a throne.
6. The "unfaithful servant" is condemned out of his own mouth. His faultfinding with Christians, his indifference to God's claims, his ridiculing of sacred things, his dishonorable business principles, will rise up to condemn him.
7. Jesus came in his resurrection, in the pentecostal gift of the Holy Spirit, in judgment at the destruction of Jerusalem; he comes at each crisis of our lives, at each call for us to enter the higher life, and at the hour of death. He is coming at last to judge the world and to reign over all the earth.

POINTS FOR THE PRESIDENT.

Always make out your "Order of Service" before coming to the meeting, including hymns, scripture, testimony, papers or addresses, and other exercises. It is not a good plan to do this on "the spur of the moment." Even when you have the order of the service written out, there will be room for spontaneous action. Try this week a comment exercise—all to appropriate verses of scripture which they will repeat with their own comments. Have two papers or addresses arranged for—one on "The faithful servant, and his reward"; the other on "The unfaithful servant and his condemnation."

OCTOBER 28.—"DO NOT WORRY."

Matt. 6: 25-34.

HOME READINGS.

Mon., Oct. 22. The pace that kills. Mark 4: 19; Luke 10: 40-42
 Tues., Oct. 23. Peace a life-saver. Phil. 4: 5-6
 Wed., Oct. 24. Sources of peace. John 14: 27
 Thurs., Oct. 25. What the world gives. Eccl. 1: 2-11; 2: 21-27; Rom. 8: 1-6
 Fri., Oct. 26. Trust brings peace. 1 Pet. 5: 7; Heb. 12: 2-6
 Sat., Oct. 27. Reasonableness of content. Ps. 16

The Christian should not worry. If he does, he shows his lack of confidence in God, and his attempt to cast all his care upon himself. Worry is a habit that grows on one and brings with it ever-increasing unrest and unhappiness. The teaching of Jesus as to this matter is, that we are to seek first the kingdom of God, make its principles the guide of our lives, accept the stimulus which it brings to urge and help us to our best endeavor, and then with confidence in God, be content with the results.

WORRY AND FORETHOUGHT.

We should distinguish between worry and forethought. In last week's topic we had the importance of attending to the duties and claims of our stewardship, which certainly involve forethought as to the future but not worry as to future events. We take no anxious thought" (revised version), does not refer to a wise view of what lies before us and wise planning therefor, but it forbids anxious, restless, distrustful solicitude about earthly things.

ANXIETY REPROVED.

Anxiety is taken from a word which means "to cause pain, to torture." It is the torture of the mind under undue concern as to future events. Why should a Christian who has committed himself and all he is, and all he has into the care of him the all-

wise one—why should he torture his mind as to things which he cannot know, and could not prevent if he should know?

1. *Anxiety is injurious to ourselves.*—It makes us unhappy; it buries the mind; it clouds the perceptions; it hurries on the weakness of age; it breaks us down; it is inconsistent with the spirit of our blessed religion, and dishonoring to Christ our Saviour.

2. *It prevents success in life.*—How much of the success of life depends upon a contented mind, a hopeful spirit, a confident trust in God? Worry saps these springs and checks their wholesome flow, and robs souls of these helpful and necessary influences.

3. *It is a sin against God.*—It is a sign of distrust. We take the burden that God has promised to bear and place it on our own shoulders. We ignore his Fatherly care and take things in our own hands.

THE CURE FOR WORRY.

1. *Remember, that if Christians, you are the children of God.* This relationship to our Heavenly Father implies temporal care and provision and blessing, as well as spiritual. God cares for the birds of the air, and the lilies of the field, and shall he not much more care for you, his children by creation and redemption?

2. *Render an undivided service.*—"No man can serve two masters." If he does, his mind is distracted, his service hypocritical, and his peace destroyed. Centre your mind and service on the one Master, Jesus Christ our Lord.

3. *Seek first the Kingdom of God.*—This was the great theme of our Saviour's teaching—to the young, to his disciples, to the multitude, to the world. And when we seek his kingdom first—first in point of time, first in point of importance, first in point of soul ambition—we shall incorporate its spirit and principles, and the possession and constant growth of this divine kingdom in us will include both our temporal and spiritual welfare. Then we shall dwell on the mountain top, with the mists and gloom of the valley below us, and God's love and providence shall be clear, and worry shall have been dissolved by the beautiful sunlight of the divine favor in which we dwell.

FLASHLIGHTS.

1. Why we should not borrow trouble: (a) Because it causes despondency that it fits us for duty. (b) Because it has a tendency to make us overlook present blessing. (c) Because the present is sufficiently taxed with trial. (d) Because it unfits us for misfortune when it actually does come. (e) Because in its essence it is unbelief.—(Talmon.)

2. It is not work that kills men, but worry. It is not the revolution that destroys the machinery, but the friction.

3. Worry is not only foolish but sinful. It puts God out of our life as if he were not; and we substitute our own wisdom and effort unsupported by the promised help of the divine.

4. "I cannot help worrying," many say. "I was made so." It is the business of a follower of Christ in a hundred ways to un-made himself and make himself over with Christ's help.

5. Seek first his Kingdom, that is the cure for worry—fill your minds with thoughts of the Kingdom. The soldier in battle does not worry for fear his tooth is going to ache. He is thinking too much of his Queen and country.

6. You may see the things of the Kingdom; or think you are; but it will not save you from worry unless you seek them first.

7. "All these things shall be added." If we get the Kingdom first we get with it everything else that is worth having. If we seek those other things first we are likely to feel of them and of the

Junior Department.

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

Weekly Topics.

OCTOBER 14TH.—“Paul, the Missionary—The secret of his success.” 2 Tim. 4: 5-8. (Quarterly Missionary meeting.—Africa.)

The use of some such outline as the following will assist the memory of the junior, as well as simplify the work of the leader. Commence by finding out what God's purpose was for Paul when He called him to be an apostle. (See Acts 26: 16-18.) Write on the board the words:

P
A
U
L
’
S
P
U
R
P
O
S
E
V
A
N
G
E
L
I
S
M.

Explain that “evangelism” is the preaching of the gospel—good news. God’s “purpose” for Paul became Paul’s purpose when he answered God’s call. How did he accomplish this “purpose”? “The secret of his success” is seen when we find him as described by the adjectives accompanying, e.g.,

P
A
U
L
’
S

Unceasing—(Acts 20: 24)

Ready—(Gal. 1: 16.)

Persuering—(Acts 26: 22.)

Obedient—(Acts 26: 19.)

Steadfast—(2 Tim. 4: 7.)

EVANGELISM—(Acts 26: 16-18.)

(“Paul’s,” “Purpose,” “Evangelism,” should be printed on board in colored crayon—the other characteristic words in white.) Applying the topic to Africa, show that in the evangelism of that “dark continent” the missionaries, e.g., Livingstone, Moffatt, Taylor, etc., have had the same spirit and purpose as Paul, and that the work of saving Africa for Christ must succeed because failure is impossible to those who do God’s work in God’s way.

OCTOBER 21.—“Doing God’s Will.”—Luke 12: 42-48.

Verses 47 and 48 of this lesson contain two very important thoughts—*knowing* and *doing* God’s will. Knowing is not enough. Many know but do not. Doing anyhow is not enough. We should know what and how. Doing *aright* is what God asks of us. So we must do intelligently, i.e., know both what to do and how to do it. So we must study. God’s will may be known from the Bible and by prayer. “Teach me, O God, the way of thy statutes,” etc. Such points as these should be made clear to the League, and the question of the first verse of the lesson made the basis of the blackboard exercise, thus: “Who is the wise steward?” He who does his Master’s will—

W
i
l
l
i
n
g
l
y
I
n
t
e
l
l
i
g
e
n
t
l
y
S
y
s
t
e
m
a
t
i
c
a
l
l
y
E
x
p
e
c
t
a
n
t
l
y.

Thus the blessedness of v. 43 will be realized, and the sorrow of v. 47 be avoided.

OCTOBER 28TH.—“Do not worry.” Matt. 6: 25-34.

Why not worry? Because God who cares for the fowls (v. 26) and the flowers (v. 28)

cares more for His children (v. 30), and our one object in life should be for God’s glory not our own abundance (v. 33). What is it to “seek first”? Seeking first is *first seeking* things do we first seek? Those we value the most highly and desire the most earnestly. (Illustrate.) Why should we “seek first” God’s kingdom? Because it contains all we need, and if we obtain it we have everything of value. So with all. If our fellows learned the true value of things they would not so earnestly seek the valueless things of the world and sense, but those of heaven and the spirit. Do not worry—your Father knows, provides, bestows and so blesses those who “seek” Him and His “first.”

I would be quiet, Lord,
Nor tense, nor fret,
Not one small need of mine
Wilt Thou forget.

What I most crave, perchance,
Thou wilt withhold,
As we from hands unmeet
Keep pearls or gold.

Yet choose Thou for me—Thou
Who knowest best:
This one short prayer of mine
Holds all the rest.

NOVEMBER 4TH.—“What are our talents?” Matt. 25: 14-30.

Our talents are our possessions, given us by God to use for His glory. Our bodies, our minds, our time, our affections, our money, all are to be used for Him. For ourselves we own nothing. (Wheat grows by being sown not by being stored away in a granary.) Many lose what they once had because they do not use it. (An iron bar loses its strength by getting rusty. Use it and it serves its purpose.) We are here to be useful for God and our fellowmen. Many misuse (waste) their possessions. The prodigal son did this. So they have loss, misery, rage, famine, etc. The end is disaster. The black-board outline is intended to sum up the teaching of the lesson: We have talents to

use, if we use them we shall have abundance; if not, loss. The inquiry is to be made by our Lord. Then, negligence will be punished and thrift (wise management) rewarded.

T. U. S.

Abundance, v. 29.

Loss, v. 29.

Enquiry, v. 19.

Negligence punished } vs. 26-30.

Thrift rewarded }

The Gift of Continuance.

Some years ago at Newport, Cal., while waiting to take the steamer for the North, I walked down to the end of the wharf, and as I went past a boy sitting on the edge of the wharf, fishing. I said to him, “Well, my boy, you do not seem to have caught any fish.”

“No,” said he, “but I think I shall. I am expecting a shoal of fish in any time now. I have been fishing here three days but have had no luck, but I am quite certain the fish will be in soon. They came in about this time last year.”

“Why not wait till they come and then do your fishing?” said I.

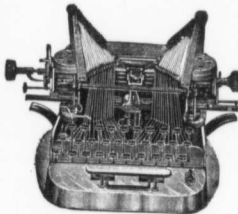
“Oh, sir,” said the plucky little fellow, “I would rather be here when they come.”

I left him and walked on down to the end of the wharf, and in about an hour returned, and as I came near where the boy was fishing I saw that he was landing the speckled beauties on the wharf in true Isaak Walton style. The fish had come in!

The persevering little lad taught me a useful lesson. Whether angling for fish or for men the gift of continuance is essential to success. The easily discouraged angler will fail.—*Select.*

There are numbers of men that are not willing to do anything for Christ because they can not do some great thing. Now you will find that the men that have accomplished a great work in this world have always begun by doing some little thing; they have been willing to bring forth some little fruit.—*D. L. Moody.*

There are many makes of Typewriters, but only one that is built “Right Side Up,” not “Up Side Down,” with a Double Type-bar and Visible Writing



That's the...

Oliver

The material used in its construction is the best obtainable. Save the profit of the middleman, and buy from the manufacturers.

BRANCHES:

35 Victoria St., TORONTO.
39 Sparks St., OTTAWA.

150 St. Antoine St., MONTREAL

LINOTYPE COMPANY

The... Epworth League

FOR 1900-1901

Reading Course

1900-1901

THE FOLLOWING FOUR BOOKS HAVE BEEN SELECTED:

I. Famous English Statesmen

By SARAH K. BOLTON

This splendid volume practically gives the history of Great Britain during the last half of the nineteenth century. With Peel begins the relief of Ireland; with Gladstone, better land laws; with Palmerston is told the story of the Crimean war; with John Bright, the struggle for free trade; with Forster, the great gift to England of elementary education; with Shaftesbury, the elevation of labor through legislative enactments; with Beaconsfield and Fawcett, victory over obstacles almost unsurmountable. 438 pages, and 7 splendid illustrations.

CONTENTS.

1. Sir Robert Peel—2. Lord Palmerston—3. Lord Shaftesbury—4. John Bright—5. Wm. E. Forster—6. Lord Beaconsfield—7. Henry Fawcett—8. Wm. E. Gladstone.

What is Said of It.

"The author's comprehension of her task is complete. Students should not consider their knowledge of the present reign thorough without a devoted reading of Mrs. Bolton's work. It is an inspiration to the study of history,—one of those rare and delightful books which elevate respect for the race, and man in particular; and the sublimest aim."—*Chicago Tribune*.

"The volume is written in a pleasant style and gives a great deal of information in a small compass."—*Boston Transcript*.

"Mrs. Bolton never fails to interest and instruct her readers."—*Chicago Inter-Ocean*.

II. Out with the Old Voyagers

By HORACE G. GROSER

Stories of Sea Travel, giving a graphic picture of the early voyages of the great discoverers. 273 pages and 37 fine illustrations.

CONTENTS.

Prince Henry of Portugal—The Voyage of Vasco da Gama—The Voyage of Christopher Columbus—The First Voyage Around the World—Westward with the Cabots—The Land of the Eskimo—To the Isles of the Carib Sea—Round the World with Drake—In Greenland Waters—Eastward to the Indies—With Barents to Nova Zembla—The Four Voyages of Henry Hudson.

What is Said of It.

"It is as interesting as Robinson Crusoe."—*Huddersfield Examiner*.

"Full of fascination and graphically told."—*Freeman, Scotland*.

"Such a treasure store of sea travel one rarely meets in one volume."—*Glasgow Herald*.

"A capital record of man's early adventure, which will be read with pleasure by young people."—*Black and White*.

"Everybody should read it, if only for the sake of the fascinating introductory chapter."—*The World*.



III. The Apostle of the North

—James Evans

By REV. E. R. YOUNG

With 23 superior illustrations.

Rev. Dr. A. Sutherland says: "In this book, with Rev. James Evans as the central figure, we have one of the most deeply interesting chapters in the history of missionary effort among the red men of this continent. It is the life story of one of the grandest of modern missionaries, with allusions to many other noted workers, and incidents of thrilling interest."

CONTENTS.

Young Manhood—Co-Workers of Evans—Teaching the Indians—Indian Associates—Lake Superior Missions—The Work and the Workman—Peter Jacobs—From Ottawa to Norway House—A Great Trading Post—The First Saskatchewan Missionary—Civilizing the Red Man—The Apostle of the North—Night in the Wintry Camp—Invention of the Syllabic Character—Mr. Evans' Journals—Winter Journeys to the Saskatchewan—Persecution Arrested—Tragedy and Revenge—Vindication and Death.

What is Said of It.

"A great boon to the readers of missionary books is the bright and vigorous story of 'The Apostle of the North,' told by that initiative writer on Indian missions, Kerston R. Young. It relates the experiences of a genuine hero who spent twenty busy years among the Cree tribes of the far North."—*S. S. Times*.

"No reader, young or old, can fail to feel the fascination of the story of James Evans as told by Kerston R. Young. In writing of James Evans, the noble missionary to the Indians, he has a congenial theme, and so thrilling is his narrative that it is quite impossible to close the book until all has been read."—*N. Y. Christian Advocate*.

"The book has many a thrilling page in it, and deserves our warm commendation."—*Literary World*.

"It is a book teeming with interest."—*Methodist Recorder, England*.

IV. Canadian Citizenship

By JOHN MILLAR, B.A.

Deputy Minister of Education.

The design of the author in this volume is to give young people a general outline of the Canadian system of government, and to urge the importance of that moral and intellectual training which forms the basis of good citizenship. It very appropriately follows Dr. Baiten's book on "The New Citizenship," which dealt with general principles. With 14 illustrations.

CONTENTS.

The Government of Self—The Government of the Family—The Government of the School—The Rights and Duties of Citizens—The Nature of Government—Forms of Government—Patriotism—The Government of the Empire—The Government of the Dominion—The Government of the Provinces—Municipal Government—Educational Institutions—The Judicial System—Taxation—Wealth—Political Parties—Twentieth Century Problems.

What is Said of It.

"Young Canadians who love their country, and who desire to take an intelligent part in the development and maintenance of good government, should procure, read and study 'Canadian Citizenship.'"—W. H. Moss, President Hamilton Conference Epworth League.

"Canadian Citizenship" is in some respects worthy to rank with the best books we have yet had in our Reading Course. The abundant information it contains is most valuable, and is arranged in a form both convenient and attractive. The volume should be of great worth in a Reading Circle, for it will suggest conversations such as will tend to form a most healthy national sentiment."—Rev. G. S. CLARKE, President Montreal Conference Epworth League.

"For clear, concise and comprehensive treatment it is unequalled. It is an admirable book for our Reading Course."—Rev. G. H. COBLECK, President London Conference Epworth League.

Regular Price of the Books

Famous English Statesmen	\$1.50
The Apostle of the North	1.25
Out with the Old Voyagers	1.25
Canadian Citizenship	0.60

\$4.60

The books of the Course are costing more this year than ever, but the set will be sold as usual for the small sum of **\$2.00**, postpaid to any address in Canada. This is less than half price. Sets will not be broken, but single volumes will be supplied at regular prices as above. Address Orders to—

Toronto: WILLIAM BRIGGS

Wesley Buildings.

Montreal, Que.: C. W. COATES

2176 St. Catherine St.

Halifax, N.S.: S. F. HUESTIS

141 Grenville St.