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Missionary

General Conference Deliverance on the Liquor Traffic.



At its last session, in 1898, the General Conference of the Methodist Church, Canada, adopted the following:

— "That 'the liquor traffic cannot be legalized without sin,' is a deliverance of Methodism which indicates the highest flood tide of advance yet reached in the evolution of the Temperance question, and is an utterance that cannot be too often repeated. Slavery was designated 'the sum of all villainies.' Surely the same may be said of a business which traffics in the bodies and souls of men; and no candidate for parliamentary or municipal honors who does not practically recognize this, should receive the support of our Methodist people. The bar-room is the creature of license; license is the creature of legislatures: the Legislature is the creature of the people. Let the people vote prohibition and the license system will perish.

"The only proper attitude of the Christian toward the liquor traffic is that of relentless hostility."

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WILLIAM BRIGGS,
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An Appropriate Motion.

At the General Conference of the Methodist Church, held at London in 1894, at one of the sessions there were a great many resolutions introduced which did not meet with the approval of the Conference, and most of them were disposed of by laying on the table. Just before adjournment, the Book Steward, Rev. Dr. Briggs, rose and announced that he had lost his hat. As it was a new one, he was anxious that if any one had taken it by mistake it should be returned.

Quick as a flash, Rev. John E. Lancelley sprang to his feet and said: "I move that it be laid on the table."

The monotony of Conference proceedings was relieved by a hearty laugh.

A Wise Ruling.

Rev. James Elliott, one of the leading men of Methodism in Canada thirty years ago, was upon one occasion presiding at a session of the old Wesleyan Conference, when a number of technical points came up for settlement. One brother was particularly trying to the presiding officer, as he was continually bringing up knotty questions, and calling for the ruling of the chair. Finally, he passed the bounds of the President's patience by introducing a matter of no importance whatever, and shouting, over and over: "Mr. President, I move that you rule."

Mr. Elliott looked at him gravely for a moment, and then said: "Well, then, I rule that you sit down." The ruling was accepted.

Well Answered.

A Roman Catholic priest, and a high-church English clergyman, were walking down the street together, some little time ago, in the town of Barrie. Meeting the Methodist pastor, who had recently come to the place, the Anglican said, "Who is that?"

"Oh, replied the priest, "that is the new Methodist minister."

"Minister!" said the other, "he is no minister."

"Well no, I suppose not," said the priest. "If you bring the matter down to a fine point, I am the only real minister in town."

The Engineer's Illustration.

At a certain church, a minister from a neighboring town was invited to preach the sermon. He proved to be a cold, nervous speaker, and his discourse fell terribly flat. "What do you think of the preacher?" asked one of the congregation, after the service was over. "Not much," candidly replied his friend, who was an engineer on the local railway, "He is trying to run his engine with cold water."

Faith and Works.

One day last week a Berkeley student in one of Professor L. Dupont Syle's classes, came into the recitation room so late that the English teacher made a mild reprimand at the extreme tardiness of the young man.

"Professor," replied the young fellow in excusing himself, "my watch was slow. I shall have no faith in it after this."

"My dear fellow," said Syle, "what you need is not faith, but works."

We Wish all our People Thought So.

While it is a glorious thing to pay off church debts, endow colleges, establish schools, and build churches, it is even more glorious to provide for the old heroes who have made Methodism what it is.—Stylus, in Christian Advocate.

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The Canadian Epworth Era.

A. C. CREWS, Editor.

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Vol. IV.

TORONTO, AUGUST, 1902.

No. 8.

"THIS, TOO, SHALL PASS AWAY."

Art thou in misery, brother? This I say.
Be comforted. Thy grief shall pass away.
Art thou elated? Ah! Be not too gay,
Temper thy joy. This, too, shall pass
away.
Art thou in danger? Still let reason
speak.
And cling to hope. This, too, shall pass
away.
Tempted art thou? In all thine anguish
lay.
This, too, shall pass
away.
Do rays of laurelled glory round thee play;
King-like art thou? This, too shall pass
away.
Whatever thou art, where'er thy footsteps
stray,
Heed Wisdom's voice. All things must
pass away.
—Paul Hamilton Hayes.

The Bishops' Testimony.—The Quadrennial Address of the Bishops of the M. E. Church South says: "An increasing spirituality is noticeable among our young people whenever a serious effort has been made to introduce and realize League ideals. Thousands of young men and women have, through its tutelage, been led into active service and testimony."

Street Preaching.—Rev. C. A. Eaton, D.D., of Cleveland, formerly of Toronto, believes in taking the gospel to the men who do not attend church, and has been preaching on the streets of Cleveland to large crowds, who listen with great attention. Why could not our Epworth Leagues do a little street work during the summer? There is certainly scriptural warrant for evangelistic effort of this kind, as we have been commanded to "go out into the highways."

The Railroads and Temperance.—The Burlington Railroad has issued a new book of rules for the government of employees. It forbids the use of intoxicants not only while on duty, but while off duty. The paragraph bearing on this point reads: "The use of intoxicants by employees while on duty is prohibited. Their habitual use or the frequenting of places where they are sold is sufficient cause for dismissal." Heretofore this system, like other roads, has enforced the rule against the use of liquor while on duty only against those who had anything to do with the operation of trains. The new regulation applies with equal force to the employees of all departments, including the track, bridge and building departments, as well as the trainmen. The Burlington now goes farther than any previous rule in that it forbids the habit-

ual use of intoxicants or the frequenting of places where liquors are sold while not at work. Employees are also required to pay their debts. "Any employee subjecting the company to the service of a garnishment of his pay will be liable to dismissal, and shall be held responsible for all expenses incurred by the company in connection therewith."

Secret of Scottish History.—Senator Hoar, of Massachusetts, in a feeling eulogy of Robert Burns recently delivered to an audience of Scotchmen in Boston, said that the whole secret of Scottish history, and of New England history also, was to be found in that portion of the "Cotter's Saturday Night" where Burns pictures the family worshipping his Maker. And he added, "No race or nation will ever be great, or will long maintain greatness, unless it hold fast to the faith in a living God, in a beneficent Providence, and in a personal immortality. To man, every gift of noblest origin is breathed upon by hope's perpetual breath. I am not here to make an argument. I only affirm a fact."

The Colored Race.—The preachers, teachers, and educational institutions among the colored people are doing noble work in trying to educate and civilize the black man, and deserve great credit for what has been done. Rev. H. B. Parks, fraternal delegate of the African M. E. Church to the General Conference at Dallas, stated this fact in the following striking way: "Michael Angelo never toiled more faithfully with chisel upon his rough marble slab, to carve the inimitable picture that gave him fame and renown, than have the leaders of our Church toiled to evolve men and women out of the dense mass of ignorance and superstition left us thirty-five years ago, when Lee and Grant shook hands across the bloody chasm."

Let Us Guard Against This.—Rev. Dr. Palmore, editor of the St. Louis *Christian Advocate*, in commenting on the General Conference of the M. E. Church South, says: "One fact in connection with this and other General Conferences has greatly impressed, and we may say also greatly distressed us, and that is the great amount of time that is wasted, or worse than wasted, in scrambling for the floor and in frequent unbrotherly contentions as to points of order or of parliamentary procedure. We hardly overstate the matter in saying that one who carefully considers, either in reading or hearing, will be apt to conclude that almost one-half of the time is spent in this wearying form of contention. Points of order are made often when it would seem that no possible

principle is involved or good accomplished, unless to exploit the shrewdness of the party himself. Questions of privilege are pleaded and used when it really seems that nothing more is done than simply to get before the public. We do not say this is so, but that it really seems so to an observer. And there is another striking fact which even a stranger soon perceives, and that is that comparatively few men do most of the talking. Occasionally that lonesome and modest individual known in the daily as 'a delegate' gets the floor, but for the most part it is pre-empted and occupied by only a few of the many really great men of the body."

A Factor of Great Strength.—Hon. John L. Bates, Governor of Massachusetts, says: "The rapid growth of the Epworth League, its complete organization, its attraction for the young people, and its efficient work, notwithstanding its occasional assumptions, make it a factor of great strength. It is binding the youth to the Church; it is training him in the performance of Christian duties; it makes his life sweeter and purer. The need of such an agency has been great."

All the World Neighbors.—What a whispering gallery the world has become. Joshua Sandford, held fast in a sixty foot well, by an avalanche of bricks and sand, divided attention with King Edward confined in Buckingham Palace, by an attack of Perityphlitis. Fifty years ago the man down the well would not have been heard of outside the county of Brant. But to-day the telegraph, printing press and postoffice make the people of the whole province neighbors. Never was public sympathy so generous or wide-reaching as to-day. A writer has recently hinted that the increase of nervous troubles is partly, at least, due to the increased drain upon our nervous energy caused by the fact that the daily newspaper each morning lays the world's sins and sorrows on the hearts of sensitive people.

Be an "Izzer."—A trader tried to sell one horse which had trotted fast and another horse which was certain to trot fast, but his prospective victim said: "I'm not buyin' the horse that has trotted a fast clip or the other horse that's goin' to trot a fast clip. I'm buyin' a horse that can trot fast right here and now. I don't want a 'has-been' or a 'may-be.' I want an 'izzet.'" The Epworth League cannot live on its record, nor on its prospects. It must be doing something now to warrant its existence. The same is true of individuals. Most people are going to do something bye and bye, but the Church and the world wants the "izzet."

THE GENERAL CONFERENCE CITY.

BY REV. T. E. MORDEN, B.A.

THE session of the General Conference in Winnipeg in September will turn the thoughts and inquiries of many readers throughout the Dominion to that western capital. All Canadians are familiar with the name of Winnipeg, but those who see the city for the first time, or after intervals of some years, invariably express surprise. They find a better class of buildings, better streets, more public improvements of various kinds, and greater business activity than they expected to see. Former residents, who have a lively recollection of streets of tenacious mud, in which numerous vehicles used to have wheels and axles broken, can scarcely realize the change to asphalt, macadam and cedar block pavements, which now cover many miles of roadway. Those who have carried

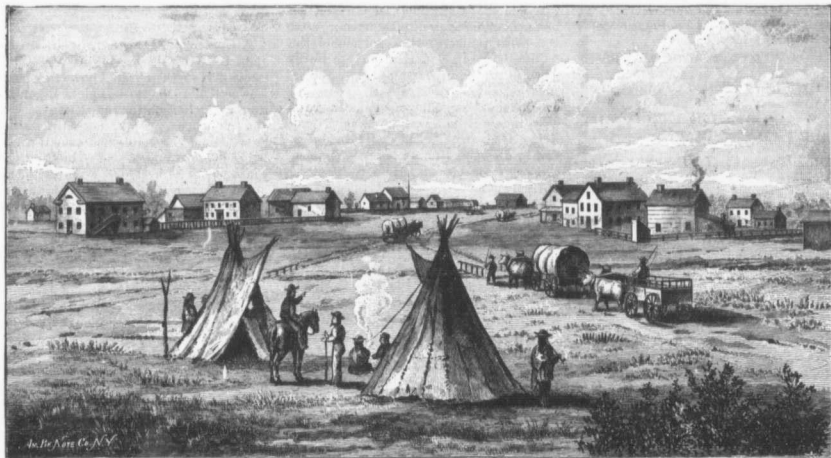
Institute, besides those of the public edifices belonging to the city, and the Provincial and Dominion Governments. Then to the list of the parks may be added the grounds of the Winnipeg Agricultural and Industrial Exhibition, to which the growth of trees planted in an open prairie tract a few years ago, is rapidly giving a park-like appearance, while its numerous buildings lend a peculiarity to the effect, adding to its interest as a place of resort at other times than during Exhibition week in July.

The Public School buildings of Winnipeg are not among the least of its attractions. One or two of these ten-roomed solid brick buildings on stone foundations, costing some \$30,000 each, are being erected every year, though scarcely keeping pace with the rapidly multiplying requirements; and there are now about a dozen, having the latest improvements in school architecture and equipment, besides those which have been doing service

Lutherans and other Protestants, as well as of the Roman Catholics.

Each of the three largest Protestant denominations has, in affiliation with the University of Manitoba, a college which has sent its share of the six hundred students to write in the recent annual examinations, while the Catholics have their institution in St. Boniface, their cathedral town, which is separated from Winnipeg by only the Red River.

An interesting feature of church life in Winnipeg is the number of congregations of various foreign nationalities. Among the Icelanders, numbering perhaps four thousand of the population, the Lutherans have two churches; among the Germans, two; among the Swedes, one. The Reformed Church has one, the Baptists have one, and the Evangelical Association has one among the Germans. The Mission Friends have one, and the Baptists one among the Scandinavians. Besides these the Roman Catholics have a



WINNIPEG IN 1868, WHEN REV. GEORGE YOUNG FIRST ENTERED IT.

away mental pictures of a flat and treeless prairie district fail to recognize the old streets in the present avenues with their lines of trees, whose foliage shades the sidewalks, and wide green boulevards on each side between the walks and the curbing, with rows of young trees in the centre, the planting of nine miles of which this season has just been completed by the Parks' Board.

Pleasure seekers, who used to lament that there were no summer resorts around this city, can now choose between trips to parks, to the north, south, east and west, and in the centre. There are groves in which they may camp for their holidays in the immediate suburbs, and places of interest which they can reach by street cars, bicycles or carriages; and there are two rivers with facilities for rowing or steam boating. In addition to the parks there are spacious grounds around the dozen and a half large educational buildings of the Public schools, colleges, the University and the Collegiate

for some years, but have not been replaced by more modern structures.

Many former visitors and citizens who have not forgotten the old complaint that the drinking water of Winnipeg was bad, generally making new comers sick, will find it difficult to believe that this city now excels most other cities in the quality of its water, obtaining its supply from a large covered artesian well, free from all impurities and subjected to a softening process which renders it admirable for all purposes.

Winnipeg has now a population of not far from fifty thousand, but it has citizens who would hardly be called old, who were in business there when it was a village of log houses. Then there were no churches; to-day the Methodists have nine churches and missions, the largest of them with an audience room accommodating over two thousand worshippers; and the Presbyterians and Anglicans each about the same number, besides those of the Baptists, Congregationalists,

large church for foreigners of the German, Polish and Ruthenian nationalities, with a staff of priests speaking their various languages.

Winnipeg's newspapers have always been remarkable for enterprise, expenditure to secure the latest news from all the world, extent of advertising business and other features. For years there have been three dailies, of which the *Manitoba Free Press*, the oldest established, has been published without interruption for some twenty-eight years. This city takes the lead of all the cities in Canada as a publishing centre of newspapers and general literature in the several foreign languages, the Icelanders having two weeklies, the Germans one, and the Swedes one, all of them of respectable size and appearance.

As a gateway city, Winnipeg is interesting to students of ethnology from the opportunities afforded by the constant arrival of immigrants from many lands, giving illustrations of the customs, modes of dress, physical characteristics and men-

tal peculiarities of the inhabitants of the far west, the remote east and the countries lying between. This mingling of nationalities presents a most important problem to Christian workers, one which

vince. They should see far more than Winnipeg; they should visit as much of Manitoba, the North-West Territories and British Columbia as possible. They should see the country, they should see

facilities which will likely still be struggling with problems beyond their capacity. To see is preliminary to understanding, and understanding is the first essential to meeting the requirements of Methodism in these newer parts of the Dominion on which its future power and usefulness in the extension of the Redeemer's Kingdom depends.
Winnipeg, Man.

THE OLD FORT.

ONE of the most interesting sights in Winnipeg is the gateway of old Fort Garry, which is all that remains of the famous fortress. In speaking of Winnipeg in 1870, Lord Wolseley said: "Upper Fort Garry proper is a rectangular building about two hundred yards by eighty-five in extent. The original fort was built in 1840, and enlarged to its present size about 1850. It has a stone wall about ten feet high, with circular bastions pierced for guns. It stands at the angle formed by the junction of the Assiniboine and Red Rivers; the site is pretty, and commands a beautiful view of the prairie on all sides." Fort Garry will ever be remembered as the scene of the dastardly murder of Scott by the rebel Riel, so vividly described by Rev. George Young, D.D., in his interesting book, "Manitoba Memories."

The walls of the fort have all crumbled away, and the tracks of the street railway now run right over the spot where poor Scott lost his life. It is to be hoped that every effort will be made to preserve this



PORTAGE AVENUE, WINNIPEG.

will require much thought and prayer, and the application of new methods, or at any rate new applications of old methods.

There are weighty reasons why the General Conference should meet in Winnipeg this year. There are conditions in Western Canada which the representative ministers and laymen of Methodism ought to see and study for themselves. They can meet more of their western brethren

the people. If they do this their journey will be worth much more to them, to the Methodist Church and to Canada than it costs. After seeing for themselves something of the harvest which will then be gathered in, of the soil in which it is grown, and of the vast areas still untouched by the plough, they will think, not so much of what this country is, as of what it is going to be. They will see, not so much the sixty-million bushels of grain



THE GATE OF OLD FORT GARRY, WINNIPEG.

in and out of the Conference room, in Winnipeg, and at many points to the west and north-west, between Lake Superior and the Pacific Ocean, than they could meet in any eastern city or pro

now produced, and the thousands of miles of railway, whose equipment is insufficient to haul it out, as the spectacle of a few years hence, of ten times the quantity of products and of ten times the hauling

interesting relic of the early days. Unlike the old world, we have not much in Canada in the way of ruins or antiquities, and what we have should not ruthlessly be destroyed.

WINNIPEG METHODISM.

BY REV. A. W. KENNER, B.A.

IN an account of Winnipeg Methodism it is not necessary to say much of its origin. The story of those early days, their hardships and triumphs, are familiar

large increase in the Sunday-schools. Since 1885 great activity has been displayed, so that from three churches we now have nine, with a prospect of two more in the very near future.

To the general reader perhaps a better understanding can be given by a short glance at the several churches. In August,

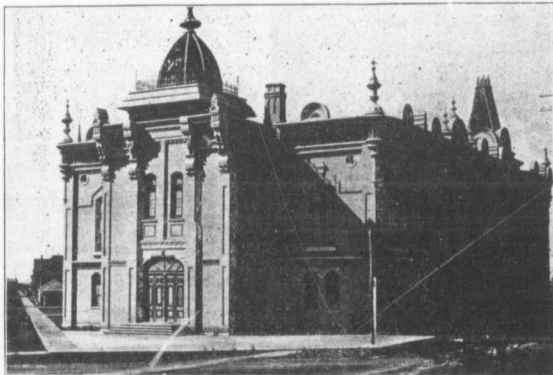
an energetic League of fifty members, a Sunday-school of one hundred and fifty, while the membership of the church is also rapidly increasing. One of the strongest departments of work is the Ladies' Aid. Mrs. M. Bull is the President and is well known as one of the most aggressive ladies of Winnipeg Methodism. The Board has recently commenced the erection of a new parsonage, at a cost of \$4,500.

McDougall Memorial Church is the north end church of Winnipeg. It has a constituency rapidly growing in importance. The late Rev. Enos Langford was the first pastor. It has had a hard struggle financially for some years, but during the pastorate of Rev. A. Andrews it has been able to raise a large part of its indebtedness and has a very bright future. Rev. A. E. Smith has been appointed to this work, and with already an average congregation of about three hundred and sixty. During the fifteen years of its existence the membership has averaged one hundred and thirty-one.

Young Church was commenced as a Mission of Grace Church in 1893, and Rev. Professor Riddell was its first pastor. Since then Rev. W. A. Cooke, B. A., Rev. J. C. Walker, have been its pastors, with Rev. F. M. Wootten, now beginning his second year under most favorable circumstances. Though never a large church, owing to a somewhat limited constituency, this church has recently been enlarged, and already the enlargement is more than filled. This part of the city is growing rapidly and a new building may be needed before many months. The Sunday-school now numbers one hundred and eighty-five, with a membership of one hundred and sixty six. The very strong features of this church work are that it is entirely free from debt, has the second largest Junior League in Manitoba, and has a most energetic branch of the W. M. S., of which Mrs. Jackson is President. Mrs. Jackson is the Corresponding Secretary of the Manitoba Branch of the W. M. S., and is a most spiritual leader of this part of the church.

Wesley Church in its present location was built in 1898 at a cost of \$11,000, during the pastorate of Rev. J. C. Walker. It is now one of the finest of our city churches and also has a rapidly growing congregation. It is thought that a gallery may have to be added to meet the requirements. In this church the spiritual life is marked, and has its effect on every department. The weekly contributions have paid all expenses during the past, while pews have been free. It is noticed that a very large number of young men attend the evening services, and at the same time the Epworth League is doing a good work in its own constituency.

Zion has a membership of 425, an increase of sixty-five during the year. This congregation four years ago was in financial distress, but the people have rallied round their energetic pastor, Rev. H. Wigle, B. A., and have responded most liberally and heartily to demands made, so that at the present they are confidently expecting to be able to build a more commodious edifice shortly. They have during the year raised \$9,000 for all purposes and on a recent Sunday placed



GRACE CHURCH, WINNIPEG.

Where the General Conference will be held.

to most people from the writings of Rev. Geo. Young, D.D., who sought to found here the Church that had been so successful in Eastern Canada. Nor has he suffered disappointment, for the triumphs of our beloved Church have been in keeping with the progress of this new land.

Winnipeg is the gateway of Western Canada, and the home of a busy population which has come to settle in the Great North-West. Through the city passes, yearly, thousands of people of all nationalities, and Methodism has had a great responsibility thrust upon her to look after the interests of these people who come for a little while, and then pass on to make homes on the western prairie. Some years ago the "All Peoples' Mission" was founded by a few earnest Methodists, who were assisted by local preachers, and the students of Wesley College. During these years the central figure of the All Peoples' Mission was Mrs. J. Hughes, whose self sacrificing devotion is worthy of being treasured by the historians of Methodism. Lately this work has been placed by the Conference in charge of Rev. R. L. Morrison, M.D., and has bought the Maple Street Congregational church, which will place it in a position to do more efficient work. Through the generous aid of the Woman's Missionary Society, this church is practically free from debt, and when properly established in its new quarters will have a Sunday-school of three hundred children, with the lesson taught in four or five languages.

In the year 1885 three churches had been established, with six hundred and sixty-eight members, and a Sabbath-school enrolment of eleven hundred. In 1902 there are nearly two thousand five hundred members, with a correspondingly

1887, Fort Rouge Church was formally opened, although services had been carried on for some months by Messrs. Waddell and Flint, local preachers of Grace Church. The opening services were preached by Rev. Mr. Code, of Port Arthur, and Rev. Charles Fish, of Toronto. The site of this church is one of the most

REV. R. P. BOWLES, M.A., B.D.
Pastor Grace Church, Winnipeg.

attractive properties in this beautiful residential portion of the city. Rev. W. L. Armstrong, B.A., is now commencing his fourth year's pastorate. The church is flourishing in every department, having

upon the plates \$1,000, of which no previous announcement had been made. Revival services were held during the winter, the pastor being assisted by evangelist Kanton, of Toronto. During these meetings the religious life of many was quickened, and a large number were converted, many of whom were adherents of other churches. The congregation will average nearly 800, with a thriving Sunday-school and Epworth League as valuable auxiliaries. One of the best evidences of spiritual life is the fact that the pastor's class has an average attendance of sixty-five. R-v. Mr Wigle is returning for a fifth year with the hearty concurrence of all his people, and a more than usually prosperous year is looked forward to.

Grace Church has been well named the mother of Methodism in Winnipeg, for her local preachers have given loyal

membership. The constituency of this church has increased to such an extent in the past couple of years that before long it will doubtless be divided.

Methodism in Winnipeg realizes its great work and its great future, and is bending every energy to the accomplishment of its God appointed task. Success must surely crown its effort.

Minto, Man.

PAST GENERAL CONFERENCES.

AS our General Conference meets during the month of September, a very brief synopsis of the General Conferences which have been held since organization may be of interest to many of our readers.

THE FIRST GENERAL CONFERENCE

was held in the Metropolitan Church,

Rev. Samuel Coly represented the British Wesleyan Conference, and Rev. Dr. Upham the M. E. Church.

THE THIRD GENERAL CONFERENCE

was held in the Centenary Church, Hamilton, September 6th, 1882. Rev. S. D. Rice, D.D., was chosen President, and Rev. A. Sutherland, D.D., Secretary.

At this Conference steps were taken to bring about a union between the Methodist Church of Canada and the other Methodist bodies. A basis of union was offered to be submitted to the quarterly boards and Annual Conferences, which provided for a General Superintendency and Lay representation in the Annual Conferences.

Rev. F. W. Briggs was fraternal delegate from the Wesleyan Conference, and Rev. Dr. Studley from the M. E. Church.

THE FOURTH GENERAL CONFERENCE

met in the Tabernacle Church, Belleville, September 5th, 1883, and afterwards adjourned to the Bridge St. Church. Rev. John A. Williams was elected President, and Rev. F. B. Stratton, Secretary.

The basis of union having been approved by 649 out of 749 quarterly boards, the Conference proceeded to construct a Discipline and to readjust the work to meet the new conditions.

Rev. Albert Carman, D.D., and Rev. S. D. Rice, D.D., were elected General Superintendents

THE FIFTH GENERAL CONFERENCE

was held in the Metropolitan Church, Toronto, September 1st, 1886. During the preceding quadrennium Rev. John A. Williams had been elected General Superintendent, to succeed Rev. S. D. Rice, D.D., deceased.

The basis of union at this Conference was fully considered. After a prolonged debate it was decided to bring Victoria University to Toronto and federate it with Toronto University. Bishop Galloway, who was present, declared that it was the most brilliant debate to which he had ever listened.

The fraternal delegates were: Rev. T. Bowman Stephenson from the British Conference, Rev. I. W. Joyce from the M. E. Church, and Bishop Galloway from the M. E. Church, South.

THE SIXTH GENERAL CONFERENCE

was held in St. James Church, Montreal, September 10th, 1890. Rev. S. F. Huestis was elected Secretary.

At this Conference the Epworth League was organized for Canada, and a Constitution formed.

Rev. Isaac Bingham was fraternal dele-



INTERIOR OF GRACE CHURCH, WINNIPEG.

assistance whenever new mission work was to be undertaken. The Sunday school has an attendance of nearly eight hundred, and under the able superintendence of Mr. J. A. M. Aikens, K.C., is making progress. No man in the west is more favorably known than Mr. Aikens, and his well known ability as a platform speaker keeps him constantly in demand. The Epworth League has a good training school in Christian work. The pastor, Rev. R. P. Bowles, M.A., B.D., is applying himself to the organization of the great forces of this church. Rev. W. E. W. Sells, B.A., has been the able associate pastor for the last two years. Grace is still the popular Methodist church of the city, as is evidenced by its large Sunday evening attendance. The strong and earnest preaching of the pastor, with untiring zeal in visitation, is having a noticeable effect in the spiritual life of the

Toronto, beginning September 16th, 1874. Rev. Egerton Ryerson, D.D., was elected President, and Rev. D. D. Currie, Secretary. As this was the first Conference after the union of the Wesleyan and New Connexion bodies, most of the time was taken up with formulating a Constitution and Discipline for the united Church.

The fraternal delegate from the British Wesleyan Conference was Rev. G. Smith, and from the M. E. Church, J. T. Peck.

THE SECOND GENERAL CONFERENCE

assembled in the Dorchester Street Church, Montreal, September 4th, 1878. Rev. Geo. Douglas, D.D., President; Rev. A. Sutherland, D.D., Secretary.

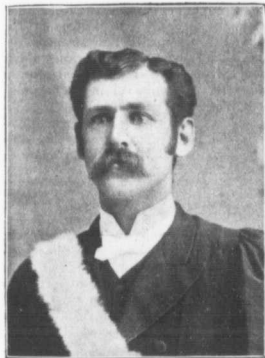
The principal feature of this session was a warm discussion on the class meeting as a test of Church membership. No change was made in the law. A new hymn book was authorized. Rev. Wm. Briggs was elected Book Steward.

gate from the M. E. Church, and Rev. Dr. Sledd from the M. E. Church, South.

THE SEVENTH GENERAL CONFERENCE

met in Queen's Avenue Church, London, September 6th, 1894. Rev. W. I. Shaw was elected Secretary.

A warm debate took place on the official title for our Young People's Society.



REV. H. WIGLE, B.A.
Pastor Zion Church, Winnipeg.

It was decided to call it "The Epworth League," allowing local societies the privilege of taking the name "Epworth League of Christian Endeavor."

The pastoral term was extended from three to four or five years, "in special cases where the necessities of the work seemed to demand it," and by a three-fourths vote of the quarterly board.

Important changes were made in the Superannuation Fund.

Rev. A. C. Courtice was elected Editor of the *Christian Guardian*.

This Conference authorized the appointment of a General Secretary of Sunday-schools and Epworth Leagues.

The fraternal delegates were: Rev. J. H. Potts, D.D., from the M. E. Church; Rev. Dr. Hoss from the M. E. Church, South; Rev. H. J. Pope from the Wesleyan Church.

THE EIGHTH GENERAL CONFERENCE

was held in the Metropolitan Church, Toronto, September 1st, 1898. Rev. J. S. Ross, D.D., was elected Secretary.

A prolonged discussion took place in reference to eliminating the note in the General Rules referring to amusements. No change was made.

A Constitution and Course of Study for Deaconesses was adopted.

The Twentieth Century Thanksgiving Fund was inaugurated.

The social event of the Conference was a banquet in the Pavilion under the auspices of the Toronto Social Union.

Rev. Dr. Raymond represented the M. E. Church as fraternal delegate; Rev. A. Coke Smith, D.D., the M. E. Church, South, and Rev. John Bond the Wesleyan Church.

OUR HYMN BOOK.

BY THE EDITOR.

THE revision of Church hymnals is a subject that is attracting much attention in several branches of the Methodist family at present. Our friends of the Methodist Episcopal Church have an important committee busily engaged in compiling a new hymn book, which will be considerably smaller than the one now in use. In England, Wesley's collection of hymns has been left intact, and supplements added at different times so that the book is now very bulky, and badly arranged. There is quite an agitation for an entirely new hymnal, although some of the older people are simply horrified at the idea of giving up any of the hymns written by Charles or John Wesley.

Most of the hymnals are altogether too large, and contain many hymns that are seldom or never used. Our own hymn book is no exception in this respect. Including the doxologies and chants at the end, there are 960 hymns, a large number of which are never announced in any of our churches. In the opinion of many, a book of about 500 hymns would answer the purpose equally well, and could be sold at a much smaller figure.

Fifteen years ago Mr. Richard Brown, a prominent member of Sherbourne street church, in this city, commenced to mark all the hymns that were used in that church, and has continued it faithfully ever since. That he has been a fairly regular attendant may be judged by the fact that he has heard 3,700 hymns announced during that period. With the exception of occasional visits to England, he has seldom been absent from the services of his own church. The result of his records is very interesting and suggestive.

During these fifteen years 80 hymns have not been used at all in Sherbourne Street church, 128 have been used once, and 103 twice. Thus it will be seen that 511 of the hymns of our book have been of scarcely any service to this large and representative congregation. It cannot be said that these hymns have been set aside because of their peculiar metres, and the difficulty of the tunes, as the choir of this church is so efficient that no pastor would be asked to change a hymn because of the metre.

The following are the hymns that have been used twenty times or more during the fifteen years:

Rock of Ages	56 times.
There's a Witness in God's Mercy ..	44 "
All Hail the Power of Jesus Name ..	43 "
Holy, Holy, Holy	43 "
Lead, Kindly Light	39 "
A Charge to Keep I Have	34 "
How Firm a Foundation	32 "
O Worship the King	32 "
Jesus Lover of My Soul	30 "
When I Survey the Wondrous Cross ..	28 "
My Faith Looks Up to Thee	28 "
Jesus Thou Joy of Loving Hearts ..	26 "
O Thou Who Camest from Above ..	26 "
Jesus the Name High Over All	25 "
More Love to Thee	25 "
Before Jehovah's Awful Throne ..	24 "
At Even Ere the Sun Was Set	24 "
I Need Thee, Precious Jesus	23 "
Let Him to Whom We Now Belong ..	22 "

Nearer, My God to Thee

Now the Sowing and the Weeping ..

See How Great a Flame Aspires

It is somewhat remarkable that "Holy, Holy, Holy," should have been given out 43 times, while "Come Thou Almighty King," a much finer hymn for opening a service, has only been sung four times. Thomas Olivers' magnificent hymn, "The God of Abraham Praise" has only been used once in the whole fifteen years.

Here are some of the hymns that were not sung at all during this period: 3, 5, 17, 19, 33, 39, 40, 49, 51, 56, 57, 59, 61, 63, 69, 72, 73, 76, 77, 83, 100, 114, 124, 148, 152, 164, 182, 199, 200, 224, 240, 244, 251, 252.

Toward the end of the book there are whole blocks of hymns that have never been sung. From number 310 to 336 there are only three which have ever been put up in the hymn board. From 622 to 632 no selections have been made. From 665 to 677 only two were used, and the same may be said of the hymns from 863 to 887, and from 907 to 918. From 929 to 960 not a single hymn has been used.

These facts seem to indicate that we have a large number of unsingable hymns in our present collection. The book would be greatly improved if about 450 hymns were eliminated, and fifty or sixty modern ones added, thus making a volume of about 550 hymns. There are a number of beautiful hymns in the Presbyterian Book of Praise and other recent musical publications that we really ought to have in our collection.

Here are some of them:
 "Let us with a gladsome mind,"
 "The King of love my Shepherd is."



PARSONAGE OF ZION CHURCH, WINNIPEG.

"Jesus I am resting, resting,"
 "Forward be our watchword,"
 "Brightly gleams our banner,"
 "The radiant morn hath passed away,"
 "The Son of God goes forth to war,"
 "The Church's one foundation,"
 "Jesus Saviour pilot me,"
 In our next issue we shall have something to say of Church tunes.

"TRUTH, Duty, Valor," is the motto of our Royal Military College at Kingston. Can anyone suggest a better motto to guide and inspire our young people in life's warfare?

METHODISTS AND PRESBYTERIANS.

METHODISTS and Presbyterians in the North-West seem to be about equal in strength, judging from the returns in the official reports. In Manitoba and the Territories the Presbyterians have 19,972 members, while the Methodists have 19,083. In British Columbia the figures are: Presbyterians 4,059, Methodists 4,293. These figures are taken from the Methodist Minutes of 1901, and the Presbyterian Year Book of 1902, and do not include the membership on the Indian Districts. With these taken in, our Church would be 2,600 members in advance in the whole country west of Port Arthur. The census returns, however, show the Presbyterians considerably ahead of any other denomination for Manitoba and the North-West. This seems a little strange in view of the Church reports being so nearly on a par. The Presbyterians are an aggressive and enterprising people, and as a rule conduct their work fairly and honorably, without proselyting. Our ministers and their labor side by side in the greatest friendliness. It seems a great pity, however, that some means could not be adopted to prevent denominational rivalry in small places where one church would be more than sufficient to meet the spiritual needs of the people.

A YOUNG WOMAN'S INFLUENCE.

BY REV. W. McMULLEN, B.A.

HAS she any? She has, for good or evil; and it reaches far. No angel in heaven can influence man as woman can.

Upon what does that influence depend? It cannot be measured by length of tongue, for great talkers are not often listened to. It is not independent of, and yet is not rightly gauged by, dress, for tailors' dummies and dressmakers' models are usually woodpecker-headed. It does not attach alone to beauty, for the attractiveness of beauty is weak compared with that of cultured kindness. Brain power is not a true index, for it, alone, inspires awe rather than esteem, and creates admirers rather than disciples.

Influence depends on many things—the subtle magnetism of kindness, the persuasive force of a soft and gentle voice, the witchery of smile and song and laugh, and the thousand nameless things that speak the lady. These are possible to all. In thinking of your influence, worry not over the powers God forgot to give, but use His gifts. Find your sphere. The lichen loves the rock, the trillium the woods, the fern the mossy, shady nook; each has her sphere. So, sister, God meant *thee* for some special nook. Find it.

Some girls have no influence with girls, because they keep all their smiles and kind words for men. Don't forget your sisters. They need you. Your influence should reach both men and women.

Don't be too pliable. Duty never bends. It seems natural for womanhood to yield, and difficulty may often be evaded by surrender, but only at the cost

of influence; for men have no respect for a human eel.

Speak kindly. A censorious tongue is a perpetual scourge, but kind words heal wounds. Goodness is greater than smartness.

In your work for God you will often blunder. Don't worry too much over your blunders, but learn from them. Be

A WAY THEY HAVE AT CONFERENCE.

SELDOM has there been a more hearty and spontaneous offering than that which Hamilton Conference gave to St. James' Church after hearing the statement of its pastor, Rev. J. W. Graham. No appeal for money was

made, and no immediate contribution was expected. But scarcely had Mr. Graham sat down when a stout, good natured delegate arose and said, "Mr. President, why not take a subscription? I am one of the defeated candidates for General Conference. Had I been elected the trip would have cost my wife and me \$100. I will give that much money to St. James." In the rear of the church another brother arose. "I, too, would have gone, had I been sent. I'll give \$100." Then, in a minute, he added, "I've been talking to my wife. Had we gone to Winnipeg, we would have gone on to California. I'll make mine \$200." Then a third man spoke up: "The successful candidates must not be shamed by the unsuccessful. I'll give \$100." A



WESLEY CHURCH, WINNIPEG.

cheerful. Brightness attracts. Even the fish follows the gleam of bright metal. Solemnity is no sign of godliness. The owl is no better than the robin.

Don't try to please everyone. It seems hard for sixty to sympathize with sixteen, and you will have some critics. Be yourself, natural, modest, kind, earnest, godly. Some will dub you slow, some declare you fast; but you have only one Master. Please Him.

Try to forget yourself and remember others. Be not anxious to know many people, but to help those you do know. Try not so much to extend your influence as to strengthen it.

Shun questionable company. Remember, wealth is no surety for character. Gilded sin is not holiness, and the world knows it. Keep good company or none.

Be sincere. Do not say all you mean, but mean all you say. Perfection may be impossible to men, but we can at least be true.

Let dress and speech, song and prayer, clasp of hand and glance of eye, be all expressions of your sincere desire to please your God and serve your brother. Leave the rest to God.

Harrow, Ont.

fourth added: "The case of St. James' has always appealed to me. Put me down for \$100." A fifth said \$50; a sixth \$25, and their whole health was on fire. Before the secretaries could prepare themselves, came a volley of twenty-fives; faster than they could be recorded came a fusillade of tens, quickly followed by another of fives. During a lull \$1,925 was announced from the platform. "Make it \$2,000," was the cry, and in less than five minutes the amount rose to \$2,060.

Such a subscription was twice blessed; it cheered the heart of St. James' young pastor, and it put the Conference in excellent spirits. A District Chairman said to a man beside him: "I was afraid that we would get through the Conference without a subscription." Had a thing so unprecedented happened, the brethren would have felt themselves "clean disgraced."

A millionaire once said to me: "I never got real happiness out of my money until I began to do good with it." Be useful if you want to be cheerful. Always be lighting somebody's torch and that will shed its brightness on your own pathway, too."—T. L. Cuyler.

"AS YE WOULD."

If I should see
A brother languishing in sore distress,
And I should turn and leave him com-
fortless,

When I might be
A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that
day,

How could I dare
When in the evening watch I knelt to
pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and
smart—
How could I hope to have my grief re-
lieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well
spent.
And lay me down to sleep in sweet con-
tent.

—Edith V. Bradt, in *London Chronicle*.

A PROHIBITION TOWN.

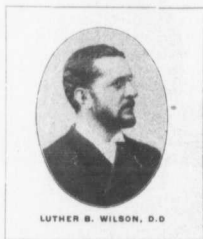
DARTMOUTH is a Nova Scotia town of about six thousand inhabitants, separated from the city of Halifax by an arm of the sea, across which ferry boats constantly ply. It could scarcely be more unfavorably situated for testing the value of prohibition, as its proximity to Halifax, where plenty of whiskey can be obtained, causes it to be made the dumping ground for much of the results of the traffic. For nearly twenty years this town has been under a prohibitory liquor law, and the people consider it to be a distinct advantage. There is not a pool or billiard room in the place, and no child in the schools has ever had to pass an open saloon.

Dr. Frank Woodbury, a prominent citizen of Dartmouth, says: "Prohibition has changed our town from being a disorderly and drunken place to one of the quietest and most prosperous in Nova Scotia. There are many families living in comfort to-day because the husband does not have to pass a saloon in going to or from work. The boys on the streets in the evenings have no temptations to linger around the saloons, because there are none. This is not a Scott Act county, but is under the Provincial License Act, which allows a saloon wherever enough ratepayers petition for it. Numbers of attempts have been made, but with uniform failure."

FRATERNAL DELEGATES.

FOR many years our Church has observed the pleasant custom of receiving fraternal delegations from other branches of the Methodist family, and sending some of our best men to carry back our expressions of good will. In another part of this paper will be found the names of the distinguished men who have from time to time appeared before our General Conference in the capacity of fraternal delegates. This year the British Wesleyan Conference is to be represented by one of their ex-Presidents, Rev. Wolford Green, who is in charge of one of the London Districts, and is Treasurer of the Wesleyan Super-annuation Fund. He has the distinction of being the wealthiest Methodist preacher in England. The Methodist Episcopal Church of the United States is sending to us Rev. Luther B. Wilson, pastor of the Foundry M. E. Church, Washington, D.C. He is said to be a man of culture, spirituality, and of beautiful spirit, who will no doubt worthily represent his Church.

The M. E. Church South has appointed Rev. W. P. Murrah, D.D., President of Millsaps College, Jacksonville, Mo., as



LUTHER B. WILSON, D.D.

their spokesman. He is regarded as one of the leading men of the Southern Church.

These honored brethren may count on a very cordial reception when they appear in Winnipeg.

THE MAN WHO LOOKS FOR GOOD.

BY ELIJAH P. BROWN, D.D.

HAVE you ever seen him? Do you know him? If not, I want to tell you that he is a good man to know.

I met him on the train one day when everyone I had talked with for hours seemed to have been a born pessimist. He came along smiling in such a pleasant way that I was glad to share my seat with him.

There was a baby just across the way that had been crying and fretting for an hour, and although I had been much disturbed over it, my new acquaintance did not appear to notice it at all, but he presently asked me if I noticed how patient the mother was. I could see it very plainly then, but I had failed to observe it before.

The brakeman called out the stations so indistinctly that no one could tell what he said, but the optimist beside me remarked that he had a very pleasant voice.

The newsboy talked through his nose in a way that made me glad when he was gone, but the man who looked for good discovered at once that his hands were clean. I had not noticed that.

A young woman in front of us put up the window, and I was made very uneasy about the dust and cinders. My close observer noted the girl's pale face, and fearing she was ill, hoped the fresh air would do her good. Strange, but I hadn't thought of that.

After a number of things of this kind had happened, I turned to the man and said:

"You seem to see good everywhere"; and he replied:

"Well, why shouldn't I? The world is full of it, and it is hard to miss it."

"Were you born that way?" I ventured to ask.

"Oh, no," he returned. "I'll tell you how it was. I used to be just the other way. In fact, I looked for bad everywhere, and I always found it, too. I was like a man I knew when I was a boy, who made a business of looking for thorns, and it was astonishing how many he could find. He wanted them for something or other for some kind of a factory, but his constant search for thorns made him blind to about everything else. It just seemed as if he couldn't see any other kind of a tree, and as for fruit and flowers and sunshine and so on, he was as blind as a bat.

"Well, there was a time when I was just like that thorn hunter. I couldn't see the good at all, but oh! how easy it was to see the bad. One day I said to myself, 'This way of living is foolishness. I've had enough of it, and it's got to stop.' I determined that I would quit looking for things that made me feel cross and surly and see if I couldn't find something that would make me feel more like living. And so I turned over a new leaf and started right then and there to look for good.

"The day happened to be Sunday, and I went to church. The preacher roared in a way that was deafening, and there was nothing worth while in his sermon; and yet I was able to find more than a dozen things about the man and his preaching that were commendable. In the first place, his necktie was faultless and his coat fitted him perfectly. His pronunciation was good and his speech was grammatical. His gestures were graceful and he stood squarely on his feet and didn't run his shoes down at the heel. I would rather see a preacher a little weak in his theology than in his ankle bones, anyhow. His theology will come all right in time, but his feet never will.

"The choir sang wretchedly that morning, but I had gone to church to look for good, and I had to see that there were some very good-looking people among the singers. The girl who sang the solo seemed to have neither life nor music in her, but her dress was very becoming. There was a woman in the next pew to me who had a very coarse look, but she had very pretty buttons on her jacket.

"In the next room to mine at the hotel that night was a man who snored like a sawmill, but in a few minutes I was able to note that his time and tone were both very good, for snoring. As an unstudied effort it was certainly very fine. In spots

it was as full of expression and surprises as any of Wagner's music. As I fell asleep I was more than half wishing that I could snore as well.

"When I arose in the morning I was struck with the thought that my dreams had been pleasant, a very unusual thing with me, and I was fairly well satisfied with my start in looking for good. I was encouraged to try to make a good start on my second day, but when I looked into the washpiche I had a very close call, for it was nearly empty. I whistled and looked out of the window, and the prospect from there was very fine. It was

crape on the door, and I know I felt worse than I looked, but now it is almost as different as being in a new world. Take my advice, friend, and go to looking for good everywhere, and you will be astonished at how easy it is to find it. Good-by."

And the man picked up his own big grip and the heavy telescope belonging to the patient woman with the cross baby, and made his way out of the car, for the train had stopped at his station.

The last I saw of him he was talking like an old friend to a man with a balky mule.—*Northwestern Advocate.*

Sturm, Gerok, Buerger, Bois, Hoelty, Geibel, etc. Other distinguished names are Hoppel, Lichtenberg, Jean Paul, the Schlegel brothers, etc. These superstitions about ministers' sons, the unlikelihood of Friday, the hoodlums and mascots, and a host of others, will probably never be "relegated to innocuous desuetude," even if nobody really believes in them.—*Nashville Advocate.*

UNDERSTOOD THE ILLUSTRATION.

A CHRISTIAN worker, at a railroad Y.M.C.A. meeting, was trying to explain to a simple-minded baggageman the fact that Jesus had to be a man, and pass through human experiences, thus preparing Him to understand and help the tempted and the tried. He illustrated it thus:

"Why, you see, I see, it's this way. If some official of the railroad who had got his place by a pull and didn't know anything about how things were actually done out on the road, should begin to issue orders, he would probably get all mixed up, but when some fellow who has worked his way up from the ranks gets a high place he knows what can be done and how to do it. It's just that way with Jesus. He was tempted just as we are, and suffered just as we do, and so now when He is exalted to the chief place in heaven he knows how to help us and He never gives any orders that we can't carry out."

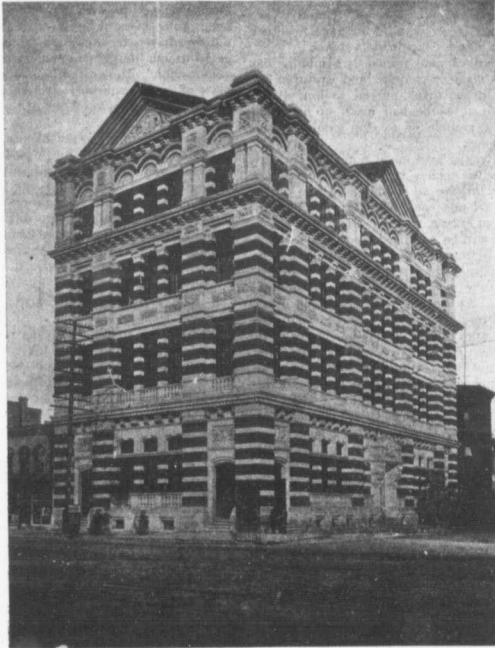
There was silence for a moment, and the old baggageman was thinking deeply. It was a new way to talk religion. It was the Bible put in the terms of his ordinary life. The truth was within his reach.

"Oh, yes, I see it now. HE COME TO WORK ON THE SECTION, DIDN'T HE!"

CHRISTIANITY AIDS SUCCESS.

"CAN A Man Succeed in Business if He Conducts His Business on Christian Principles?" Yes—he

can succeed in no other way. The Bible agrees with common experience in teaching that the chances of success in business are not decreased, but largely increased, if a man carries his religion into his business—and his accumulations are apt to stay in the family longer. Integrity has a commercial value. A man who has a reputation of being an honest man and a true Christian has a better chance of getting on his feet again when he falls down. The man who lives according to Bible rules will be temperate, frugal, prompt, energetic, "diligent in business." He will not speculate with other people's money, nor use his own in gambling and dissipation. He will be free from the "moral cracks" through which so many fortunes leak away. He will be courteous and considerate of those whom he employs, or will attend to his employer's interests as if they were his own. The fact is, as somebody has said, "God Almighty has fixed things in this world so that it pays to do right." Righteousness has the promise of the life that now is as well as of that which is to come.—*Rev. C. M. Coburn, D.D.*



THE POST OFFICE, WINNIPEG.

charming, indeed. I couldn't remember that I had ever seen a finer view from a hotel window anywhere. When I paid my bill it struck me as being large, but the hands of the clerk who took my money were very small and shapely withal.

"—And so I went on, day after day," continued my optimist, "making a constant and earnest effort to see only the good, and, although my daily routine was much the same as it had been, I was generally able to find a bright spot somewhere. Of course it wasn't all sliding down hill, but it's becoming more and more that way the longer I try it. The more I look for good the easier it is to find it and the less temptation I have to look for bad. In fact, it is getting to be almost second nature for me to look for good, and I wouldn't go back to the old way now for anything. I used to have a face as long as a sermon and as sober as

A SILLY CRITICISM.

THE silly criticism about ministers' sons so often going astray, heard *ad nauseam*, and repeated as often as heard, finds contradiction at the hands of foreign authors, as well as English and American. De Candolle, the eminent Swiss physicist, says that the superiority of Protestant nations is explained by the fact that clergymen's sons are brought up under influences favorable to a high moral and scientific culture. A German pastor says that in Germany the Protestant paragonage has become a national blessing. There the number of eminent men whose fathers were ministers is remarkably great.—the philosopher, Schelling; the botanist, Linné; the historians, Jon von Muller, Spittler, Heeren, Mommsen, etc., the poets, Gottsched, Bodmer, Gellert, Wieland, Lessing,

The Saloon Must Go!

Progress Made.

Harper's Weekly finds that under a regime of local option applied to towns or counties, much more has been accomplished in the way of prohibition legislation than most people are aware of. The whole of Georgia is under state prohibition or local option laws, with the exception of four cities; South Dakota, with the exception of a few cities and towns; South Carolina, with the exception of ten cities; and Iowa, with the exception of twenty-five cities. In Montana only a few counties have adopted local option or prohibition in any form; but in most of the other states there is a goodly array of towns, counties and cities which have decided to reform themselves concerning strong drink. In New York State there are 700 cities and towns that have thus drawn the strict line of abolishing the sale of spirituous drink, and in Massachusetts, out of 353 towns and cities, 263 have fallen in line. Illinois has to her credit 650 cities and towns enjoying local option laws; Ohio, 500; Michigan, 400; Wisconsin, 300; Nebraska, 250; Minnesota, 400; New Jersey, 200.

Do Saloons Help a Town?

At a mass meeting of the citizens of Lebanon, Tenn., recently, the question of the financial effect of removing the saloons was carefully canvassed. At the time, Hon. Robinson McMillan, a prominent lawyer, declared that he had interviewed the merchants of the town, and that all classes of business reported an increase in trade of from 25 to 47 per cent, since the saloons were abolished. Real estate has gained in value 20 per cent., and fifty more new houses are being built this year. The mayor had been seen, and had said that the cases tried before him had been only one-third as many as before the closing of the saloons. Facts are stubborn things, as the saloonist, who declares that liquor selling makes trade for towns, is likely to discover.

Gambling and Drink.

Hearst's *Chicago American* is not a religious paper, but is generally regarded as a sensational journal. What it has to say on the liquor question is therefore worthy of special note. In a recent issue it had a double-headed article in large type, on the editorial page, on the evils of intemperance, from which we quote the following:

"Of suicides, at least ninety-nine out of a hundred result from excessive drinking. The hundredth case very often is that of some miserable woman driven to suicide by poverty and abuse—too much whiskey drinking by some man usually causes the poverty and abuse.

When you see a lot of young men gambling away their money, sleep, future and honor, you find that they are drinking.

If one of them is *not* drinking, he is a sharp-eyed, clear-headed swindler engaged in robbing the others.

That swindler among gamblers knows better than anybody else that his ablest ally, his most cunning assistant, is alcohol.

In every prosperous gambling house in America the players get all they want to drink for nothing.

Champagne, whiskey, brandy, are offered freely to all who come, whether they play for big or little stakes.

Many a man ruined by gambling has been made a gambler and captured for life by the drink offered to him at the door just as he had made up his mind not to gamble, or to stop gambling and go home.

A young man made notorious through inherited money recently, squandered a large fortune at gambling in one night. His friends could only say for him by way of excuse, that he drank too much.

It will be admitted by the sober man and by the drunkard—especially by the drunkard—that whiskey adds strength to every vice, to every harmful inclination. At the same time it weakens every good resolution, every one of the forces that work within us for our betterment.

These editorials on whiskey drinking are not written especially for the man who by actual experience knows the results of excessive drinking. They are written in the hope that they may promote serious thinking among men whose habits are not yet formed, that they may awaken a keen sense of responsibility among those who have young men in charge."

The Moderate Drinker.

To-day let us briefly discuss the case of the so-called "moderate" whiskey drinkers.

Of "moderate" whiskey drinkers at least half are struggling against the temptation to drink excessively. Of the moderate whiskey drinkers, of those who pride themselves on their self-restraint, a great many do drink to excess occasionally, and every time they make this mistake their moderation diminishes and their self-control is weakened.

There is no sadder drinker than the miscalled "moderate" whiskey drinker.

He takes a drink, then takes another, then uses up his best energies and strength of will in the attempt to keep from taking a third. He was, technically a "moderate" drinker last year and considers himself a "moderate" drinker this year. But what he takes to-day he would have looked upon with horror a year or two ago.

The "moderate" drinker, gradually drifting towards excess, suffers more keenly even than the confirmed drunkard.

The drunkard takes his heavy dose of alcoholic poison. He wipes out utterly his self-respect, his strength of will, every desire to be a decent man. While the alcohol lasts his moral sufferings are over.

He suffers physically the next day, then drinks again, and so on until the end.

The "moderate" drinker struggles constantly with himself. If he is an intelligent man he constantly mistrusts himself and fears his growing inclination. If he has the power of self-examination he knows how much his success is hurt by his drinking; he knows how much harm it does to those who blindly rely upon his statements of his moderation. He knows what a *lie* the talk of moderation is.

The hard drinker goes to destruction; he travels quickly over his hideous journey.

The so-called "moderate" drinker struggles and deceives himself more or less. Sometimes, if he is fortunate and not overdriven by cares and failures, he gets through life in more or less respectable fashion. More often he fills up the place of some confirmed drunkard who has gone to his grave by one of the whiskey routes.

The drinker who foolishly talks, at home and abroad, of his "moderate" drinking and its harmless character, is among the most harmful of men. During his brief period of life he makes whiskey respectable. He is the recruiting sergeant who adds to the army of drunkards.

—*Chicago American*.

An Effective Lesson.

A drunkard in New Orleans recently was saved from continuing his career of dissipation in a peculiar manner. The young man in question was of a fine family, and had splendid gifts, but was going down as fast as it was possible for a man to go through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult. One day one of them, who was a court stenographer, determined to try a new tack with him. He was sitting at a restaurant one evening when the young man in question came in with a companion, taking the table next to him, and sitting down with his back to him and not seeing him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his note-book and took a full shorthand report of every word he said. It was the usual maudlin folly of a young man with his brain muddled by drink, and included a number of highly candid details of the daily life—things which, when he was sober, he would as soon have thought of putting his hand in the fire as speaking about to a casual acquaintance. The next morning the stenographer copied the whole thing neatly and sent it round to his office. In less than ten minutes he came tearing in with: "What is this, anyhow?" "It's a stenographic report of your monologue at the restaurant last evening," his friend replied, and gave him a brief explanation. "Did I really talk like that?" he asked, faintly. "I assure you it is an absolute verbatim report," was the reply. He turned pale and walked out. He never drank another drop. There are many men who would cease, not only the sin of drunkenness, but other sins as well, if they could see themselves as other people see them.

The Quiet Hour.

The Love of God.

God's boundless Love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless Love! Beside the cot
Of her sick child the mother sleeps,
The Heavenly Father ever keeps
Unweary watch—He slumbers not.

God's patient Love! Misunderstood
By hearts that suffer in the night,
Doubted—yet waiting till heaven's
light
Shall show how all things work for good.

God's mighty Love! On Calvary's height,
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

God's changeless Love! The wandering
one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"Welcome, my son!"

God's endless Love! What will it be
When earthly shadows flee away,
For all Eternity's bright day,
The unfolding of that Love to see!

—*Maltbie D. Babcock.*

Influence of Prayer.

Dean Farrar tells us that his mother's habit was, every morning immediately after breakfast, to withdraw for an hour to her own room and to spend the hour in reading the Bible and other devotional books, and in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfil all her duties and to remain unflustered by the worries and pettishness which are often the intolerable trials of narrow neighbors. He says he never saw her temper disturbed, nor heard her speak one word of anger or calumny or idle gossip, nor saw in her any sign or any sentiment unbefitting to a Christian soul. Her life was very strong, pure, rich, and full of blessing and healing. And he says it was all due to the daily morning hour spent with God in the place of prayer.

God Knows Best.

My life is not what I would have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep thoughts, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems

uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, and weaknesses, what I can do and what I cannot do. So I desire to be led, and not to lead—to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His kingdom, than I would have done in any other way. I am sure of that.—*Norman McLeod.*

"Do You Pray?"

A writer to the *Congregationalist* tells the following: What a lesson it holds for those of us who are striving to help our little brothers and sisters to know the joy of God's love, but too often take a roundabout way in doing it!

The minister had come to my father's—a mile and more from the town—to hold an evening meeting. He sat before the open kitchen fire in an old armchair, used only when a meeting was held in the house. It was the first remembrance I had of him. He drew me to him, and after a few slow, gentle words, in a low, serious voice, said, "Do you pray?" It was fourscore years ago this last winter; but where he sat, the words and tone he used, are to me as of yesterday. And though I have lived to hear from him my ordination charge and to make a memorial tribute at his funeral in the sixty-fourth year of his ministry, that three-word question and the answer given tarry in the memory as making a crisis in my soul's life.

The question sought for the main fact of spiritual life, and the answer given made the first avowed confession of that life. Very faint the pulses, but after all these years the distinct conviction is that a new life in the soul began with that question and the reply to it. It declared a daily duty, which, since that day, with but one short interval in boyhood, has never ceased. The scene, the question and answer by the minister's chair are to memory the beginning of a Christian life, if ever truly begun.

A Ready Reception.

F. B. Meyer once said that too many Christians are in the habit of telephoning to heaven for a cargo of blessings and then not being on hand to receive them when they come.

We ask God to fill our hearts, and then either forget to empty them of their worldly contents, or leave them closed altogether. We ask Him to bless our efforts in certain fields, and then neglect to make the effort ourselves.

If a great benefactor sends out a manifesto, that he will give out bread at a certain time and place to all who come prepared to receive it, he naturally takes it for granted that those who do not come for it do not want it.

Too many of us expect God to come to our very doors, and, in some cases, force an entrance, that He may load us with needed blessings, and yet He has promised to do no such thing. He has declared that He stands at the door of the heart and knocks, but He enters only when we open

the door and make room for Him. We are not in condition to receive the cargo of blessings until we are ready to comply with the conditions on which they have been promised.

Our Spiritual Coupons.

Perhaps the most gross neglect on the part of Christians to-day is the failure to clip our spiritual coupons. Unlike those of earth, these are worthless in less than thirty days after maturity; they are payable only at the office of present opportunity; they are cancelled the moment the office is closed, and the office closes every day with many coupons unredeemed. By prayer, by Bible study, by devotion, by struggle, by building the life four-square, do we administer the trust in our own lives; and only thus. To get Christ's work into our hearts is to get our hearts into Christ's work. The compound interest of heaven is paid to those alone who keep the trust by administering it to themselves daily, hourly. Christians who, careless of their trust, pass their dividends, never possess them. Theirs is an unjewelled crown.—*Rev. Nehemiah Boynton, D.D.*

"Resisting Power."

Doctors tell us, in these days of germs and toxins, that the thing that counts most in a case is the "resisting power" of the patient. Some men or women can pass through an epidemic, or even be inoculated with its peculiar poison germs, and yet shake off infection, unharmed. Others, apparently just as healthy, succumb to the first contact with disease, and sink under it in spite of the best nursing. "Resisting power" is an individual affair, and many surprises come to doctor and nurse as the frail-looking patient pulls through and the robust-seeming one dies. Medicines can only aid the "resisting power"; they can never take its place. It determines, in the end, life or death in every case. Is there not a moral parable here? Is not the important thing in every soul its "resisting power"? Every soul must fight out its battle alone. Advice, help, sympathy, are all outside things. Our struggle with moral sin is our own struggle, and the wisest teacher, the tenderest mother or friend, is powerless to fight it for us. In the last analysis, our "resisting power" is the thing that settles moral life or death for us. How much of it have we? Are we strengthening our souls daily to resist evil? Are we determined to resist it, always, to the uttermost? If not, when the temptation comes, with its subtle infection, it will find in us its easiest victim, and destroy us at its will.

Guard Your Thoughts.

Says Ruskin: "What fairy palaces we may build of beautiful thoughts, profane all adversity, bright fancies, satisfied memories, noble histories, faithful sayings; treasure houses of precious and useful thoughts, which care cannot disturb nor pain unmake gloomy, nor poverty take away from us—houses built without hands, for our souls to live in!"

Hints for Workers.

Co-Workers With God.

The day is long, and the day is hard,
We are tired of the march and of keeping
guard;

Tired of the sense of a fight to be won,
Of days to live through and of work to
be done;

Tired of ourselves and of being alone.

Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our
arm;

He turns the arrows that else might
harm,

And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for He works, too;
And the days that seem long to live are
His,

A bit of His bright eternities;
And close to our need His helping is.
—S. Slected.

Zeal and Knowledge.—Some one says that "religious zeal without knowledge is like a man trying to walk rapidly in the dark." To our mind, however, such a case is not half so discouraging as that of him who has the knowledge, but no zeal. In the former instance, put a lantern into a man's hand, and he straightway becomes a power for good, but the man who, with the open way before him, lies down in broad daylight and peacefully sleeps is a much more difficult case.—*Lookout.*

Enthusiasm.—There are some religious teachers who are always preaching down enthusiasm, and preaching what they call "a sober standard of feeling" in matters of religion, by which in nine cases out of ten, they mean precisely such a tepid condition as is described in much less polite language, when the voice from heaven says, "Because thou art neither cold nor hot, I will spew thee out of my mouth." That is the real meaning of the "sobriety" that some people are always desiring you to cultivate. I should have thought the last piece of furniture which any Christian Church in the twentieth century needed was a refrigerator. A poker and a pair of bellows would be much more needful for them.—*Dr. A. McLaren.*

Volunteer Workers.—Rev. Charles M. Sheldon suggests that young people can help the Church by being volunteers for service. In the great majority of churches it is a very rare thing for anyone, old or young, to go to the pastor and volunteer his services. In many of the churches, where ministers have been laboring faithfully for many years, they have been continually in the attitude of beggars, beseeching their people to do things, asking this one and that one to do them in the Sunday-school, praying their people to rally round the public service, asking as a favor that this or that be

done in needy places. It would cause almost universal astonishment if on some Sunday morning half a dozen prominent men, old or young, in the church, should meet their pastor as he came into the church and volunteer to be at his service for a whole week in ways that he might mark out. Many ministers would almost faint away before the preaching service if they were met by such a delegation, but the church could afford to run the risk in order to inspire him with a courage and an eloquence which such volunteer service would give him, more than any other one thing.

Worthy Discontent.—Every single day should be to you a day of royal discontent. You never thought as well as you ought to think. You never meant as highly as you ought to mean. You never planned as nobly as you ought to plan. You never executed as well as you ought to execute. Over the production of the scholar, over the canvas of the artist, over the task of the landscape gardener, over the pruner's knife, there ought to hover perpetually his blessed ideal, telling him, "Your work is poor—it should be better," so that every day he should lift himself higher and higher, with an everlasting pursuit of hope which shall only end in perfection when he reaches the land beyond.—*H. W. Beecher.*

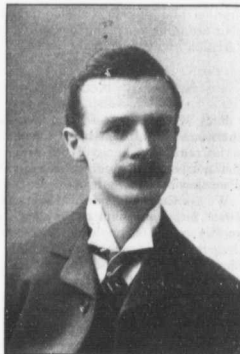
Activity a Blessing.—We may overcome depression by duty. It is a blessed thing to have something to do. Some disaster overtakes us, or a great sorrow swoops down on our spirit, and it seems as though life can have nothing in store

that is desirable. But life still has its wants, it still has its humble duties, and we take them up, almost mechanically at first, but before long we find that they are medicinal. Thank God for something to do! The depression of an active spirit frequently arises from enforced idleness. It was after John the Baptist was shut up in prison that he sent his disciples to say to Jesus, "Art thou he that should come, or do we look for another?" Jesus did not reproach the prophet of the wilderness for asking such a question. His forerunner had not lost his faith, but his active spirit was depressed by confinement within the black wall of the mountain fortress of Macharous.—*Advance.*

Power versus Influence.—Power is needed that influences may be effective. Influence is man at work. Power is God at work. The power promised by Christ was nothing less than God the Holy Spirit, not an influence emanating from God. Faith in Christ as the Lamb of God, saves; faith in the Holy Spirit empowers. There are many saved people who have no power because, like the disciples of Ephesus, they hardly know that there is a Holy Spirit. The Holy Spirit is all the time with us, waiting to be called upon. The Christian who ignores His presence while he puts his faith in influences will have his reward. He will receive what influences can do for him, which is very little. But the Christian who, relying upon the Lamb of God for salvation, depends upon the Holy Spirit for power, will receive what God can do for him, and that is always worth while.—*A. C. Dixon, D.D.*

Prominent League Workers.

MR. G. H. WOOD.



ONE of the most active workers in the Epworth League ranks, in Toronto, for the past few years, is Mr. G. H. Wood. We cannot tell our readers when or where he was born, or supply any incidents

connected with his life, as the subject of our sketch has failed to let us have any information. He is an exceedingly modest and unassuming man, but is held in high esteem by all who know him, for his work's sake.

Mr. Wood is a member of Yonge Street Church, Toronto, where he is a class-leader, and has been president of the local League. He has also been treasurer and president of the Toronto Central District; president of the Toronto City Union, and for two years president of the Toronto Conference Epworth League. At present he represents the Toronto Conference on the General Epworth League Board. It will thus be seen that he has occupied almost every office within the gift of his fellow-workers. He has been exceedingly active in all departments of the League since its organization, and although still a young man, is regarded as one of the "veterans" of the Epworth League in Toronto.

It is cause for gratification that so many talented young men are giving their time and effort to the Young People's Societies.

Anecdotal.

Only Waiting.

A gentleman in a northern town met a young woman who had formerly been a servant in his house, and in a peculiar way said to her:

"Why, haven't you got married yet?"

"No, sir."

"Well, I thought you would have been married before now."

"Oh, no, sir; but thor's two waitin'."

"Two!" he exclaimed. "Why, you don't mean to marry two, do you?"

"No, sir."

"Then, who are they?" he inquired.

"Why," she replied, naively, "the two that's waitin' is the parson and me!"

The Strict Letter of the Law.

As an instance of the Japanese love of keeping to the letter of the law, Canon Tristram, in his "Rambles in Japan," quotes the following:

A certain bridge was found unsafe for heavy traffic, though still available as a foot-bridge, and a notice was accordingly posted: "No animals allowed to cross this bridge." Made at a time a formal complaint was after that it was impossible to insist on this order being obeyed, for rats would still continue to cross.

A solemn conclave was held, at which it was decided that it was impossible to prevent the rats having their free course, and yet that disobedience to an official edict was not to be tolerated; and therefore the wording of the notice was altered to run: "No large animal allowed to cross this bridge."

Even then the malcontents were not satisfied, for where was the line to be drawn between large and small animals?

The President's Little Joke.

To his other good qualifications as a popular man, President Roosevelt adds a fondness for a good-natured joke. A Washington correspondent recalls this incident of the time when the President was Assistant Secretary of the Navy:

The squadron had been out for two days at target-practice, and the chief officers had been invited on board the flagship as the guests of Mr. Roosevelt. The conversation on marine topics was long, and for some time there had been a clearing of throats and a significant exchange of glances. Mr. Roosevelt took the hint.

"Will you step into the cabin and have some tea?" he said.

The movement toward the cabin was prompt and unanimous. There, in the centre of a great table, rested a punch-bowl of magnificent proportions, filled nearly to the brim with a liquid a shade darker than amber. In its centre floated an island of ice. Sprays of mint extended their slender leaves over its brim, and pieces of lemon and other fruits floated on the surface of the cool and tempting fluid.

The old commodore, with the color of the sun on his face and the dryness of the desert in his throat, turned eagerly toward this oasis. He stirred the ladle lovingly in the bowl, while the others gathered about him. He held his glass, filled to the brim, between his eye and the sunlight that came in through the cabin window, and the clatter and clink of glasses sounded through the cabin as each officer filled to the occasion.

With an air of contentment and anticipated joy the commodore brought the glass to his lips. Then, as all lifted their glasses to follow his example, a look of astonishment passed over his face. His hand trembled, and the glass almost fell to the table.

"Be blowed if it ain't tea!" he gasped.

And, indeed, that is just exactly what it was.

A Punishable Offence.

The Irishman in the following story from *Harper's Bazar* thought there was only one way of posting bills, and was unwilling to place himself in the clutches of the law.

A few years ago an Irishman, fresh from the "ould sod," secured a position as porter, messenger, and man-of-all-work in a New York store. It happened to be the last day of the month, and the merchant was making out his statements.

"Here Pat," he said at noon, "go out and post these bills. Where? O, yes; I forget that you were still a little green. There's a mail-box on the telegraph pole at the corner. Post the bills there."

Pat soon returned and laid the bills on the merchant's desk. "O! may be a little green yet, sor," he said, with a cunning leer, "but, he the sivin slapers, Oi'm not postin' thim bills with a big Oirish policeman watchin' the box."

"Not postin' them? Why not? What about the policeman?" asked the astonished merchant.

"That's all right, but ye'll not be foolin' me if Oi am grane," Pat replied, with the same cunning leer. "Shure, didn't Oi see the sign on the pole over the box, 'Post no bills under penalty av the law'?"

Left and Right.

Bank clerks are so often called upon for information that they often fall into the habit of giving it in a hurried, mechanical way. A Philadelphia exchange cites an instance which was followed by unexpected and amusing results.

The usual formula, when a stranger is called upon to sign his name, is: "Sign here, pen and ink, left hand."

One morning a stranger entered a New York savings bank and asked for a certificate of deposit for a considerable sum of money, and was directed as above. It took him a long time to sign his name.

A month later the same man appeared and presented the certificate. He signed his name, but when the clerk looked at it he saw it was vastly different from the first signature.

"This is not the signature of the man to whom I issued the certificate," he said severely.

"Well," said the stranger, "when I was here a month ago you told me to write my name with my left hand, and I can't write very well that way."

A light dawned upon the clerk, and he asked the man to write his name again with his left hand. This he did, producing a *fac-simile* of his first signature, and the money was paid.

His Own Sermon.

In the course of an anecdotal article in the *Quiver* on "Preachers' Dilemmas," the Rev. H. B. Freeman gives an amusing incident which he heard from Mr. Spurgeon's own lips. The great orator was saying that, as he had to proclaim the Gospel so often, he had moods in which he feared lest he might unconsciously grow indifferent to its choicest blessings. It was with peculiar satisfaction, therefore, that, during a brief holiday, he once entered a country Baptist chapel, where he heard a sermon which refreshed his soul mightily. At the close of the service he walked into the vestry, and politely thanked the minister for the edification he had received.

"May I ask your name, brother?" hurried the flattered country cousin.

"My name! O, Spurgeon—you may possibly have heard it—I preach a bit in London myself."

Let the humorist and saint finish the incident in, as nearly as we remember them, his own words:

"My dear brother's face turned as red as this cloth" (pointing to a bit of scarlet baize in front of him), "and he could only gasp out:

"Why, Mr. Spurgeon, that was one of your sermons! I learned it off."

"My dear brother, I knew it; I knew it from the beginning, and all along; but I assure you that it did not do me any the less good on that account."

A Very Good Reason.

It was at a certain church meeting, and the good bishop was calling for reports. He had a rather stern, sharp manner, which sometimes jarred a little on the nerves of the more timid. By and by he came to Brother B., a lay delegate.

"Brother B., what is the spiritual condition of your church?" demanded the bishop, briskly.

"I consider it good," said the brother. "What makes you think it is good?" went on the bishop.

"Well, the people are religious. That's what makes me think so."

"What do you call religious? Do they have family prayer?"

"Some of them do, and some do not."

"Do you mean to say that a man may be a Christian and not hold family prayer?"

"Yes, sir, I think so."

"Do you hold family prayer?"

"Yes, sir," returned the brother, quietly.

"And yet you think a man may be a Christian and not hold family prayer?" thundered the bishop.

"He has no family," meekly answered the brother.—A. J. B., in *Harper's Drawer*.

The Canadian . . .

Epworth Era

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Editorial.

The Editor regrets that owing to his frequent and often prolonged absences from the city, inaccuracies occasionally creep into this paper. This issue goes to the press with 1,300 miles between Editor and printer, and the next two numbers will have to be prepared under similar conditions.

What the General Conference Cannot Do.

Although the General Conference is the supreme court of Methodism in Canada, its power is limited. There are some things which it is not permitted to do. It cannot revoke, alter, or change any article of religion, nor establish any new standards or rules of doctrine contrary to our existing or established standards. It cannot destroy the itinerant system. It cannot do away with the privileges of accused ministers or members of a trial by a committee, and of an appeal. Changes in the basis of union, and in the General Rules can only be made by a three-fourths vote of the General Conference.

What the General Conference Can Do.

The General Conference is the law making body of our Church. The functions of the Annual Conference are administrative, while those of the General Conference are legislative. The latter is held once in every four years, when reports from the various departments are received, and their officers chosen for the quadrennium. The laws which govern the Church are made by the General Conference, which is also the only authority that can effect changes. By a two-thirds vote of its members it has power to increase or diminish the number, or alter the boundaries of the Annual Conferences. The General Conference is com-

posed of ministers and laymen in equal numbers, elected at the previous Annual Conferences. For every twelve ministerial members the Annual Conference has the privilege of sending one minister to the General Conference.

What the General Conference Will Do.

It would not be a very difficult thing to foretell, to a considerable extent, what the General Conference will do at its coming session, and yet there are so many uncertainties connected with the discussion of the questions that will be considered, it would scarcely be wise to venture on anything very definite in the way of prophecy. The Church need not fear that the General Conference will enact any hasty or foolish legislation. As a rule it is inclined to be a rather conservative body, and does not adopt new measures until well assured that they will be for the good of the Church. It is not likely that there will be any decided changes in the Discipline.

The ministerial term will doubtless receive attention, and possibly some of the restrictions attached to the fourth and fifth year may be removed.

Our missionary work in the great West and in New Ontario will come under review, and the question of appointing new superintendents will be considered. At their recent General Assembly our Presbyterian friends set apart three of their best men to carry on the work so successfully done by the late Dr. Robertson, who was really a Methodist bishop without the title. If our Church is to hold its position in the front rank of the Protestant denominations of this country, we must not be too economical in dealing with the missions in those sections of the country where population is increasing so rapidly. It is to be hoped that such measures will be adopted at the Winnipeg Conference as will give a great impulse to our missionary operations everywhere.

There will, of course, be a warm debate on the rules of the Church with reference to the amusement question.

The work of our Epworth Leagues and Sunday-schools will be carefully examined. It is not at all likely that much change will be made in the constitution of either department, but the Forward Movement for Missions may be brought into closer relations with the work of the League.

"The young man problem" will come up for consideration, and the Conference will be asked to provide for the organization of brotherhoods for young men. We trust that some solution of this question will be reached which will not in any way interfere with the usefulness or success of the Epworth League.

The question of providing a new hymn book for our Church will be brought to the attention of the Conference by a memorial from the Toronto Conference. We hope that some action will be taken. By reference to an article on another page of this issue, it will be seen that our present hymn book contains many hymns that are seldom or never sung, and lacks a large number of the best hymns which are included in other productions.

At the present time the British Wesleyan Church is getting out a new book, and the Methodist Episcopal Church, and the Methodist Episcopal Church South, are uniting in the publication of a hymn book for use in all their congregations. The time seems to be opportune for our Church to join with either our friends across the line or in England in this enterprise.

Let our people everywhere pray that the coming General Conference may be divinely guided in all its deliberations, and that its conclusions may be a blessing and an inspiration to the whole Church.

The Best is Cheapest.

A man went into a store the other day to buy a pocket-knife. The salesman asked him what kind he wanted, and was told that anything would do, as long as it was cheap. The salesman showed him some at five cents, and the man smiled, declared himself suited, paid for his knife, and went his way; but was back next day with a broken knife, and a complaint that the knife was no good. There is a mania to-day for cheapness, but as a rule we pay what a thing is worth. If we pay five cents we get five cents and no more.

So some men are seeking, and finding, cheap religion. The old way demanded abandonment of sin, it was the way of the cross. The new way avoids the cross and misses the crown. If a man wants cheap religion he can get it, but *Christianity* is not cheap. The cross lies at the threshold of every life. There is no easy path to heaven, no broad gate to eternal life. The heaviest cross hides the greatest weight of glory; and the path of tears is the path of joy. Full surrender is the price of peace, and duty is the road to power.

The Street Preacher.

On another page of this issue we refer to Rev. C. A. Eaton, of Euclid Ave. Baptist Church, Cleveland, who has in addition to his indoor services, taken to street preaching, and, according to the *Cleveland Press*, has made his wayside service a genuine success. In an extended eulogy of the man and his methods, the paper just referred to declares that he "not only attracts but holds the listener," "No higher compliment can be paid to any preacher than to say that the "man in the street" hears him gladly. A man who can interest and edify a crowd on a corner can succeed anywhere as a preacher. His congregation consists of all sorts and conditions of men, refined and vulgar, educated and ignorant, reverent and profane, believers and skeptics, laborers, mechanics, clerks, professional men, students, men about town, sports, etc.

No conventional restraints hold his nondescript audience together. In church, no matter how rapid the preacher's platitudes, his hearers will sit the sermon through with patient decorum. On the street, neither walls nor proprieties prevent a stampede. The preacher must grip his congregation or lose them. If, after five minutes, his sermon has not found his hearers he will probably have

a corporal's guard to preach to. In church, a solemn silence reigns in the pews, and the preacher is safe from interruption; but the very law which allows the preacher free speech in the park, allows the boys to laugh and chatter as they please. Nor is there any guarantee that some smart youth will not break in with a pertinent or impertinent question. Consequently if a preacher is to go into the highways and by-ways and preach to any purpose, he ought to be a man of commanding personality, extemporaneous eloquence, ready resource, cool head, warm heart, broad education, consummate tact and fervent piety.

Too long has the Church left street preaching to ignoramuses, fanatics, cranks and heretics. Rant, cant and drivel have brought outdoor services into disrepute. Yet, they undoubtedly have a place in the Church's work. Instead of ending them let us mend them. Encouraged by Mr. Eaton's example, and acting on the principle that what is worth doing is worth doing well, we ought to put fully qualified men into this work. Our best are not too good. However we set about the redemption of evangelism, let us apply ourselves to the redemption of street preaching.

Use Your Bibles.

Old age needs the Bible, for its promises are a staff, and its pictures of heaven are all the more real because the old man knows he will soon be there.

Middle age needs the precious book, for sorrow has poured out its bitter vial in life's cup, and tears are never far away.

But youth needs it above all, for life lies ahead, and the Word is a chart, the only chart, for the treacherous waters. Youth will either make honey to sweeten, or gall to embitter, the cup that middle life and old age shall drink. Whether Samson dies blind or seeing depends on Samson's youth. Whether old age is to be a grinding in Philistia's prison, or a judge's seat in Israel, depends upon the action of youth.

The fountains you unseal to day will never cease to flow, and you are settling whether the stream shall be fiery lava flood or healing water of life. Mark well the counsels of the old, old Book. This compass was never known to err, this chart was never known to mislead.

Don't Say All You Think.

Youth is loquacious. Its very vivacity is apt to prove a snare. Talk, if you must, but don't say ill-natured things. But, you say, "suppose I feel them." Well, that is bad enough; but saying them is worse. If you have a nest of hornets in your soul, kill them, if you can, but don't let them out.

Remember, too, an angry man will nearly always lie; and so will most angry women. And even when we speak the truth we may say something that should not be said. Words are often arrows, and the bars are sharp. Let us keep them for the King's enemies, if for use at all, and not let them fly amongst His friends. If your mouth be full of needles, keep it closed.

The Old Folks.

Don't forget the old folks. The world is brighter to the man who loves his parents. A little sacrifice on the part of youth is not too much to ask; and it will brighten the life of age. Give time to the old home ties. Age is cautious, youth reckless. Age is quiet, youth boisterous. Age is slow, youth longs for wings. Age differs from, and in some respects is opposed to, youth, yet God designs them to work together harmoniously. The Bible teaches youth patience, and it keeps age young. Honor thy father and thy mother, and thy God shall honor thee.

Keep Moving.

A standing mark offers the best target, and if men cannot be hidden they are kept on the move. So busy leaguers offer a poor target to the devil, but the lazy man is in constant danger. The League that is moving is the only League that is safe. We like a living League, as life means motion. If it is only the tip of his tail that is moving we know the dog is alive.

The wise man prophesies after the event. Michael Davitt's recent book, published before peace was declared in South Africa, proves to a demonstration that the Boers will never surrender, and that Great Britain must inevitably acknowledge their independence.

OUR Methodist Episcopal friends are talking of repealing the law which removed the "time limit" in the pastorate, but probably the majority feel that it has not yet had a fair trial. We, in Canada, have the advantage of watching the experiment and learning from it, without incurring any responsibility.

WE are glad that the General Conference is to be held in Winnipeg. The delegates will receive a hearty western welcome, and will thoroughly enjoy their visit. Fortunately the time is favorable for the easterners to see the grain fields of the prairies to the best advantage, as harvesting operations will be in full swing. It is a sight worth making a long journey to behold.

Two considerations ought to make young people beware of excessive novel reading. First, between sixteen and thirty, the amatory propensities are sufficiently active without the stimulus of much highly sentimental reading. Second, youth is the time when people learn what they will always remember. Therefore youth is the time to accumulate useful knowledge as part of one's furnishing for life.

"THE Shouting Methodist" used to be an expression quite common a few years ago, which is very seldom heard now, and when it is used is regarded as a misnomer. Methodists do not shout any more than do other denominations, and our services are as reverent and dignified as those of other Churches. We have reason for

thankfulness that noisy and unseemly demonstrations, which frequently accompanied religious services in other days, have passed away, but there is danger lest we go to the other extreme and drift into a lifeless formalism. The fervor of early Methodism should be kept alive. There are many other ways for it to express itself besides shouting.

In announcing a children's hymn in a Toronto Presbyterian Church, recently, Rev. Dr. Herridge, of Ottawa, said: "We will now sing, with the children, hymn No. —." The remark caused several people to look around to see where the children were. In a congregation of five or six hundred there were not more than about a dozen who appeared to be below sixteen years. Almost the same condition of affairs will be found in nearly every city church. This is a problem that needs attention.

It is easy to assert that if one invitation is recognized all invitations should be, but this is really a very foolish statement. In the multiplicity of interests involved it is not always possible for the Stationing Committee to heed the desires of Quarterly Boards. Some requests are granted because they are reasonable and appropriate. Others are denied because they could not be granted without interfering with the rights of worthy men or places. Every invitation should be considered on its merits.

THE "great lone land" of former days is filling up. The present immigration season beats all records. It is estimated that before next winter not less than 40,000 American settlers, not to mention those of British and other nationalities, will have settled in the Canadian West. Some one must care for the souls of these people. Mounted pastors will be as much needed as mounted police. Methodism cannot afford to go back on her record as a pioneer Church. "Home missionaries for the West" is even now the cry. But "how shall they preach except they be sent?" And how shall the Missionary Society send them unless the missionary fund is increased? Will our young people "think on these things"?

ALARMED at the relative decrease of Anglicanism in Ontario, as shown by the last census, Rev. Dr. Langtry, of Toronto, is out with a plan to increase the effectiveness of the Anglican Church. He proposes to enlist the services of "devout laymen instructed in the truth and capable of delivering addresses effectively" and to organize "guilds of parish workers corresponding to the Epworth League or Christian Endeavor Society." Local preachers and Young People's Societies to the rescue! The Ontario Synod took Dr. Langtry seriously and referred the matter to a strong committee whose report will be awaited with much interest. Meanwhile we give these facts for the benefit of that small but highly respectable minority who tell us that the League is the fifth wheel on our wagon, and who hold that the day of the local preacher is past.

Methodist Chat.

The Bishops of the M.E. Church South, express the fear that the connexional spirit is being lost sight of in their church.

The Methodist Episcopal Church in the United States has educational institutions to the value of thirty millions of dollars.

Chicago Methodists are co-operating to pay all their church debt in that city within two years from October 1. The amount is about \$260,000.

Dr. Joseph Parker says that many people are afraid of enthusiasm and rapture. "The Methodists, in some few cases, are getting afraid of Methodism."

The class-meeting is undoubtedly better supported in Newfoundland than in any other part of our work. There are many circuits there where nearly all the members attend class.

There is at least one Methodist Church in Canada where the class-meeting is attended by a majority of the members. In Deseronto, every Sunday morning, from 200 to 250 persons meet in class.

Rev. Dr. Potts, in a recent speech, referred to that standard of Methodism, "Fletcher's Checks," and then added that for practical purposes, he "preferred the Massey cheques." No wonder, for these cheques have been the means of greatly extending Methodist educational enterprises.

In speaking at a recent meeting in Nanaimo, B.C., Rev. E. S. Rowe, of Victoria, thus expressed his conception of Methodism:

"If Methodism means the rigid adherence to set phrases and stereotyped methods, then I am not a Methodist. But if Methodism means adapting ourselves to the needs of the hour, responding to the calls to labor for the uplifting of humanity, then I am a Methodist."

Hon. J. L. Bates, Governor of Massachusetts, pays this tribute to the Methodist preachers of his country:

"If there are any men in this busy republic who are living unselfish lives, who give freely of their time, strength, and substance for the welfare of their fellow-men, and the advancement of God's kingdom, who toil without hope of adequate compensation, except as it may come in the satisfaction experienced when duty is done, they are the Methodist preachers of this land."

Rev. Dr. C. M. Coburn, for five years pastor of Trinity Methodist Episcopal church, Denver, Col., now pastor of St. James' Church, Chicago, in a recent interview with *The Northwestern Advocate*, discussed the mission of Methodism. Among other things, he said:

"The greatest present problem of the city church is to get every member vitally interested in some phase of practical Christian work. There is such variety of disposition, taste, ability, intelligence, not to say Christian experience, in every large church that, in order to put everybody to work, there must be great breadth and variety in one's plans."

Rev. H. B. Parks, representative of the A.M.E. Church, in addressing the General Conference of the M.E. Church South, said:

"Methodism is a failure without the class-room and the prayer-meeting, which, alas, we are sorry to say, are not as popular as in former days. These meetings are cases upon the great Christian pilgrimage. They are the ante-rooms of the Celestial City. In the prayer-meeting we can watch and wait until we are brought face to face with the King himself. Beware of the subtle forces that would rob our Methodism of these precious landmarks!"

Speaking at a Wesley Guild meeting in City Road Chapel, London, Gypsy Smith declared his love for Methodism in a particularly happy way: "If I were rich enough to keep a horse," said he, "it would be a Methodist horse, and, mind you, it would stop right against the little Methodist chapel where my mother and father had worshipped." When he came to speak of those who sometimes give up the work of the church, they were brought up, the Gypsy said some strong things. "I feel at times like shaking young fellows—and young women, too—when I find they have grown too big for the Methodist Church. They have neither backbone or stamina."

The widespread circulation of Methodist books in the olden days was remarkable, and this was because of the faithfulness of the preachers who made a conscience of selling books. Their saddle-bags were always filled with Methodist books; when they visited and prayed with families they sold them good books, for they knew that sermons and prayers would be forgotten, while the printed page would be a constant reminder of duty, and an inspiration to good works. The old Methodist preachers never thought of this work as undignified or unministerial, it was to be done by the people in righteousness, and there was a unity and strength about our Methodism from this cause as from no other. The same work could be done to-day, if not in the same way, reaching the same end.

Methodism in England is showing great aggressiveness and making a profound impression upon other bodies by its activity. The Rev. Dr. Parker, speaking from his own City Temple, recently made this remarkable statement: "Methodism holds the future, say what you like. It ought to hold it. It has strength enough to tackle all the problems which society is at once divided and tormented." The Rev. F. B. Meyer, the distinguished Nonconformist leader, has given his testimony: "It is a perfect marvel, for wherever I go, in all parts of the country, I find the strategic points being taken up by the Methodists." In commenting on this The Western Christian Advocate says: "Such utterances as these will have a sorry outcome if they should simply serve to swell denominational creases a sense of responsibility and to lead to complete devotion and consecration they will have done good work."

Prominent People.

Rev. C. W. Gordon (Ralph Connor) is to be one of the speakers at the Chattanooga Assembly during the month of August.

Dr. Theodore L. Cuyler says that generally speaking a sermon which a boy of ten or twelve years of age can not understand ought not to be preached at all.

King Oscar of Sweden, the most gifted, perhaps, of royal musicians, has a fine musical library at his Stockholm palace, in which he takes especial pride, as it is mainly of his own collecting.

Fannie Crosby, now 89 years of age, and blind, but still working, has written more than five thousand hymns. She has recently written her first music, her previous work having been confined to the words.

When his wife died, the late J. Sterling Morton had erected over her grave a tombstone bearing the inscription, "Caroline, wife of J. Sterling Morton, and mother of Joy, Paul, Carl, and Mark Morton." "Why did you put the boys' names in?" inquired a friend of him one

day. "I took my boys out to the cemetery," said Mr. Morton, and showed them their mother's grave. "Boys," I said, "your mother is buried here. If one of you does anything dishonorable or anything of which she would be ashamed, if she were alive, I will chisel your name from her tombstone."

Not long ago, when the venerable Edward Everett Hale was on a visit to New York, he boarded a crowded Broadway car for a trip up town. A lad in the corner rose and politely offered the old man his seat. Dr. Hale took it, saying in his hearty way as he did so: "Thank you, my boy, thank you. I'll do as much for you when you are eighty, if I happen to be around then."

According to a statement recently published, which is said to have been authorized by himself, Mr. Andrew Carnegie's public gifts then amounted to over \$57,200,000. They are divided as follows: United States, \$52,270,173; Scotland, \$18,078,750; Canada, \$876,500; England, \$420,000; Cuba, \$252,000; Ireland, \$65,500; miscellaneous gifts to Great Britain, \$250,000. Total, \$67,212,923.

When going on a fishing expedition, Rev. Mark Guy Pearce takes, among his fishing tackle and accessories, a fountain pen and some paper. There is sure to be an inspiration before the day is done. Once he said to Mrs. Howard, of Bedford, "You see, one's sermons can not be dry when one gets them in fishing." "That's true," remarked the lady, "but they may be watery."

The Western Christian Advocate has the following good word for Miss Gould: "We have heard for a good many years of a certain class of ladies designated as the 'butterflies of fashion,' and of others who expend their stores of affection upon pet poodles. We don't know many of these celebrities personally, but we suppose they are all true. Miss Gould, M. Gould doesn't belong to either class. What was the last good thing she did? A handsome new club-house for the naval branch of the Young Men's Christian Association in Brooklyn was built with her money and recently opened. It has dormitories, a reading-room, a library, provisions for recreation, and will be a blessing to the men of the navy for many years."

General Religious News.

Last year the seventy-two travelling agents of the British and Foreign Missionary Society distributed in Russia 510,209 Bibles. Three-fifths of the number were given away.

The World's Conference of Young Men's Christian Associations will meet at Christiania, Norway, August 19-24. The Storting or Parliament of Norway has made an appropriation to meet the expenses.

The constitution of the Westminster Guild, the new Young People's Society of the Presbyterian Church, is almost an exact copy of our Epworth League. Their pledge is, however, an improvement on ours.

One of the most cheering signs of the times in Japan is found in the rapidly increasing sales of the Scriptures. If Bibles and Testaments and parts are included, we have for the last three years an advance from 45,000, through 88,000, to 127,000 and 92,000 for the first six months of 1901.

In the opinion of many, our General Conference is going too far west in holding its session in Winnipeg, but the General Assembly of the Presbyterian Church "goes us one better," by selecting Vancouver as its next meeting place. Some of our delegates think it hard that

they have to pay part of their expenses, but the Presbyterians have no fund whatever for this purpose, and every delegate must be responsible for his expenses in full.

In New York alone, not including Brooklyn, there are thirty-three Young Men's Christian Associations, with 10,000 members, owning \$2,500,000 worth of buildings, 80,000 volumes in the libraries, some of which, also, operate gymnasiums, bowling alleys, restaurants, lunch rooms, lodgings; 1,600 enrolled in Bible Classes, 1,700 in educational classes.

Literary Lines.

"Via Christi," by Miss Louise Manning Hodgkins, has already passed 20,000 in sales—an experience for a missionary book previously unknown.

Our Methodist Book Room received a request, the other day, for "What a young woman of forty-five ought to know." It is surprising how long the women keep young, these days.

"Up from Slavery" has been judged by the librarians of New York State to be one of the fifty best books published during 1901, and it was second in the number of votes received. Booker T. Washington is soon to issue a new book called "The Building of Character."

When a young man of one-and-twenty, Mr. Clark Russell, the well-known novelist, was present at the trial of a dozen seamen who had mutinied because the food provided for them was of the most abominable description. He was disgusted to find that the mutineers were actually sentenced to "hard" imprisonment for refusing to be poisoned with the provisions dealt out to them. From this sprang the idea of a story of a mutiny caused entirely by the shipment of bad food for the crew. The result was "The Wreck of the Grosvenor," by which Mr. Clark Russell made his name.

Dr. Theodore L. Cuyler, who now, in his eighty-first year, is living in Brooklyn, the scene of his many years of labor as a pastor, is to put forth this fall a book of great interest and importance. It will be entitled, "Reminiscences of a Long Life." For a number of years Dr. Cuyler has been urged by his friends and admirers to publish an autobiography. This he has been unwilling to do; but now he has compromised with a volume of reminiscences. It will amount to the summing up of the more important and interesting events and incidents of his life. The book will contain sketches of his boyhood, his college life, his first trip to Europe, famous personages he met abroad, and recollections and stories of famous persons in America.

Temperance Notes.

"In Sweden," writes an American traveller, "the saloons are closed on Saturday—pay day—while the savings banks are kept open until midnight."

Bishop Candler, of the Church South, is of the opinion that if brewers can invest, as is reported, \$400,000 in brewery plants in Havana, he is not overloading his work in asking \$50,000 for Cuba from his church.

Recently a German, while in a New Haven saloon, became rather noisy and turbulent, and began smashing things at such a rate that the saloon-keeper had him arrested and held for damages. Judge Bishop, before whom the case was tried, decided that a liquor-dealer cannot hold an inebriate responsible for damage done to the dealer's property while the inebriator is under the influence of liquor bought on the premises.

One of the candidates for the governorship of Vermont, says he favors the repeal of the prohibition of the liquor law. It is expected that this statement will prevent him from even getting the nomination.

In Cardiff, Wales, before the saloons were closed on Sunday, with a population of 80,000, there were 62 convictions for Sunday drunkenness in 1881. Last year, with a population of 170,000, there were but nine cases.

The Prussian minister of education, supported by the government, is urging all national schools to unite against the "pernicious evil of drunkenness," recommends that school children be given scientific instruction.

In a sermon at Woodstock, the Rev. W. L. Rutledge, pastor of the Central Methodist Church, said that prohibition, when obtained, will fall unless we have free reading-rooms and free concerts to take the place of the bar-room.

In Denmark it is unlawful to throw a drunken man into the street; he must be housed or driven home, and so there is no "chucker-out" in Danish taverns. It is also forbidden to pour out intoxicants to children, or to employ women as waiters.

For a number of years the city of Vancouver, B.C., has been cursed by all-night open saloons. The Christian Endeavor Union of that city took hold of the matter earnestly, and as a result of their efforts the saloons are now closed at night.

The fatuous devotion to beer guzzling in England is bewildering and appalling and terrible. During a period of seven hours only, one single saloon was visited by 1,729 men, 763 women, and 1,365 children. How can the nation comprehend witness such a reign of terror as that?

Chaplain Warren, of the Missouri Penitentiary, says: "If you ask the prisoners here how they happened to get into trouble, four-fifths of them will tell you they were drunk." Could any sane man desire a better argument in favor of prohibition? And yet Chaplain Warren is not a Prohibitionist.

When President Roosevelt was president of the Police Board of New York City, he wrote these words to "McClure's Magazine": "The liquor business is certainly not a business which stands well in comparison with other occupations. It tends to produce criminality in the population at large, and law-breaking among the saloon-keepers themselves. The liquor men are allowed to do as they wish, they are sure to debauch not only the body social, but the body political also."

Pertinent Paragraphs.

It is the people who live in it that furnish a house.—Bishop H. W. Warren.

Clear thinking and right thinking are the same thing. It is crooked thinking that makes crooked lives and wrong decisions.—Forward.

"Do reason some of us doesn't git along," said Un Eben, "is dat we sits down dreamin' of automobiles when we orter be pushin a wheelbarrer."

The temptation we go out of our way to meet laughs to see us coming; the temptation that follows us has the disadvantage, and knows it.—Forward.

Circumstances do not make character. They are the scaffolding on which we stand while we build character. The scaffolding will go, and character remain.—Dr. Babcock.

"The performance of small duties, yes, even of the smallest, will do more to give temporary repose, will act more as healthful anodyne, than the greatest joys that can come to us from any other quarter."

I have read the Bible through many times; I now make a practice of going through it once a year. It is the book of all others for lawyers as well as divines; and I pity any man who cannot find in it a rich supply of thought and rules for conduct.—Daniel Webster.

What we want is, in relation to our Lord Jesus Christ, a steady, daily, constant obedience to His blessed will, a quiet household life, a business conducted face to face with the decalogue, and a life lived in the spirit of the life of our Lord Jesus Christ.—Joseph Parker, D.D.

Nothing simplifies life like obedience. We sometimes think we are beset by problems, that life is a very difficult and complicated affair. It is not really so. All life is simply doing or bearing the will of God. There is never more than one duty for one moment.—H. A. Bridgman.

Nothing is so much helps you along the line of your career, which broadens your horizon, which deepens your experience, which makes you more efficient in the great work of life. No matter how trivial any duty may seem, if it adds in the slightest way to your efficiency, it ceases to be trivial.—O. S. Marden.

Smiles.

"When did you last see your brother?" asked a magistrate of an Irish witness.

"The last time I saw him, your worship." "But replied, "he was dead months ago when he called at my house and I was out."

New Lodger (sarcastically): "Is this all the soap there is in the room?" Landlady (decidedly): "Yes, sir, all I allow for one room." New Lodger: "Well, I'll take two more rooms. I shall want to wash my face in the morning."

Dr. Smiley (who has been presented with a fountain pen by his Sunday-school class): "Thank you, my dear young ladies; I am sure I shall be able to write a great deal better sermons now." Feminine chorus: "Oh, I am sure you will."

An old darkey, who was fearful of being buried alive, left these final instructions:

"After my time come, lemme stay ez long ez possible. Don't make de funeral sermon too long, kaze dat'll make me sleep only de sounder; but blow de din, I'm sho' gone! If dat don't wake me, I is sho' gone!"

It was the case of a probationer in the Hamilton Conference, who came up for continuance on trial. Some of the ministers favored dropping him, but one made a strong plea for his being given another trial. "I tell you," said he, "if you cut the man's head off, you will cripple him for life."

Horace Greely once, shortly before the American Civil War, had a discussion with an advocate of Woman Suffrage.

"What would you do, for instance," he asked his friend, "in the event of war?"

"Just what you would do, Mr. Greely," she replied, promptly. "I should stay in an office, and write articles urging other people to go and fight."

A laconic note was left in the Salvation Army headquarters by a man who, having had supper, bed and breakfast there, was expected to saw a cord of wood in return. He slipped out when the clerk's back was turned. He left on the desk a slip of paper, on which he had written: "Just tell them that you saw me, but you did not see me saw."

General Conference Delegates.

The following is a full list of the Ministers and Laymen elected to attend the General Conference in September. The figures following the names show the several General Conferences of which the delegates have been members. For instance, the figures 86 and 02 after the name of Rev. James Allen indicate that he was a member of the General Conference in the year 1886, and again in 1902. It will be seen that a few have been elected to every General Conference since 1874, but quite a number will have their first experience of attendance upon the chief court of Canadian Methodism, at Winnipeg.

TORONTO CONFERENCE.

Ministers.

James Allen, '86, '02.
M. L. Pearson, '82, '83, '86, '94, '98, '02.
A. Langford, D.D., '74, '78, '82, '83, '94, '98, '02.
Wm. Briggs, D.D., '74, '78, '82, '83, '86, '90, '94, '98, '02.
A. Sutherland, D.D., '74, '78, '82, '83, '86, '90, '94, '98, '02.
S. D. Chown, D.D., '98, '02.
John Potts, D.D., '74, '78, '82, '83, '86, '90, '94, '98, '02.
T. E. Bartley, '02.
J. J. Redditt, '02.
E. I. Hart, '02.
G. M. Brown, '94, '02.
R. N. Burns, '02.
J. A. Rankin, '98, '02.
J. F. Ferguson, '02.
J. F. German, D.D., '82, '83, '86, '90, '94, '98, '02.
J. C. Spear, D.D., '02.
A. C. Crews, '98, '02.
S. Cleaver, D.D., '02.
Joseph Young, '86, '94, '02.
Dr. Wallace, '98, '02.
Dr. Stone, '83, '86, '94, '98, '02.
A. P. Lattor, '02.
James Henderson, D.D., '90, '98, '02.
John Locke, '02.

Alternates.

J. F. Ockley, D.D., '98, '02.
Henry Harper, '02.
R. B. Strangways, '02.

Laymen.

E. J. Davis, M.P.P., '86, '94, '98, '02.
Dr. J. J. Maclaren, '86, '90, '94, '98, '02.
N. W. Rowell, '94, '98, '02.
H. L. Lovering, '86, '90, '94, '98, '02.
F. S. Spence, '02.
Timothy Eaton, '02.
Dr. A. D. Watson, '02.
Marshall Green, '94, '02.
Ambrose Kent, '02.
Joseph Tait, '86, '90, '94, '98, '02.
George Elliott, '02.
Dr. W. W. Ogden, '74, '82, '83, '90, '94, '98, '02.
F. W. Winter, '02.
Sheriff Armstrong, '98, '02.
B. F. Justin, '02.
Richard Brown, '90, '94, '98, '02.
Sheriff Bettes, '94, '98, '02.
T. G. Gould, '02.
George Jackson, '02.
W. P. Page, '02.
Dr. Sturgeon Stewart, '02.
W. K. Roberts, '02.
Frank Denton, '02.

Alternates.

John N. Lake, '86, '90, '02.
E. Savage, '02.
W. Williams, '02.

LONDON CONFERENCE.

Ministers.

A. L. Russell, '90, '94, '98, '02.
Dr. A. C. Courtice, '90, '94, '98, '02.
Jasper Wilson, '98, '02.
E. N. Baker, '94, '98, '02.
Dr. J. R. Gundy, '74, '82, '83, '86, '90, '94, '98, '02.

Jas. Livingstone, '98, '02.
W. R. Young, D.D., '98, '02.
C. T. Scott, B.A., '98, '02.
R. Hobbs, '02.
A. H. Birks, '02.
H. H. Goring, '02.
Dr. Hannon, '78, '82, '83, '86, '90, '94, '98, '02.
S. Bond, '78, '82, '83, '86, '90, '94, '98, '02.
J. W. Holmes, '86, '90, '94, '98, '02.
C. W. Brown, '02.
T. T. George, '98, '02.
Wm. Godwin, '02.
George Jackson, '90, '94, '98, '02.
Dr. Daniel, '02.
J. E. Ford, '02.

Alternates.

W. J. Ford, '90, '98, '02.
W. Rigby, '90, '94, '98, '02.
J. Philp, '02.

Laymen.

J. H. Chapman, '02.
Wm. Wray, '02.
Thos. Magwood, '02.
Richard Babb, '02.
John Joynt, '98, '02.
H. D. Fisher, '02.
Robert Holmes, M.P., '02.
F. B. Taylor, '02.
R. M. Calder, M.D., '02.
W. F. Lawrence, '02.
W. J. Fawcett, '94, '98, '02.
Colin Wigle, '02.
J. M. Hicks, '02.
A. W. Humphries, '02.
H. P. Wright, '02.
W. A. Gossell, '02.

OCTOBER 12th will be
Young People's Sunday,
when the Thirtieth Anniversary of the Epworth League will be celebrated. Keep this date in mind.

J. W. Waterworth, '98, '02.
J. C. Dance, '90, '02.
Jno. W. Hopkins, '02.

Alternates.

G. A. Stanley, '02.
W. H. Westman, '02.
W. J. Ferguson, '90, '94, '98, '02.

HAMILTON CONFERENCE.

Ministers.

T. A. Moore, '98, '02.
J. S. Ross, D.D., '86, '90, '94, '98, '02.
W. Kettlewell, '86, '90, '94, '98, '02.
J. H. Hazlewood, '98, '02.
Dr. Wakefield, '74, '78, '82, '83, '90, '94, '98, '02.
Dr. Griffin, '74, '78, '82, '83, '90, '94, '98, '02.
Dr. W. F. Wilson, '98, '02.
D. A. Moir, B.D., '02.
Dr. W. C. Henderson, '78, '82, '83, '86, '90, '94, '98, '02.
Dr. J. S. Williamson, '83, '86, '90, '94, '98, '02.
T. W. Jackson, '90, '98, '02.
F. A. Cassidy, M.A., '94, '98, '02.
J. H. Robinson, '94, '02.
John Pickering, '02.
J. G. Scott, '86, '90, '98, '02.
D. W. Snider, '02.
R. J. Elliott, '02.
W. H. Harvey, '02.
W. I. Rutledge, '86, '02.
Dr. Cornish, '78, '82, '83, '86, '94, '98, '02.
J. W. Cooley, '02.

Alternates.

A. J. Irwin, '02.
Dr. Brethour, '82, '83, '86, '90, '94, '98, '02.
G. K. Adams, '02.

Laymen.

Cyrus K. Birge, '94, '98, '02.
S. F. Lazier, '86, '90, '98, '02.
H. P. Moore, '90, '94, '98, '02.
W. J. Robertson, '86, '90, '94, '98, '02.
John Mann, '94, '98, '02.
Joseph Gibson, '94, '98, '02.
T. Hillard, '78, '86, '90, '98, '02.
A. J. Donly, '86, '90, '94, '98, '02.
J. S. Deacon, '94, '98, '02.
Jonathan Ellis, '86, '90, '98, '02.
W. B. Hagarth, '02.
S. W. Vogan, '94, '02.
W. Gilroy, '02.
Dr. James Mills, '82, '83, '86, '90, '94, '98, '02.
George Allen, '02.
R. A. Harrison, '90, '02.
Henry Irvine, '90, '02.
W. McGibbon, '86, '90, '94, '98, '02.
Dr. Williams, '86, '02.
R. S. Schell, '02.
J. B. Gratton, '98, '02.

Alternates.

W. J. Morden, '02.
C. A. Kelly, '02.
A. A. Atkinson, '02.

BAY OF QUINTE CONFERENCE.

Ministers.

Dr. Reynar, '90, '02.
S. J. Shorey, '90, '94, '98, '02.
C. C. Wilson, '02.
Dr. Crothers, '90, '94, '98, '02.
J. P. Wilson, '98, '02.
Wm. Johnston, '90, '94, '98, '02.
Dr. N. Burwash, '74, '78, '82, '83, '86, '90, '94, '98, '02.
T. M. Campbell, '82, '83, '86, '90, '98, '02.
B. Greatrix, '02.
Dr. Dyer, '90, '98, '02.
S. T. Bartlett, '02.
R. McCullough, '02.
C. Parker, '94, '98, '02.
T. J. Edmison, '02.
W. J. Jolliffe, '90, '98, '02.
F. B. Stratton, '83, '86, '90, '94, '02.
C. E. McIntyre, '02.

Alternates.

Dr. Workman, '98, '02.
T. W. Jolliffe, '94, '98, '02.
J. A. McCamus, '02.

Laymen.

E. D. O'Flynn, '86, '90, '94, '98, '02.
Judge Dean, '82, '83, '90, '94, '98, '02.
W. F. Hall, '78, '82, '83, '86, '90, '94, '98, '02.
R. W. Clarke, '90, '94, '98, '02.
William Johnson, '86, '90, '94, '98, '02.
J. A. Hoigate, '83, '86, '90, '94, '98, '02.
Geo. Fraser, '02.
E. F. Rowse, '02.
Dr. Flood, '02.
Neil Clarke, '02.
D. E. Rose, '02.
Thomas Wickett, '98, '02.
E. Jeffrey, '02.
H. C. McMillen, '86, '02.
Dr. Mallory, '02.
R. J. McLaughlin, '98, '02.
W. W. Chown, '02.

Alternates.

G. D. Peat, '02.
Dr. Tilley, '94, '98, '02.
G. H. Bonter, '02.

MONTREAL CONFERENCE.

Ministers.

Dr. Benson, '98, '02.
Dr. Antliffe, '83, '90, '94, '98, '02.
Dr. T. G. Williams, '78, '82, '83, '86, '90, '94, '98, '02.
Dr. Shaw, '78, '82, '83, '86, '90, '94, '98, '02.
J. E. Mavety, '83, '90, '94, '98, '02.
Dr. Ryckman, '74, '78, '82, '83, '86, '90, '94, '98, '02.
Wm. Timberlake, '98, '02.
W. H. Sparling, '98, '02.
Dr. S. P. Rose, '94, '98, '02.
M. Taylor, '02.
Dr. Griffith, '83, '86, '90, '94, '98, '02.

T. J. Mansell, '94, '98, '02.
 C. S. Deeprose, '02.
 F. G. Lett, '98, '02.
 David Winter, '98, '02.
 James Elliott, B.A., '94, '98, '02.
 T. B. Conly, B.A., '02.
 J. T. Pitcher, '78, '82, '83, '86, '90, '94, '02.
 Dr. Jackson, '86, '90, '94, '98, '02.
 Hugh Cairns, '90, '94, '98, '02.

Alternates.

S. J. Hughes, '02.
 Wm. Philp, B.A., '02.
 F. C. Reynolds, '02.

Laymen.

Abraham Shaw, '94, '98, '02.
 W. H. Lambley, '78, '82, '83, '86, '90, '94, '98, '02.
 Judge Deacon, '74, '86, '90, '94, '98, '02.
 J. Cunningham, '02.
 C. Morton, '82, '83, '94, '98, '02.
 J. R. Lavell, '86, '90, '94, '98, '02.
 S. J. Carter, '98, '02.
 L. B. Scott, '02.
 John Torrance, '86, '90, '94, '98, '02.
 C. W. Cate, '02.
 A. R. Oughtred, '02.
 J. A. Tomkins, '98, '02.
 W. G. Hunt, '02.
 Dr. Richardson, '02.
 C. C. Knight, '02.
 Wm. Thorbourne, '02.
 J. L. Bates, '02.
 Judge Britton, '94, '98, '02.
 C. W. Coates, '86, '90, '02.
 H. W. Mix, '02.

Alternates.

W. H. Godkin, '02.
 Dr. Smith, '02.
 A. D. Vancamp, '02.

MANITOBA AND N. W. CONFERENCE.

Ministers.

T. C. Buchanan, '98, '02.
 Dr. Stewart, '86, '90, '94, '98, '02.
 Oliver Darwin, '02.
 F. B. Stacey, '98, '02.
 Dr. Sparling, '74, '78, '86, '90, '94, '98, '02.
 Dr. Maclean, '94, '98, '02.

Dr. Woodsworth, '82, '83, '86, '90, '94, '98, '02.
 J. W. Saunby, '02.
 H. Wigle, '02.

Prof. Riddell, '02.
 F. A. August, '02.
 T. Ferrier, '98, '02.
 J. M. Harrison, '90, '94, '98, '02.
 Wm. Somerville, '02.
 W. H. Emsley, '98, '02.
 Dr. Gaetz, '74, '82, '83, '98, '02.

Laymen.

Thos. Nixon, '78, '90, '98, '02.
 J. A. M. Atkins, '94, '98, '02.
 W. D. Pettigrew, '02.
 J. W. Smith, '82, '83, '94, '02.
 M. E. Boughton, '02.
 A. Graham, '02.
 U. S. Joy, '02.
 J. T. Brown, '02.
 John Benson, '98, '02.
 R. Jackson, '94, '02.
 R. R. Ross, '02.
 D. J. Hunter, '02.
 S. E. Clement, '98, '02.
 J. T. Moore, '82, '83, '86, '90, '94, '98, '02.
 W. P. McRae, '02.

Alternates.

R. Hamilton, '02.
 E. N. Hopkins, '02.
 J. H. Woodside, '02.

NOVA SCOTIA CONFERENCE.

Ministers.

A. Hockin, '02.
 Wm. Dobson, '90, '98, '02.
 W. H. Langille, '98, '02.
 Dr. Huestis, '74, '78, '82, '83, '86, '90, '94, '98, '02.
 Dr. Heartz, '78, '82, '83, '86, '90, '94, '98, '02.

D. W. Johnson, '90, '94, '98, '02.
 Dr. Andrews, '02.
 J. Sellar, '02.
 G. J. Bond, '90, '98, '02.
 G. W. F. Glendenning, '02.

Alternates.

W. G. Lane, '02.
 E. B. Moore, '90, '02.

Laymen.

Judge Chesley, '86, '90, '94, '98, '02.
 W. B. McCoy, '98, '02.
 W. V. Vroom, '90, '94, '98, '02.
 Chas. Smith, '02.
 H. E. Jefferson, '98, '02.
 J. A. Young, '02.
 J. C. Harlow, '02.
 A. M. Bell, '98, '02.
 Chas. Bell, '02.
 Geo. E. Jost, '02.

Alternates.

H. Purdy, '02.
 Alex. Bond, '02.

Edwin Evans, D.D., '82, '83, '86, '94, '98, '02.
 John Goldsmith, '02.
 A. D. McCully, '02.

Alternates.

James Crisp, '02.
 J. C. Berrie, '02.

Laymen.

D. Allison, L.L.D., '74, '78, '82, '83, '86, '94, '98, '02.
 Dr. Inch, '78, '82, '83, '86, '90, '94, '98, '02.
 E. R. Machum, '02.
 J. D. Chipman, '86, '90, '98, '02.
 H. Smith, '02.
 H. T. Pickering, '02.
 Prof. Hunton, '02.
 J. L. Black, '86, '98, '02.
 J. Hunter White, '02.

Alternates.

Mr. Mather, '02.
 Mr. Shaw, '02.

NEWFOUNDLAND CONFERENCE.

Ministers.

W. T. D. Dunn, '02.
 Jabez Hill, '02.
 John Pratt, '02.
 L. Curtis, '98, '02.
 S. Matthews, '02.

GROWTH OF METHODISM IN CANADA SINCE THE FIRST GENERAL CONFERENCE, IN 1874.

	1874	1878	1882	UNION 1893	1898	1890	1894	1898	1902
MINISTERS.....	1,031	1,165	1,192	1,643	1,610	1,748	1,996	2,031	*2,016
MEMBERS.....	101,946	122,605	125,420	169,803	197,460	233,868	260,953	280,537	291,895
SUNDAY SCHOOLS..	1,512	1,733	1,947	2,707	2,675	2,973	3,251	3,346	3,425
S. S. OFFICERS AND TEACHERS.....	13,277	15,571	16,890	22,434	24,246	28,411	30,807	33,018	33,396
S. S. SCHOLARS.....	101,218	120,972	130,629	175,052	191,185	226,950	252,546	270,329	272,566
CHURCHES.....	1,506	2,046	2,136	3,159	2,943	3,002	3,211	3,329	3,413
MISSIONARY FUND..	\$117,940	\$141,475	\$159,243	\$180,811	\$220,002	\$234,015	\$243,051	*\$270,312

* Returns for this year are not yet in, so we give for year 1901.

NOTE.—In 1883 the Union of the several Methodist Churches in Canada was consummated.

BRITISH COLUMBIA CONFERENCE.

Ministers.

E. E. Scott, '02.
 R. Whittington, '02.
 E. S. Rowe, D.D., '02.
 W. J. Sprell, B.A., '02.
 J. H. White, '02.

Alternates.

W. H. Barraclough, '02.
 J. F. Betts, '86, '94, '98, '02.

Laymen.

A. C. Wells, '82, '83, '90, '94, '98, '02.
 T. R. Pearson, '02.
 R. W. Harris, '02.
 C. Lindmark, '02.
 N. Shakespeare, '02.

Alternates.

J. W. W. Stewart, '02.
 D. Spencer, '02.

NEW BRUNSWICK CONFERENCE.

Ministers.

Chas. Stewart, D.D., '74, '78, '82, '83, '86, '90, '94, '98, '02.
 John Read, D.D., '86, '02.
 W. Harrison, '02.
 Geo. Steel, '98, '02.
 C. H. Paisley, D.D., '78, '86, '90, '94, '02.
 H. Sprague, D.D., '78, '86, '90, '98, '02.

Alternates.

W. H. Browning, '02.
 George Paine, '02.

Laymen.

Judge Penney, '90, '02.
 Hon. H. J. P. Woods, '86, '90, '02.
 G. W. Gushue, '02.
 A. Mews, '02.
 S. Woods, '02.

Alternates.

J. E. P. Peters, '90, '98, '02.
 A. W. Martin, '90, '94, '02.

Travelling Arrangements for General Conference.

The railways have agreed to sell return tickets to Winnipeg for the General Conference at single fare. This rate will apply not only to official delegates, but also to all ministers of our Church who desire to attend the Conference. The C.P.R. will allow passengers to go one way by rail and the other by steamer by paying \$8.50 extra for meals and berth on the boat. Arrangements have been made for single fare from Winnipeg to the Coast and return. All particulars can be obtained from railway agents everywhere.

On the Road.

Away to the North-West.

An urgent invitation to attend the Killarney Epworth League Institute led me to arrange for a trip to Manitoba during the month of July, and inasmuch as the journey is a long and expensive one, it was planned to spend some time in visiting other points in the Prairie Province. Leaving Toronto on the afternoon of June 24th, the steamboat express, in a few hours, pulled up at Owen Sound, within a few feet of the C. P. R. steamer Alberta, which was all ready for the voyage.

Those who had never travelled this way before seemed astonished at the size and completeness of the ship, as the Alberta compares very favorably with the best ocean steamers. It is an exceedingly steady goner, and supplies every comfort to the traveller. Certainly the most delightful way to go to Manitoba is by the Great Lakes. No matter how warm the weather, it is always cool on Lake Superior, and there is a plentiful supply of pure air. Those who are going to Winnipeg in September will find this route a charming one. The principal difficulty will be that the accommodation may not be sufficient to meet the demand, as several hundreds will desire to go about the same time.

I was fortunate in having as fellow-travellers, Rev. George Jackson and wife, of Edinburgh, who had been visiting the Conferences in Ontario. We sat at the same table, and enjoyed a number of pleasant talks. Mr. Jackson is a fine story-teller, and is most interesting company. Mrs. Jackson is a typical English woman, cultured, clever, and charming. She seemed to enjoy the trip immensely.

The nights were cold, and passengers were all glad to wrap themselves up in the blankets. Fortunately, there was no fog, and no delay, and the boat was on time from start to finish. During the run up the St. Mary river, it rained continually, so that we had to keep inside, and thus missed much of the beautiful scenery. But even the rain could not prevent the passengers from crowding the decks to enjoy the interesting sights of the Sault, which were to many quite novel.

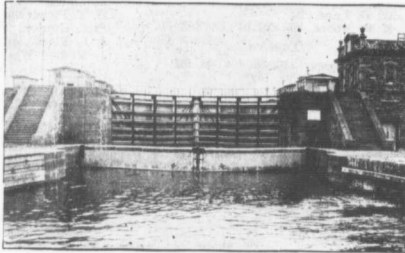
SAULT STE. MARIE

is a place of wonderful interest just now, largely owing to the marvellous growth and business development which has recently taken place. On the Canadian side there are already manufacturing establishments in operation employing 5,000 men, all under the direction of one great company. Sault Ste. Marie is bound to be a place of great commercial importance. The more those sufficiently optimistic concerning its future to prophesy that inside of the next twenty years it will attain a population of 200,000.

The Alberta does not usually go through the Great canal, but lands passengers on the Michigan side of the river. By clearing from an American port she is able to secure coal free of duty, which is quite a consideration. Those who can spare the time to stop off at the Sault, will be able to spend a couple of days very pleasantly and profitably.

THE TWIN TOWNS.

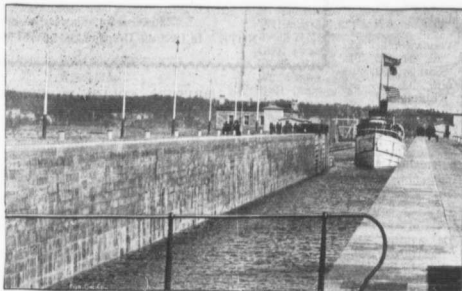
On the second day after leaving Owen Sound our boat comes in sight of Port Arthur, which presents a most attractive appearance from the water, as it is built upon rising ground and shows up to fine advantage. It contains a number of excellent buildings, and several good hotels. The C.P.R. boats only make a short stop here, and go on to Fort William, about three miles further west, where the change is made to the train. Several great grain elevators are located here, and it is the divisional point of the



SAULT STE. MARIE LOCK AND POWER HOUSE.

railway. If the stranger wants to know the population of these two towns, lying side by side, the information which he receives depends altogether upon whom he asks.

A railway man at the Port William depot told me that Port Arthur had 3,000 people, while Port William had a population of 6,000. The figures are usually reversed when a Port Arthur citizen is appealed to. The only thing for the stranger to do, who really wants to know the truth, is to look into his "Wag-horn's Guide," where he learns that the population of Port William is 3,633, and of Port Arthur, 3,997. To the casual observer the latter place is much more likely to become a city, as its location is superior, but the probabilities are that many years will pass before either town will rival Toronto or Montreal.



VESSEL ENTERING THE LOCK, SAULT STE. MARIE.

RAT PORTAGE

is the only place of any importance between Fort William and Winnipeg. It is a town of about 5,000 inhabitants, which is now suffering a severe reaction from the boom which was experienced a few years ago. In 1898 there were probably seven or eight thousand people there, and it was thought that it would become a city. During the last two or three years many people have gone elsewhere, and according to present appear-

ances the reduction process is not yet complete. Of course, the churches have suffered by the lessening of their membership, and by that feeling of discouragement which always comes to the people who live in a town which is moving backward. The Methodists have a commodious and comfortable church on a commanding site, and are doing excellent work under the direction of Rev. J. H. Morgan. There are, however, about twice as many churches in the town as are needed, so that it means a constant struggle to keep things moving.

Three meetings were held here; a round table conference for Sunday-school workers at two o'clock in the afternoon, a rally of the children at four, and a lecture in the evening. Considerable interest was manifested in these services. Rat Portage is

A SUMMER PARADISE

as it is located upon the Lake of the Woods, which is a rival of the Muskoka Lakes for beauty and variety of scenery. The lake is dotted with islands, the number of which no man knoweth. Most of them are well wooded, and splendidly adapted for summer homes. Many Winnipeg people come here to spend the warm months of July and August.

Procuring a boat, Mr. Morgan and myself rowed over to see Rev. Dr. Young, who is summering on an island not more than a mile from Rat Portage. We found the venerable pioneer missionary looking well, and evidently enjoying his outing. He is one of the youngest old men in Canadian Methodism, and the Epworth League has no truer friend.

WINNIPEG

is the metropolis of the West, and one of the most interesting cities in Canada. It is built on the prairie, and consequently is quite flat, but the streets are wide and lined by many fine buildings. Since my residence here ten years ago, great changes have taken place, and the population has doubled. Houses which were then on the outskirts of the city are now a long way from the open prairie, and surrounded by many other buildings. The most striking thing about the city to a former resident is the transformation in the streets. There are now several miles of asphalt pavement where there

used to be the stickiest of mud, and many of the streets will compare favorably with those of the older cities in Ontario.

Of course, everything is new. While the Toronto Globe republishes articles from its issues of "100 years ago," the Manitoba Free Press dishes up accounts of the happenings of "20 years ago," which for this country is ancient history.

On Sunday we had the privilege of speaking in Wesley and Zion Churches to

large congregations. The former is a prosperous cause in a growing part of the city, but its new building is already too small to accommodate the congregation. Zion is trying to sell its property, and is looking for a new site for a new building, which it greatly needs.

The evening before a holiday, when all the stores are open, is not a good time for a public meeting, but there was an excellent audience for the Sunday-school and Epworth League meeting at Zion Church on Monday night, June 30th. Many, doubtless, came specially to hear Rev. George Jackson, of Edinburgh, who happened to be in the city and kindly consented to speak. By request he gave an account of his mission work in Edinburgh, which was intensely interesting. His description of

A SUNDAY EVENING SOCIAL MEETING

which is held every week, during the season in connection with the mission was especially appropriate. In most of our Leagues the social evening does not occur more than once a month, but in Mr. Jackson's church it is a weekly event. They had found, he stated, that there were, in a large city like Edinburgh, many young people living in lodgings, and the hour, immediately after the preaching service on Sunday evening, was to them the dulllest hour of the week. They are therefore invited to come in to the parlors of the Mission



SAULL STE. MARIE RAPIDS.
(Indians Fishing.)

Hall for a social time. They mingle freely with one another in pleasant chat, affording the pastor the opportunity of becoming acquainted with strangers. Some good sacred music is sung, light refreshments served, and the evening ends with family prayer, thus providing an "at home" away from home. Mr. Jackson added that the results had been such as to warrant the continuance of this feature of his work.

An interesting incident occurred during Mr. Jackson's address. As he continued speaking after ten o'clock at the urgent request of the audience, a woman who sat almost in the front seat rose and walked out by the door near the pulpit. Addressing the speaker, so that everybody could hear, she said, as she passed, "Pardon me sir, you have my prayers, but I must go home to my baby." The audience appreciated the natural and easy way in which the thing was done, and Mr. Jackson bowed himself equal to the occasion by remarking, "I have four of the dearest babies myself that ever tugged at a parent's heart-strings, and I can appreciate the good woman's desire to get home to look after her baby."

It seemed as if she felt that the preacher was talking to her personally, just as if they had been in the parlor, and that it would have been rude to go without apologizing.

At the close of the service a meeting

of the League Presiders and other officers of the city was held, when it was resolved to organize a "Winnipeg District League." A committee was formed, with Prof. Riddell as chairman, to arrange details. The Leagues of Manitoba are greatly indebted to the Professor for the unflinching interest which he has shown in Epworth League work throughout the Conference.

It is intended also to hold a Conference League Convention in Winnipeg during the General Conference. For some time there has been a Conference Executive, but on account of the great distances by which the workers are separated, and the multiplicity of other gatherings, no Conference Convention has yet been held. It will be a decided benefit if representatives of the different Leagues throughout the Conference can get together for a day or two, and the General Conference affords a convenient opportunity, as many of the ministers and laymen will be in the city.

Leaving Winnipeg on Wednesday, July 2nd, we have a pleasant run on The Canadian Northern through

THE PRAIRIES

which at this season of the year are a delight to the eye. Everywhere one looks there are fields of waving grain, of the most luxuriant growth. It is difficult for one who has never seen these fields to form any idea of their extent.

Imagine a hundred-acre farm, and in thought take down all the fences. Add to this ten or twelve other farms with the fences all gone, and you have some notion of a Manitoba prairie covered with wheat as far as the eye can reach.

The story is told of an Easterner who got off the train at a little wayside station in the midst of the prairie and spent some time looking around. When asked what he thought of it, he said: "I feel as if I had got out of doors for the first time in my life."

MOSQUITOES AND WHEAT.

It seems strange that there should be any connection between the two, but an old resident informed me that whenever there were many mosquitoes, they also had lots of wheat. The fact is that when there is very much wet weather the mosquitoes are propagated in great numbers, and this same moisture brings on the wheat. Whatever may be the extent of this there is a fine product of both in Manitoba this year. The people say that the prospect for a great harvest was never better, and the expectation is that forty bushels to the acre of number one hard" will be quite a common thing.

The "sneekers" are particularly attentive to strangers, and seem to prefer their blood to that of those who live in the country. Those who are coming West for the General Conference may,

however, congratulate themselves that the little pests will probably have disappeared by the month of September.

The prairie does not have the bare appearance that used to characterize it ten or twelve years ago. Farmers' houses are now very generally surrounded with a cluster of trees, which, although they do not grow to any great size, afford shelter in winter, and a most agreeable shade in summer.

One of the pleasant features of life in Manitoba during the summer is the long evenings which the people enjoy. The boys commence a game of ball at seven o'clock and have plenty of time to play all full nine innings before dark, and at half past nine, in June and July, it is light enough to see to read outdoors. No matter how hot the day may have been it is nearly always cool at night.

CARMAN DISTRICT CONVENTION

was held in the village of Roland, and was a decided success. Although this district is much larger than the average district in Ontario, and the distances for delegates to travel much greater, there are few districts that are better organized for Epworth League work, and scarcely any that hold a better convention. The chairman, Rev. Dr. Maclean, took an active part in the proceedings, and the young people seemed glad to have him as a leader. All the preachers of the district were on hand, except those who were moving. They appeared, to the writer, to be a particularly fine lot of fellows, active, alert, aggressive, and very much devoted to their work. Every man seemed to recognize that the Epworth League was worth looking after, and his relation to it was one of hearty participation in its enterprises.

The programme prepared for the Convention was, in its mechanical make up, one of the most complete and attractive that has ever been published by a District League, and the bill of fare which it presented to trays much greater, except several contributions from Ontario, of the very best quality. Each of the departments was given attention, and the papers and discussions were of a high order. Prof. Riddell gave several inspiring addresses.

In missionary work Carman is the banner district of the Manitoba Conference, having raised \$400 during the past year toward the support of Mr. Endicott. On calling the roll of societies, it was found that there was the probability of a much larger sum being raised for next year, and a resolution was introduced looking toward the support of a missionary by the Carman District alone. This was felt advisable, however, to give the matter further consideration before taking so decided a forward step.

The most unique thing about the work of the Carman District is their Lecture Course. This consists of a series of lectures on Methodist history, doctrines, hymnology, and polity, by ministers of the district, during the year. The plan is arranged by the executive. A small admission fee is charged, and the profits are devoted to the funds of the District League. The object, however, is not to make money, but to afford the people information upon important matters relating to their own church. After one year's trial, the Convention was unanimous and enthusiastic about continuing the course. It is a feature which our eastern districts might copy to good advantage.

I am inclined to think the space allotted to this letter is about filled, so that further scribbles from Manitoba will have to be left over for our next issue.

A. C. C.

Missionary.

Great Missionaries.

James Chalmers.

The recent murder of James Chalmers adds another name to the martyr roll of the South Sea Islands. His body was found after some days, cooked and partly eaten by the cannibals who had killed him.

James, born in 1841 in Ardrishaig, Scotland, was a lively boy, full of mirth and fun, and loving adventure. His mother seemed constantly apprehensive of some damage coming to him, because he was always into some mischief and exposing himself to danger. Twice he was carried home apparently drowned. He was tinged with scampishness, too. He organized an adventurous company of lads, such as is known in Scotland as a Robin Hood band, and led them in many a queer exploit.

The same qualities in his make-up made him just as daring in other directions. When a student minister on his way to preach he jumped into the water with his best clothes on and rescued a fellow student from drowning. He pulled at least four persons out of the River Lea while at College.

When he was fifteen years old he listened to a sermon on missions in the Fiji Islands, in which the speaker said he wondered if there was any lad in the congregation who would become a missionary. That did the work for James Chalmers, though the fact of his becoming a missionary did not occur till after quite a different sort of a life in the interim, but he never got away from the vow he made that Sunday morning behind a stone wall on his way home that he would be a missionary.

He went far away from that purpose while he was clerk in a lawyer's office. At sixteen he arranged with two other lads to "run away to sea." The other two went, but James lay awake after he had packed his little bundle, and his thought of the distress it would give his mother mastered him, and he did not go. After his conversion he became a city missionary in Glasgow, and then a Samoa missionary met him and asked him about foreign missionary work, and soon the London Missionary Society sent him to college. When he was twenty-three he was one of the ten students sent for training in the Missionary Institute. On January 4, 1866, he sailed from London in the missionary ship "John Williams" for the Fiji Islands. He reached the Island Anetiym after seven months, and then the vessel was wrecked on a reef. It was not till seventeen months had passed that he landed at Raratonga Island, made by a coral reef, which was his first field of work.

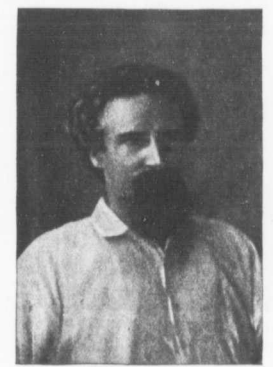
He spent eleven years on the Fiji group, and was then sent to open new work in New Guinea, after having established and conducted a theological school for training native preachers, and various other schools, on the Island of Raratonga.

It was May, 1878, when, accompanied by his brave young wife, he began his great work among the hostile tribes of the great Island of New Guinea. Here frequent plots were laid to murder him, but he gained such influence over the people that he was not only known as Tamatave (Teacher), but also as Maino (Peacemaker). He often quelled the fiercest fights by rushing in among the warriors, unarmed, shouting, "Maino!" (Peace.) He said, "the only time he had spears thrown at him was once when he carried a weapon. His life was often in

peril when he was settling quarrels of these fighting clans. He often went among them when the natives of the station were sure he would be killed; his friends brought skulls and laid them before him, saying if he went he would be like these, and adorn their enemies' war canoe, or hang outside the chief's house.

On one occasion Mr. Chalmers visited an island called "Woman's Land," inhabited by Amazons; these women warriors were able to hold their own against all comers. When he landed he saw hundreds of women, but no men. They gave a great scream, and he halted, and threw some beads and cloth on the ground, and walked away to the boat. One little girl crawled on her hands and knees to pick up the beads, but she was loudly scolded by the women. The men and boys of this island went to a neighboring island to work on their plantations, and to fight, being weeks away at a time, leaving only a few men at home, the women being such good fighters and well able to defend themselves and their children.

Once he had a very narrow escape when he visited the island called Arona. He and his teachers walked several miles, having sent their boats round to another point where they expected to meet them,



REV. JAMES CHALMERS.

when they came upon a crowd of armed men and women. They were two miles from where the boat was to call for them, when they overheard these armed parties talking about where was a good place to kill them. Mr. Chalmers was walking between two men holding one hand of each to keep them from using their clubs. The people tried to get their guns from them, taunting them about for the purpose, while two men behind him carried clubs to kill him. He prayed in silence, when presently a man rushed up and seized the club of the man next to Mr. Chalmers and threw it into the sea; an old woman diverted them for an instant, and a chief came out shouting, "Mine is the Peace! What have the foreigners done that you want to kill them?" Mr. Chalmers then got a chance to empty his satchel to divert them, and friendly chiefs forced a passage through the crowd, and shouted, "Go quick; go quick!" and they succeeded in reaching their boat. It was the practice of the people of this island to kill all strangers.

On one of his missionary trips Mr. Chalmers was entertained (?) in an idol temple—at least, he had his breakfast and dinner in one, with a heap of skulls close by being cleaned. In the courts of the temple were skulls of men, women, and children, crocodiles, wild boars, and many breasts of cassowaries; some of these were carved and colored. All the

human skulls were of persons they had cooked and eaten.

Mr. Chalmers was told by the people a legend about the origin of cannibalism in these islands. It was that once upon a time men returning from a successful hunt blew their horns and sang, that the women might come to the river bank to meet them. The women asked what success they had met with, and the men said, "Great success; plenty to eat." When the women found that the canoes contained boars, wallabies, and cassowaries, they said: "Who is going to eat that dirty stuff? Is that your wives' food hunt?" The men asked their wives what they meant, and one said, "I know; it is a man they want."

Throwing their other game aside, the men started for a near-by village, and soon returned with no bodies. When the women saw these they cried out, "Yes; that is what we want." The bodies were cooked and eaten, and ever since it has been counted the daintiest dish, and those are considered fools who refuse to eat of it.

More than once Mr. Chalmers was reported dead, but he lived to make light of the story. Alas! on April 8, 1901, he was at last murdered while on a distant exploring trip to find the best way to reach the interior of the island, where were great tribes that had never heard the Gospel.

He was making explorations up the Alder River, in his usual bold and brave way, just as for twenty-four years he had gone among these dangerous people, till he was to them the "Great Peacemaker." But now he had got beyond where his fame had reached, and he had to begin all anew to win his way among strange tribes.

The full details of his death will, perhaps, never be known, as another missionary, Rev. O. F. Tomkins, recently arrived out, and who was to Mr. Chalmers as Timothy was to Paul, was also murdered at the same time. After some days it was learned that it was about sixty miles from the mission station on the Fly River, on an estuary of the river, in the extreme north-west corner of the Papuan Gulf, that these two noble men laid down their lives for Christ. It is not in vain that he died at last, as they did, of men who "knew not what they did." But the noble life had already won lofty results among these far-off savage races, and his martyr's crown will be set with "many stars."

"The Life of James Chalmers," recently published by the Revell Company, will make a valuable addition to the missionary Library.

Christian Heroism.

Mrs. Laura Schwichtenberg, a wealthy young widow and niece of Mr. John Wanamaker, has decided to devote her life to the leper colony on the island of Cebu, one of the Philippine Archipelago. Some time ago she received, at her urgent request, appointment as government inspector of hospitals in the Philippines, at which time she visited the leper colony, declaring that her commission took that in, as the whole colony was a hospital. She was greatly impressed with the lack of sanitary conditions prevailing with the hopeless condition of the 30,000 lepers congregated there, and especially with the large number of sad children. "I did not see a single happy-faced child there," she says; "the scenes still haunt me. So long to return and take a little sunshine into their lives." Let her name stand with that of Mary Reed.—Missionary Review.

The most prosperous Epworth Leagues are those which give much attention to the Missionary Department. There can be no true success if the missionary spirit is not developed.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M., Corresponding member of the Students' Missionary Campaign, 81 Car Street, Toronto.

A Contingent of Missionaries for China and Japan.

William Fawcett Adams was born in Toronto in 1874. In the helpful environment of a Christian home he absorbed unconsciously much of the Spirit of the Master, and as a child was drawn out in thought toward the world's need. When about ten years of age the purpose to become a medical missionary became fixed, and thereafter moulded his entire life. After taking the first year in Arts in Toronto University, he switched off into the study of dentistry to obtain a more practical training. For somewhat over a year he engaged in dental practice, when in answer to the call for men for the West, he sold out his practice and for two years travelled circuits in Manitoba and Assiniboia. In 1899 he returned from the West and this spring graduated in medicine, was ordained, and has been appointed to our work in West China.

Charles Winfield Service was born in a Methodist parsonage, being the son of Rev. Wm. Service, of the Montreal Conference. This was certainly no disadvantage, for it led him to an early age into church membership, and developed in him an ardent love for Methodism.

The itinerancy rendered his earlier career rather migratory. After spending several years in Athens High School and Ottawa Collegiate Institute, he entered Albert College, Belleville, in the fall of 1898, where he spent one year, receiving his Senior Matriculation diploma in the spring of 1899, taking the Governor-General's gold medal for general proficiency. Then followed two years of training for and service in public school teaching.

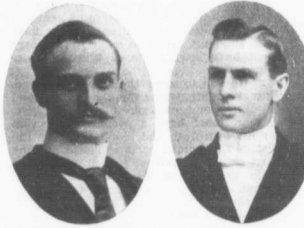
In October of 1892 he entered Victoria University, Toronto, to pursue the Arts course. He received the degree of B.A. in 1895. These three years witnessed much activity in the Y. M. C. A. and general religious and missionary work of the college. It was at this time that he definitely decided to devote his life to the cause of missions, although for several years his mind had been drawn towards that work. He became a member of the Student Volunteer Movement by signing the declaration: "It is my purpose, if God permit, to become a foreign missionary." During his final year in Arts he was actively identified with the inception of the Student Missionary Campaign, being one of the committee of three chosen to prepare the first circular letter to the several Methodist colleges.

When he determined to spend his life in missionary work, he decided to pursue a course in medicine by way of further preparation for his life's work. Accordingly, in the fall of 1895 he entered Trinity Medical College, Toronto, where he spent the next four years, receiving the degree of M.D.C.M. in June, 1899. During these years he was an active and enthusiastic missionary campaigner, visiting and organizing several districts in the Montreal Conference.

He was chosen as their missionary representative by two of these districts,

Brockville and Matilda. In October, 1899, he was sent by our General Board of Missions to Clayoquot, on the west coast of Vancouver Island, to inaugurate medical missionary work among the Indians. Over two years were spent on that field. At a recent meeting of our Missionary Executive, he was appointed to our work in West China, for which field he expects to leave shortly in company with the other appointees.

J. L. Stewart was born and spent his boyhood days in the county of Victoria, where the pioneer settlers surrounded



REV. W. F. ADAMS, D.D.S., M.D. REV. W. J. MORTIMORE, B.A.

his life with Sunday-school, church, and Christian home influences. In early youth he removed to the town of Essex, where he passed successively through the public, high, and model schools, and for a short time engaged in teaching. It was during his high school days that, listening to the earnest plea of the Rev. Dr. Gundy for young men to live out the Christ-life in all places, that the appeal brought final conviction and decision. He had no thought at this time of entering the ministry, and decided



REV. C. W. SERVICE, B.A., M.D. REV. J. L. STEWART, B.A. REV. C. J. L. BATES, M.A.

upon the profession of law. It was while pursuing the course of study required for this profession, that daily reports of the intellectual, moral, social, and religious state of the city reached the office in which he studied, and so pressed itself upon him that after deliberation he decided that there lay the greater need. Two years were next spent at Toronto University, then two on circuit work in London Conference. Returning to Toronto, he continued his course in the department of philosophy, completing it with the class of 1901, and in 1902 has completed his course in divinity at Victoria. Over ten years ago, when on a visit to Essex, the veteran Dr. Hart was heralding the mission to St. Chuan, the subject of this sketch received his first and abiding impulses to missionary work. During his college course, he identified himself with the missionary activity of the Student Forward Movement, and enjoyed the opportunity of spending Sundays and summer holidays doing campaign work. The appeal to go himself to the field was strong, but the way appeared effectually barred for some years. This year, however, the barriers seemed burned away, and he has offered himself gladly for work in West China.

Rev. C. J. L. Bates, M.A., was born and bred at L'Original, Ont., in 1877. For four generations he has been a member of the Methodist Church, since the days of John Wesley, in fact. Living as he has in a Christian home from childhood, his earliest tendencies were towards the right, and as he grew in years he increased in interest in the best things. In his youth he was dedicated to the Lord, and it was ever the desire of his parents that he should be engaged in the work of preaching the Gospel. This ambition was realized at an early age, as he began to preach at seventeen years of age as he began to preach at the Vankleek Hill circuit.

The same year Mr. Bates went to McGill University, where he remained for three years. At the end of that time he was asked by the church to take charge of a new home mission at Blind River, Ontario, in the Sudbury District. At the end of that year he was stationed by the Montreal Conference at Portsmouth, Ont., and during that time he studied at Queen's University, Kingston, taking special work in philosophy with John Watson. In 1901 Mr. Bates graduated with an M.A. degree and the medal in philosophy. One year ago a combination of circumstances led him to Montreal, where, in August, he took charge of Dorchester Street Church, which church has a large city mission opportunity. In September he began work in the Wesleyan Theological College.

Last February at the Student Volunteer Convention for Missions Mr. Bates heard the call for missions and offered himself for China and was accepted by church and was appointed to go to China this fall; but less than three weeks ago he received a letter from Dr. Sutherland, our General Secretary, asking him to consent to a change and allow himself to be appointed to Japan. Fearing that the work of God is one, and that his only desire was to be where he might be of greatest service, Mr. Bates placed himself entirely in the hands of the church and was accordingly appointed to work in Tokyo, Japan.

Farewell to Rev. C. J. L. Bates, B.A.

An interesting meeting, well attended, was held Tuesday evening, the 8th inst., in Dominion Square, Methodist Church, under the auspices of the Montreal District Epworth League, in the interests of the Forward Movement for Missions. The speaker of the evening was Rev. C. J. L. Bates, who delivered a farewell address, as he leaves early this fall to take up his chosen work in China. All who heard him could not have been otherwise than pleased with his polished manner, splendid diction, and clear expression of thought.

The Young People's Societies of the Ottawa District have come to the front in missionary matters and are going to support a M. in the foreign field.

A message was given Rev. Mr. Bates by the Montreal District Epworth League and this was attested by all in the audience rising to their feet.

Mr. J. Penose Anglin, president of the District League, followed Rev. Mr. Bates in a short address on the financial side of the Forward Movement.

The Summer School idea is growing. This plan of studying the Bible and missions commends itself to all.

Devotional Service.

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

AUGUST 17.—"THE LIFE OF FAITH."

Gen. 12, 15. Heb. 11, 15c.

HOME READINGS.

Mon., Aug. 11. What faith is. Gen. 3, 5-7
 Tues., Aug. 12. What faith is. Gen. 3, 5-7
 Wed., Aug. 13. Getting it. Heb. 2, 1-4
 Thu., Aug. 14. Losing it. 1 Tim. 1, 15-19
 Fri., Aug. 15. Using it. 1 John 3, 1-5
 Sat., Aug. 16. The basis of faith. Eph. 3, 14-21

In considering the call of Abraham, it should be remembered that it is not the design of Scripture to record the famous deeds of all men everywhere, to trace the development of the kingdoms of this world, but rather to unfold the spiritual dealings of God with the race. The sacred historian, after marking the downward tendency of mankind, now calls attention to a man on whom God's light had shined, who had accepted that light, and who was to be the only hope of a world which had well-nigh perished in the ruins of its corruption. God chose Abraham that he might make him a worthy ancestor of the children of faith, and the founder of a nation, by means of which he was to illustrate the ways of His providence and grace. The knowledge of God and the existence of true religion had become small in the earth, and the call of this ancient worthy was a spiritual revival—a fresh starting-place in the religious history of mankind. There are certain things, according to Exell, to be said about this epoch in the life of Abraham.

A DIVINE CALL.

The call was divine. However study and meditation may have aided Abraham in reaching his decision, yet he did not by these means alone discover the course of duty which he afterwards obeyed. The root of the idea was suggested to him from a source purely divine. Stephen in the New Testament narrative says, "The God of glory appeared unto our Father Abraham. There was some visible manifestation of the divine glory, and an authentic message was heard. This call could not have been an illusion, for:

1. To obey it he gave up all that was dear and precious to him in the world. He gave up country, kindred and home, and entered upon an untried path, committing himself to an unknown future. He could not have made such a sacrifice without a sufficient reason. So the early Christians submitted to persecution, and even to death, because they knew from personal experience inward and outward that the facts of their religion were true.

2. The course of his conduct could not be of human suggestion. He was not driven from his country by adverse circumstances, or attracted by the promise of plenty elsewhere. He might have followed the usual policy of the world, and made the best of things where he was. But he left a condition which would then be considered as prosperous, and cheerfully accepted whatever trials might await him. The whole of his character and destiny were changed. Natural causes cannot account for so sudden and marked a transformation. The Word and the Spirit of God alone has power like this. An ignorant idolater cannot be turned to the ways of true religion and a life of faith, without the operation of a divine power. And we can see in looking over these facts that Christian believers nowadays repeat the history of this merchantman in the by-gone ages, for they, too, are called of

God, as was Abraham. "The grace of God which bringeth salvation, hath appeared to every man."

A SACRIFICING CALL.

The call demanded great sacrifices. When Abraham was called, and he responded to the call, he was not immediately rewarded with temporal blessings. Appearances were altogether against his deriving any advantages from obedience. He was called upon to make great sacrifices with no human prospect of compensation.

1. He had to sever the ties of country. It is natural for a man to love his native land, the scenes of his earliest years and first impressions. A man's country becomes hallowed in the course of years by many tender associations. To have been suddenly called to leave his country must have been no small trial to Abraham.

2. He had to sever the ties of kindred. Natural relationships form a strong bond of unity, and awaken a deep-set love. A man must have a stronger affection for his own flesh and blood than for the rest of the human race. These are the most sacred of natural ties, and to sever those of the deepest fountains of human emotion. Abraham was required to make this sacrifice at a time when he could feel it most.

3. He had to sever the ties of home. This is nearer still than kindred, and signifies all the dear and precious things that lie nearest our heart. Man has a kind of instinctive belief in home, some spot where he can find rest and comfort and love. It is a great sacrifice to break these ties, so strong, so dear. And Abraham, in making up his mind to this, must have felt the pangs which the exile feels when in banishment. All these sacrifices.

4. We, too, here and how, may be called upon to make similar sacrifices in order to be loyal to God and the convictions that exist within us. Are we ready to make them? Or shall we miss the great opportunity of saving our souls, enlarging our sphere of usefulness, and proving a blessing to the world? Remember Christ's words: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

A CALL OF FAITH.

The response to the call was an example of faith. The promise was made in general terms, and the good things to which Abraham was personally concerned, placed at a great distance. To act upon a promise like this required strong faith. For it is true that:

1. Faith is needed to brave the terrors of the unknown. This man went forth upon his untried journey, without any clear idea as to where he was going, or what might await him along his course. The unknown is ever the terrible, and we can only enter it with any confidence or hope when supported by the mysterious power of faith.

2. Faith trusts in God. This ancient worthy did not know where he was going, but like Paul of a later day, he knew "whom he had believed." "Abraham simply believed God." That faith which simply believes facts concerning God is all but useless, but that faith which believes in God, is both powerful and energetic.

3. In religious faith there is an element of reason. Religion does not require us to exercise a blind faith. We have to venture something, but still we have something to justify us in the step. The call of God may demand of us that we should go beyond what reason could point out, but never that we should act without reason. Abraham knew it was God that spoke, and God who gave only a high and worthy purpose in view in all his commands to men.

A CALL OF PROMISE.

The call was accompanied by promise. God does not explain all the reasons of his dealings with believers, yet he gives them sufficient encouragement by promises of future good. We are assured that the advantages of obedience would be great. For the loss of country God promised that he would make him a great nation. For the loss of his place of birth, God promised to bless him with a higher prosperity. And for the loss of family distinction, God promised to make his name great. His cause was to be identified with the cause of God. He was to be the source of the highest blessing to mankind. By such inspiring prospects as these was Abraham encouraged in the path of duty. And any one who will break sympathy with his sinful self, and evil surroundings shall also find promises exceedingly great and precious to support his faith, and give abiding foundation to his hope.

BIBLE EXAMPLES.

1. Calls of the Bible: Noah, Gen. vi. 13; Jacob, Gen. xxviii. 12; Moses, Ex. iii; Gideon, Judges. vi. 11; Samuel, 1 Sam. iii.; Elijah, 1 Kings. xviii.; Elisha, 1 Kings. xiv. 16-19; Isaiah, Isa. vi.; Jeremiah, Jer. i.; Ezekiel, Ezek. i.; Hosea, Hosea i.; Amos i. 7-14.

2. Calls to Salvation: Psa. xlix.; Prov. i. 20; Matt. xiii. 11, 28; John. vii. 37; Rom. viii. 28; 2 Cor. v. 20; Rev. i. 5; xlii. 17.

3. Danger of Rejecting: Psa. i. 17; Prov. i. 24; Matt. xxiii. 3; John. xiii. 48; Rom. xi. 8; 2 Thess. ii. 10.

POINTS FOR THE PREDICATOR.

Distribute the foregoing passages of Scripture among the members present. Have them read in their order, giving introduction and comments as occasion requires. Have all begun the way of faith." If not, now is the accepted time, now is the day of salvation.

AUG. 24.—"FREEDOM FOR SERVICE."

2 Tim. 2, 4; Gal. 5, 1; Heb. 12, 1, 2.

HOME READINGS.

Mon., Aug. 18. Putting off the old. Col. 3, 5-10
 Tues., Aug. 19. Christ's freedom. 1 Cor. 7, 21-23
 Wed., Aug. 20. From the heart. Gal. 5, 4, 9
 Thurs., Aug. 21. Our duty. Luke 17, 7-10
 Fri., Aug. 22. With a clean conscience. Rom. 2, 5-10
 Sat., Aug. 23. Feeble knees. Heb. 12, 9-13

If we would run well, we must run light; and if we would run light, we must look to Christ. The central injunction in Heb. 12, 1, 2, is, "Let us run with patience," the only way of doing that is the laying aside all weights (and sin); and the only way of laying aside the weights and sin is "looking unto Jesus." The "sin which doth so easily beset us" is sin generically. All sin is a besetting sin. It is the characteristic of every kind of transgression, that it circles us round about, that it is always lying in wait and lurking for us.

WEIGHT AND SIN.

Every "weight" is distinct from "sin." We, as racers, must throw aside the garment that wraps us round—that is to say, "the sin that easily besets us;" and then, besides that, we must lay aside everything else that weighs us for the race—that is to say, certain habits or tendencies within us. We are to lay aside all encumbrance, whatever impedes us, whatever would hamper or retard us, from whatever cause, in whatever way, and in whatever endurance, cheerful constancy, and unflagging devotion run the Christian race.

SOME HINDRANCES NOT SIN.

Sin is a transgression of God's law; a "weight" is that which, allowable in itself, is for some reason, a hindrance and impediment in our running the

heavenly race. Sin is sin, whosoever does it. But weights may be weights to me, and not weights to you. What are these weights? We carry them about with us, and we are to put them away from us. They are the feelings and habits of mind by which we abuse God's great gifts and mercies. We are to put away the dispositions within us which make things temptations. Every blessing, every gladness, every possession internal and external, we may turn into heavy weights that drag us into the low spot of unspiritual conduct.

HOW TO RUN.

If we would run, continues Maclaren, we must lay aside these weights. The whole of the Christian's course is a struggle. We carry with us a doubtful nature. If there is ever to be a positive progress in the Christian race, it must be accompanied by the casting away of much that interferes with it. There is no spiritual life without dying; there is no spiritual growth without getting off "the old man with his affections and lusts." How is this laying aside to be performed?

1. By getting so strong that the thing shall not be a weight, though we carry it.
2. By taking the prudent course of putting it utterly aside.

LAYING ASIDE FOR WHAT?

Some people suppose that when they have laid aside a weight, conquered a hindrance, given up some bad habit, that they have done a meritorious thing. We are, no doubt, strengthened by the very act of giving up a bad thing; but then it is of no use at all except in so far as it makes us better fitted for the progress which is to come after it. The racer puts aside his garments that he may run. We empty our hearts that Christ may fill them. "Looking unto Jesus" is the only means of thorough-going, absolute self-denial. All other surrender than that which is based on love to him and faith in him, is but surface work, and drives the subtle disease to the vitals. If you would lay aside every weight, you must look to Christ, and let his love follow into your soul, and then you will be free for service. Then self-denial will not be self-denial. It will be blessing and joy and peace. Whatever you give up for Christ, you get back from Christ, better, more beautiful, more blessed, hallowed to its very core, joyful possession forevermore.

LOOKING UNTO JESUS.

1. How shall we look to Jesus?
 - (a) Look unto him as Saviour. Thus we obtain freedom from sin, and freedom unto service.
 - (b) Look unto him as Master. He directs the race. He leads as captain. The look should be one of obedience.
 - (c) Look unto him as an Example. Jesus is the model man. To imitate him is freedom and to be like him is perfection.
2. Where shall we look to Jesus?
 - (a) In common duty. Christ's image can be reflected in a little pool even better than in a great lake.
 - (b) In times of temptation. Then we need the upward look to strengthen us for victory.
 - (c) In times of difficulty. Moses in the midst of great perplexity, looked continually to see whether the pillar-cloud had moved.
 - (d) In the means of grace. What an empty thing worship is without the upward look to God.
3. What sort of looking must it be?
 - (a) Trustful looking. A man on a tightrope looks up, not down.
 - (b) Obedient looking. Obedience is the proper spirit for servants.
 - (c) Affectionate looking. Looking to Jesus as our dearest friend, with utmost confidence, and eager longing.

FLASHLIGHTS.

Nothing has so many hooks as worldliness, and yet no hook holds unless we want it to.

Running away from the world but fastens its hooks more firmly. We must be in the world, yet not of it.

If we would not be occupied by the world, we must occupy our thoughts with heaven.

It is a good rule never to undertake any earthly business that would dull our perception of spiritual things, or diminish the time we should spend upon them.

The liberty of the Christian is not exemption from duty, but power in duty. Christian liberty does not permit us to follow our natural inclinations, but gives us inclinations which it will be safe to follow anywhere.

Christian is set free from self, and therefore he is ransomed from timidity, and fear, and envy, and covetousness.

A man's chains are always within, and never outside. Christ alone can break these hidden chains.

AUGUST 31.—"COMMUNION AND TRANSFORMATION."

Ex. 41, 29-33; Luke 9, 28, 29.

HOME READINGS.

Mon., Aug. 25.	Lonely Prayer.....	Mat. 14, 22-27
Tue., Aug. 26.	Paul's three years.....	Acts 11-13
Wed., Aug. 27.	Elijah's retirement.....	1 Kings 17, 1-6
Thurs., Aug. 28.	Moses and the bush.....	Ex. 3, 1-6
Fri., Aug. 29.	Samaritan night.....	1 Sam. 3, 1-10
Sat., Aug. 30.	Jesus's prayer.....	John 2, 1-10

This marvelous scene, commonly known as the Transfiguration, is one of the most noteworthy to be found in the Scriptures. It stands out by itself as most remarkable in its miraculous display, its important teachings, and its supernatural effects. In this age of much doubt and disbelief in the supernatural, of increasing trust in the material, and decreasing faith in the spiritual, the lessons of this mountain scene, which teach nothing unless they teach belief in the supernatural and divine, are much needed. When men are seeking rest for the soul's demands in business and pleasure, in books and philosophy, they need to be reminded that soul rest, and soul safety, are found in "Jesus only." Back to Christ—back to the watchword of Christianity—to-day.

OBJECT OF THE TRANSFIGURATION.

There were several purposes in the Transfiguration scene, some of which are as follows:

1. Encouragement to the Disciples. Jesus, before this, had given his disciples glimpses of his sufferings and death, which had startled and shocked their faith and disappointed their hopes. Now, he gives them a view of his coming glory. They now see the crown beyond the Cross. The veil is parted, and they behold the glorious realities on which the future of the Messiah and his work are founded.
2. The faith of the disciples was strengthened. Hitherto, they had seen Jesus only in human form, with the flashes of divinity which shone through his miraculous works and heavenly words. Now, they saw his real nature, his inherent and essential divinity blazing out through the serge and sackcloth of his humanity. Henceforth, their faith that Jesus is the Messiah, the Son of God, will remain unshaken, and they can bear witness to what they know and have seen.
3. The disciples would understand the reason of the death on the cross. The subject of their conversation, the death on the Cross, would enable the disciples to see the importance and necessity of Christ's sacrifice and departure. The atonement was the great event of the world's history. This was the real founding of the Kingdom of God, and the beginning of these glorious times which the prophets had foretold.

4. It showed the disciples the real harmony of the old and new dispensations. They would now understand how the Gospel was the fulfillment of Moses and the prophets; how loyalty and faithfulness to Jesus Christ would constitute their whole duty, and the essential unity of the Church for all time.

LESSONS FROM THE SCENE.

1. We are reminded that seclusion is needed for the highest sort of devotion. Jesus and his three disciples had withdrawn to the mountain top for special communion with God. In this busy age the quiet hour of meditation and the secret hour of devotion are greatly needed to prepare the Christian for faithful service.

2. We learn that the devotional spirit sees new glory in Christ and in his Word. When Peter and his companions retired apart with Christ, he was transfigured before them, and Moses and Elijah shared his brightness. This came to the disciples in the hour of devotion. So, when we give ourselves to the devotional study of the Scriptures, new gladness and strong help break forth from its pages for us.

3. We are taught that devotion is not the whole of life. Peter wanted to remain on the summit permanently. But he did not fully understand his duty. There was a world to be redeemed, and how could it be accomplished if Jesus held back on the mountain from the Cross? There was, even at that moment, a poor demoniac in the valley waiting their descent in order that he might be cured. They who devote themselves, having been refreshed and strengthened spiritually by this period of devotion and heavenly vision, were now to go in the strength of this spiritual uplift and power to perform service for others. The heavenly vision is to lead to earthly service. Devotion furnishes support for the performance of the duties and the endurance of the trials of life. And, young people, remember that your great advantages of Bible study, religious training, of church privileges, of devotional opportunities—all call upon you to render faithful and efficient service for God and humanity. To whom much is given, of whom much shall be required. Your vision of the divine is intended not only for your own spiritual enrichment, but for your increased activity and usefulness in the Lord's work.

SIDE-LIGHTS

Paul saw a bright vision on the Damascus road, and forthwith he began to preach the gospel.

Peter saw the vision on the housetop, and straightaway he began to baptize Gentiles.

Moses' rebuke was effective because he had just come down from the mount of vision. You cannot rebuke men on their level.

Christ could not remain on the mountain-top, because men were in need of him in the valley, and he began healing them as soon as he got down.

We think of heavenly vision as if they were always of joy, but often they are of beauty, of privilege, of joy.

We see nothing but what we have eyes for the seeing. Heavenly visions come only to men of heavenly mind.

If you want visions, first make sure that you will obey their commands.

The visionary ideal is the best of labor. The value of work lies in what the worker can see beyond his vision.

God sends no vision that has not feet to follow you up, and hands to help you on.

Seeing is a matter of education. How much more an artist can see in an art gallery than a clown! Train yourself for heavenly vision.

The eyes of sailors, accustomed to range over great distances unimpeded, are much sharper than ordinary eyes.

The more you practise on heavenly seeing the more you can see in the heavens.

POINTS FOR THE PRESIDENT.

Arrange for a "Chain-meeting" for this topic, that is, ask every member of the society to come with some thought written or memorized bearing on the topic, and, as one reads or recites his thought, he will name his successor, and so on until all have taken part. This will make a very interesting meeting, and profitable as interesting.

SEPT. 7.—"READY FOR HIS COMING."

Luke 12, 31-37.

HOME READINGS.

Mon., Sept. 1. The wise servant..... Matt. 24, 42-47
Tues., Sept. 2. No one knows when..... Matt. 24, 36-41
Wed., Sept. 3. The unready virgin..... Matt. 25, 1-13
Thurs., Sept. 4. The master cometh..... Matt. 13, 35-37
Fri., Sept. 5. As a thief..... Luke 12, 21-36
Sat., Sept. 6. As a snare..... 1 Thess. 5, 1-10

The second coming of Jesus Christ was one of the teachings of Jesus that moved the heart of the early Church and affected its character as much as any other doctrine. It was for the Lord's people a glorious event to be most ardently longed for. It meant a triumph of the Kingdom of God. Methodist young people, however, must remember that there is much error abroad regarding the second coming of Christ. Methodism does not teach the immediate coming of Christ in person to rule over the world. It teaches that the millennium is a period of the general prevalence of Christianity in the world, and this millennium shall precede the coming of Christ in visible form in his glorified body to judge the living and the dead. Make clear in your minds, young people, the teaching of your Church on this doctrine:

1. Methodism believes and teaches that under the power of Christianity the world shall in time reach the Golden Age of love and virtue and knowledge. Then Jesus shall reign in education, science, philosophy, society, and government, not in person, but in the sense of his exercising directly through his Church, the most active influence in human affairs. This is the millennium. The world is moving on to this happy consummation.

2. Methodism believes and teaches that Christ will come again in visible form in his glorified body to judge the quick and the dead. This is the Second Coming of Christ, properly so called. The millennium must come first, and then the Second Advent—but when we do not know.

WATCH AND BE READY.

Somewhere in the future, there is to be a world better than the present one—a world more wisely and happily ordered, a world of moral beauty and growing righteousness. It will be a world in which Christ, who once suffered for men shall reign in and over all men. His Spirit shall dwell in them, and shall raise them toward the true ideal of sainthood. This coming period constitutes a great hope and inspiration to the Christian. And if Christians believe in the appearance of this Golden Age of the Saviour's reign, they should patiently wait for it, be personally ready for it, and work earnestly for its consummation. The Saviour would have his followers be like servants who watch for the coming of their Lord, that when he comes, they may be ready to receive him. He would have us believe in and look for the advent of a better world, in which present wrongs shall be made right. He would have us sustain ourselves under the toils and hardships of our individual lot, by looking forward to the glorious reign of our Redeemer's triumphant dominion.

IGNORANCE OF THE TIME.

Our Lord enjoins all to watch. What is this watchfulness? It is, literally, wakefulness. We are beset by temptations to sleep, to spiritual drowsiness and torpor. Without continual effort, our perception of the unseen realities, and our alertness for service, will be lulled to sleep. Christ bases his command on our ignorance of the time of his coming. It was his purpose that from age to age his servants should be kept in the attitude of expectation, as of an event that might occur at any time, and must come at some time. Christ comes to every one at death, and because of the uncertainty of the time of its coming, we should be always ready for its approach. In fact, any future event which combines these two things—absolute certainty that it will happen, and utter uncertainty when it will happen—such an event ought to be remembered and carefully prepared for, and only blind folly or thoughtless indifference will prevent such preparation.

FAITHFULNESS ILLUSTRATED.

The trusted servant is not uncommon in the East, says Dr. Tristram, who has travelled there. He has known owners leaving their houses just as a morning drive, everything open, in charge of a head servant, and going off to Europe, perhaps for months; and though the servant might not know of the time when the master might happen to put in an appearance, everything about the establishment was kept in the same order and condition the whole time as though the master were coming any hour. It is not unusual to hear the remark that an Oriental to whom property or responsibility is entrusted in the absence of his lord, will be found by the side of his burden, "dead or alive." A forceful illustration, indeed, of what is expected of all Christ's followers.

GOD'S READINESS.

(a) God proves his readiness in nature. His gravitation, his ether, his electricity, his light, all his forces are alert for the touch, and always have been. (b) His readiness shows itself in grace. His forgiveness is always ready at the touch of the penitential hand. (c) His readiness is far ahead of our need. Long before we were born he had planned for us an ideal life, if we would only follow his plans. (d) And his readiness has anticipated our death, for he has prepared an eternal abiding place for us. (e) God is always ready for Satan, and if God is our ally, Satan will never catch us unprepared.

OUR READINESS.

(a) God's readiness will avail us nothing without our readiness. The rain is worth little to us unless we furnish cisterns. We cannot be ready at all times to do God's will without keeping ever in mind the relative importance of worldly and eternal things. (c) No one can be ready for a matter unless he thinks much and constantly about it. If we are ready to do God's will, we must meditate much upon it. (d) As we work in Christ's strength alone, so, also, it is only in Christ's strength that we can keep ourselves ready to work.

POINTS FOR THE PRESIDENT.

Ask your pastor to give a short address on Christ's second coming, according to Bible teaching as interpreted by the Methodist Church. We have great responsibility as young people in preparing ourselves and the world for the coming Golden Age of our Saviour's supremacy. Seek to lead those who are "not ready" to a knowledge of Christ and Christian character.

SEPTEMBER 14.—"DELIGHT IN GOD'S HOUSE."

Psalm 109, 1-5.

HOME READINGS.

Mon., Sept. 8. The head of the church..... Col. 1, 16-29
Tues., Sept. 9. The glory of the church..... Isa. 62, 6-7
Wed., Sept. 10. The task of the church..... Rom. 15, 16
Thurs., Sept. 11. A united church..... 1 Cor. 17, 13-20
Fri., Sept. 12. A purified church..... Matt. 18, 15-18
Sat., Sept. 13. A triumphant church..... Rev. 21, 1-7

The purpose of the Bible was to give to mankind the record of the manifestation of God in Jesus Christ, and through him to create and develop the Christian Church for the salvation of the world. Jesus Christ is the corner-stone of the church, when viewed as a building; he is its Head and its Life, and the source of its power, when viewed as a living organism. His fundamental doctrine was the Kingdom of God, created through the allegiance of individual souls to himself as supreme Lord, maintained by doing the will of God, and certified by the overthrow of the kingdom of Satan in the soul. It does not come with display, for it is the entrenchment of Christ in the individual life. Its consummation will be the complete and perfect obedience of all redeemed souls to God. Christ left as his permanent instruction to his disciples that they should go into all the world and teach all nations what he had commanded them as the law of their life. In this way the Christian Church began as a union of believers in Christ, who, through faith and love, are members of the Kingdom of God. It is supernatural in its origin, and sustained by life imparted to it from God. The essential elements of the Christian Church are (a) repentance toward God; (b) supreme allegiance to God; (c) the gift of the Holy Spirit; (d) the covenant of believers, established by baptism and the Lord's Supper.

To be a part of this universal Church, and one of the members thereof, is to be a Christian, and all such will not forsake "the assembling of themselves together, as the manner of some is."

A WRONG VIEW.

1. The wrong view of going to church.—Important and essential as attendance upon the services of the church is, as may be inferred from the foregoing historic review, yet such attendance is only a part, and a very small part at that, of the Christian life. For the believer's duty includes (a) Obedience, inward and outward, to the law of love; (b) A life of devotion to the good of others; (c) conformity to the precepts of the Word of God, among which is the duty and privilege of going to church.

If we go to church only, and neglect the other elements of true religion, we may have a specious outside morality, but it covers up the enmity of our hearts against God, and brings us into condemnation. We may, by outward formality, persuade ourselves that we are Christians, yet we are Christians in deed, but God, who knows what is in man, will be forced one day to declare, "I never knew you." Attempted external conformity to the divine law, which is unquestionably better than a life of fear and sin, yet does not constitute salvation here or hereafter. Merely going to church does not give one a passport into the kingdom of heaven. If you are unconverted, go to church by all means, for the good you may get, and for the good you may do, but do not imagine that your going to church, apart from accepting Christ as "the way, the truth, and the life," will admit you into the fellowship of the people of God.

A RIGHT VIEW.

2. The right view of going to church.—This leads to a consideration of the motives which prompt attendance at public worship. The believer will regard the

church as a place of assembly for certain definite purposes—a place of assembly of Christians for worship, edification, and inspiration; of the unsaved, who need salvation; of the discouraged, who desire comfort; of the broken-hearted, who long for consolation; of the bright and joyous, who contribute to their good cheer and divinely-born confidence to all.

(a) What we should mean when we go to church! We should mean that we love the Lord. Our love for God constitutes the basis to enter his house and abide in his worship. We should mean that we expect to rejoice in the service of God's house. "I was glad when they said unto me, let us go into the house of the Lord." We rejoice because of the spiritual uplift that we obtain; because of the sacred interests we promote; because of the instruction we receive; because of the Christian society in which we mingle. We should mean that we have love for all who are of the household of faith. The public assembly of God's people, with the sacraments that are administered in the church, knits men together in the closest religious sympathy and forms the grandest brotherhood on earth. We should mean that we do not obey the Lord's commands of God, and that we desire to engage in the worship of the highest. The noblest act of the human soul is communion with God. The promise is, they that wait upon the Lord shall renew their strength.

(b) What we should do in regard to the church services! Attend ourselves regularly, and devoutly. Join in the singing, prayer, and testimony. Give attention and heed to the instruction of God's servants. Contribute of your means to the financial support of the church. Aid, as far as possible, in the missionary and philanthropic work. Don't be a camp-follower, a mere hanger-on—be a soldier in active service in this the greatest cause that can engage the attention of men. Invite others to attend. We enjoy the riches of the kingdom of heaven, then let us seek to extend its benefits to others in spiritual poverty. A loving invitation extended will do us good, will to those who accept the invitation good; will quicken the ardor of those who worship to have many others join with them in the holy privilege. "Let us go" spoken by one hundred men in any city or town to those over whom they have influence would raise a monster meeting. How few ever take their religiously indifferent friends by the hand and say, "Let us go together." We can bring multitudes whom we can never send or drive to the Lord's house. Many who would never come alone, would come most willingly under the shadow of our company. Let us be examples of proper decorum in God's house, for which we should entertain constant reverence. Let us live before the world so as to commend the Christ, in whom we believe, and whom we worship in the sanctuary. Let us dwell in the house of the Lord, and live under its sacred influences all the days of our life, until we leave the church militant to join the church triumphant.

TO THE WORD.

Isa. xxviii. 16; 1 Peter II. 6; Eph. I. 20-22; Eph. I. 22, 23; Mark I. 14, 15; Matt. VI. 30; Luke XI. 21, 22; John xv. 23; Acts II. 47; Col. I. 18; Isa. II. 3; Zech. viii. 21.

Cheerfulness.

Try it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a happy army against every trick of fate; truly, you will wonder at your own improvement.—Richter.

Health and Home.

Enjoy Social Life.

It is dangerous to live a pent-up, shut-in life. They who are not forced by circumstances to confine their social life altogether to their home should see much of other people. It is a mistake which tends to narrowness to allow one's self to become too busy with his own affairs and his own home to get any of that kind of growth which the sunshine of social life promotes.—Cumberland Presbyterian.

Good Neighbors.

A friend, who was looking for a modest home in the country, recently remarked that it never before occurred to him how important it was in a comparatively thinly-settled region to have good neighbors. In the city, where frequently you do not know who lives next door, you hardly think of it. But in the country the situation is entirely changed. Disagreeable or unaccommodating neighbors may spoil every other advantage of a country home. You may be compelled to call on them for protection in time of danger from robbers or fire, or for aid in sickness, or for a thousand little amenities that go to make country life agreeable. If your neighbors are the kind of folks who would steal your goods in case of fire, or would refuse to go for the doctor, or do an errand when they drive to the village, you would be pretty thoroughly deterred from settling in that place. And yet almost everywhere you go you find that neighbors are inclined to be considerate, helpful, and accommodating. Those of us who live in cities do not realize, until we have occasion to look into it, how much genuine human helpfulness and kindness find expression in the acts of "neighbors."

School-Girl.

Teachers generally agree on one thing—they say let night entertainments, if they have to occur in the school-child's life, come on Friday or Saturday night, but do not let them break in on study days. One teacher tells me she would much prefer it did not occur at all, and she points out as her best student the rosy-faced, plainly-gowned little girl, with her hair neatly parted and hanging in a long braid down her back. "Not only my best pupil," she adds, "but my best girl; sweet-tempered, courteous and kind to all her fellows, rich or poor. She is simple in her manners as in her clothes, and just a girl, not a young lady yet. You ask why? Simply because she has a lovely, wise, womanly mother, with the best interests of her child and the interests of the whole school at heart, yet she is one of the wealthiest women in the city."—Good Housekeepers.

Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons. She knew how to forget disagreeable things. She kept her nerves well in hand, and inflicted them on no one. She mastered the art of saying pleasant things. She did not expect too much from her friends. She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind. She relieved all her misfortune and sympathized with the sorrowful. She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged. She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.

Singing in the Family.

Cultivate singing in your family. Begin when the child is not yet three years old. The songs and hymns your childhood sang, bring them all back to your memory and teach them to your little ones; mix them all together to meet the varying moods as in after life they could do so mysteriously at times. Many a time, in the very whirl of business, in the sunshine and gaiety of the avenue, amid the splendor of the drive in the park, some little thing awakes up the memories of early youth—the old mill, the cool spring, the shady tree by the little school-house—and the next instant we almost see again the ruddy cheeks, the smiling faces and the merry eyes of schoolmates; some of them are gray-headed now, while most have passed from amid earth's weary noises. And, anon, "the song my mother sang" springs unbidden to the lips and soothes and sweetens all these memories.

At other times, amid the crushing mishaps of business, a merry ditty of the olden time breaks in upon the ugly train of thought and throws the mind in another channel; light breaks from behind the cloud in the sky and new courage is given us. The next man goes gladly into his work, and when, the day's labor done, his tools are laid aside and he is on his way home, where his wife and child and the tidy table and cheery fire-side await him, how glad he is to have music in his heart to break forth so often into the merry whistle or the jocular song; Moody silence, not the merry song, weighs down the dishonest tradesman, the perfidious clerk, the unfaithful servant, the perjured partner. "We accord," says a gentleman who has written much, "our unqualified indorsement of the above; and even now, although we have passed our threescore years, the songs of our youth are often resurrected, and we love to hum them over again, and often do so, in the lone hours of the night, when there are none to hear save ourself and the drowsy 'gray spiders on the wall'; and while we spiders are fed on toward 'treason, stratagem and spoils' than at any other hour within twenty-four. We fondly look back to the days when we were as musical as a hand-organ—and perhaps as noisy. But many of them, too—the days when we so lightly touched toward keys to the measure of the songs we sang. We often regret time, circumstance and advancing years have so effectually quieted our vocal nuse; still we revert to the ballads of yore and mentally exclaim:

"Sing me the songs that to me were so dear,
Long, long ago; long, long ago."
—Mother, Home and Heaven.

Leave and Take.

Leave at home your business and household cares, your worry and prejudice, your love of ease and your fault-finding spirit. Take with you your Bible, one or more your good Christians, your sweetest tempter, your most charitable disposition, a teachable spirit, a thankful and prayerful spirit, and a determined purpose as far as is in your power to help others and to make the school a success.—Trumpet Call.

Junior Department.

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

Junior Topics.

Aug. 10th.—"How to help the boys and girls who do not have a good time."
—Eph. 4. 32.

This is vacation month, and our topic last week was "How to have a good time." One of the lessons we learned in our topic study then is the quality we need to begin with—generosity. Our text has two words we must consider—"one" and "another," and it speaks of our being kind "one to another." You are the "one." How about the other one? You may have all you need to give you a happy vacation, the other one may be poor. There may be some other cause prevented from knowing any of your joy or pleasure. Cannot you do something to "share up" as we learned last week? While we who are healthy and strong are enjoying ourselves, let us not forget the others who cannot really get much pleasure out of the holidays. No matter how little we do for "one another," we get as well as give. The sweetest pleasure is not in getting, but in giving. This did Christ—he gave Himself. And as he did, so we are exhorted to do. The giving that toy to your sick neighbor boy brought you more pleasure than keeping it for yourself would have given. When you carried those sweet flowers to the bed-ridden woman, you found satisfaction in her pleasure, did you not? Of course you did, for this is the law governing all help—whom helps others, helps himself.

It is surprising how many there are who cannot have as good a time as we have, and whom we can help. We do not need to look long or go far to find them. So dear Juniors, hunt them up, share your pleasures with them, do it for Christ's sake, and you will double your own joys by sharing them with another. Rather than being envious of those who have more than we, let us think of the many who have less, and seek to increase their scanty store. And always remember that "if the best things are not yours, the best use may be made of those that are." To make the most of what we have is the right way to get the greatest satisfaction out of having it. This is as true of Juniors as of seniors, of little things as of great, and if we learn that by using what we have we shall get more, we shall not fret at the small amount we have; but try to put it to the best possible use.

So, if you have a book another has not, loan it to him; if you have flowers, cut them and send them out to brighter lives that are less happy than yours; if you have a boat, take one who has none for a ride with you—in short, divide your pleasures, and so double them. In this way you can multiply the blessing and multiplication at the same time. And if the ones you help, help others, and so on and on, how great will be the sum total of help given. Have a good time, and remember that one of the best ways of having it is to help others, that you may rejoice together, and no one grumble.

Aug. 17th.—"How to be true Juniors in Vacation."—Ecc. 9. 10.

This text suggests the possible danger of indolence during vacation. It really ought to be at least no harder to be a true Junior during the holiday season than when at school, and to many we would think it would be easier, for the

care and worry of school life are not confined to the teachers. Our boys and girls have their school trials as we old Juniors remember well. But laziness is never in place. There is no room for a careless, indifferent boy or girl in this world. To do with one's mind, and to mean to have a purpose in our doing, and then be energetic about it. Whether work or play, study or recreation, we should go about it as if we meant it and always do our best. "True Juniors" are duties who live according to their Junior Pledge all the time and everywhere. The Pledge is the text of our loyalty. If we break it carelessly or wilfully we are not true. "True Juniors" then are dependable boys and girls who perform their duties to God and their companions regularly and well. I hope your Junior League has no summer vacation; but that your meetings are held in August as well as they were in March or April, for if as Laziness has a vacation it will be surprising if the members forget to do their duty daily. The vacation (day school holidays is meant) should only apply to the routine study in the "class-room" at school. Church duties, weekly studies, Sunday-school duties, personal religious duties, are the same whether day-school meets or not, and a "true Junior" does not forget this. "True Juniors in vacation," then, are—

1. As diligent in religious duties as when school meets daily. As their studies may cease for a while to give the tired brain a chance to rest and recuperate; but the heart always needs to be carefully taught and "kept with all diligence." The boy's body may need vacation and the vacation means to him extra time for play and recreation away from the constant strain of study; but his morals must be as carefully guarded through July and August as in September and October.

2. As studious of the Word of God and as worshipful of its Author as at any other time. So "true Juniors in vacation" season do not neglect the daily reading of the Bible, daily prayer, or weekly public worship; but are as regular as clockwork in all these things. They do with their "might" whatever needs to be done, and because it is hot weather and the weekly League meeting is inclined to be a little slow in consequence, they put the more energy into their exercises and make things "go" with a joyful vim that is a delight to the Superintendent and a profit to the members. The only successful way to be "true Juniors in vacation" or out of vacation is by being at it, all at it, always at it. In the "might" of a determined will guided by Divine Wisdom and aided by God's Grace.

Aug. 24th.—"Getting ready for work."—Psa. 51. 10.

Junior Leagues are not intended to merely make boys and girls good; but good for something. If they are not better students from Monday morning to Monday evening because they belong to the Junior League, they are not getting all they should from their union with the Society. Our topic suggests that "a clean heart" and "a right spirit" are to be carried by every pupil to school work. The only correct way to get ready for school work is to look on getting an education as much in the line of God's will as "getting religion." The influence of day and Sunday-schools on the moral natures of the young may not be the same in degree, but should not differ in kind. A boy will be none the poorer student of arithmetic, grammar, geography, or literature because he has become a Christian; but rather, a better student. Religion is as good at school as at church, and is needed in the perhaps more. So, dear Juniors, do not look at school work from 9 a.m. Monday to 4 p.m. Friday as drudgery; but as a needed preparation for the future of your life, and go to your studies as much

for God's glory as you do at your Bible or prayers. Remember, he never puts any premium on laziness. You may pray by the hour, but that will not exclude the necessity of diligent application to your books. You will learn none the less readily because you pray; but you cannot learn grammar, mathematics, chemistry, or any other subject in your school curriculum by simply praying about it. Get ready for your coming school work, then—

1. By making up your mind that you are going to work, to do honest, faithful study every day.

2. By looking at school studies as a part of life—preparatory to the sterner part that will come when you have left the class-room for the real business of the world.

3. By asking God to help you in your work.

(a) Giving you a determination to learn.

(b) Helping you keep at it perseveringly.

(c) Giving you strength to study.

(d) Giving you grace to avoid idle and evil companions.

(e) Keeping your heart clean and full of his love. This will make study, if not easy, at least pleasurable, for you do all "in His Name."

4. By remembering that next to God, your parents are interested in your successes, and will be proud of you if you win.

Hoping thus that you may find yourselves recuperated after a jolly and healthful vacation, we bid you all get ready for work—the school bell will soon be ringing.

Aug. 31st.—"A promise lesson."—2 Peter 1. 4.

This should be a beautiful meeting in which many take part. The programme may be prepared in a variety of ways. Perhaps one of the best would be to prepare a week ahead a number of suggestive questions (written slips) like the following, and give them out to the members to be answered at the promise meeting. After the leader has given a short talk about the faithfulness of God to his promises, and hence the unfailing nature of his promises to us, or some such kindred subject, let the slips be read, and answered as far as practicable from memory.

(Suggested sample questions easily occurring to the mind of the Superintendent.)

1. Find the first recorded promise in the Bible.

2. What did God promise Abraham in Gen. 12?

3. What great promise did God give Moses?

4. What did God promise the Hebrews in the Sunday-school lesson of July 6th?

5. What great promise did God make to Solomon in 1 Kings 9?

6. What was the condition of God's promise to Solomon in 1 Kings 9?

7. What promise did our Lord leave with his followers when he was about to ascend into heaven?

8. Name some great promise God made to St. Paul when in danger?

9. What promise in Rev. 2, includes us all?

(Scores of such questions will occur to the Superintendent and as many slips should be prepared as there are members. Grade the question according to the intelligence and advancement of the Junior concerned.)

The September subjects are all grouped under the general heading—

EVERY DAY LIVING.

Sept. 7.—"At Play."—Matt. 7. 12.

Sept. 14.—"At Home."—Rom. 12. 10.

Sept. 21.—"In School."—Heb. 13. 17.

Sept. 28.—"In God's House."—Hab. 2. 20.

Sept. 7th.—"At Play." Our topic advises the Juniors to be guided by the

Golden Rule. This rule applies to all ages, ranks, callings, etc., on earth. It is not universally followed, but its spirit is abroad and growing. The best time of life to teach it is to the young, and the easiest period in which to begin to practice it is in youth. Selfishness is very apparent even among children at play. "I did," "You didn't," "You can't play with us," "I won't play that game," etc., etc. Who does not remember such short, sharp, emphatic statements on the playground? It is almost invariably they were evidence of the innate selfishness of the speaker. Even a child must learn to practice self-denial, and the playground is a good place to carry out the principle. Now, dear Juniors, make up your mind that even play is not always going to be pleasant. You cannot always have your own way. It would not be good for you if you could. So, resolve to "give in" sometimes and let the others have their way sometimes. It is pleasant over and over again, and sometimes go together; but they do not make a happy boy or girl, or add to the pleasure of the game. . . . If your game requires skill, do your best at it; but if you are beaten, don't grumble over it. Resolve to do better next time. . . . Never cheat. Play fair. Be as honest in your play as in your prayers. Rather lose than win dishonestly. The great end is not to win anyway, but to win squarely and fairly. . . . If a boy cannot be trusted to play true, he cannot be depended on in any other way. Then remember, that play is recreation. When you are "real tired," quit, and rest. To re-create means to make anew. Your sports help to keep your mind clear, your brain clear, your muscles strong, your stomach healthy, etc., but if you "overdo it" you will suffer. Play is necessary for a child or youth. It helps growth, and if engaged in under enjoyable surroundings and in happy surroundings, it cannot be other than wholesome. Parents should encourage it, provide for it, participate in it, and so guard it against its dangers. Let your Junior League have its hours of recreation and enjoyable play. It will do you all good. An evening spent together for wholesome exercise in this way will draw all closer together in the spirit of desirable comradeship, and will add to your numbers numerically. Lastly, do not, dear Juniors, play on the Lord's Day. Many children do, and think it doesn't matter if no one sees. Let his day be holy—for rest and worship, and you will never be sorry.

A Blind Flower Lover.

The Rev. Mark Guy Pearse, of the London City Mission, is a great believer in the value of giving flowers to the city poor. He tells this story of one of his poor old blind parishioners, who is blind. He is a member of Sister Grace's Guild of Poor Things. His window-garden is a very picture. It was as Sister Grace sat having tea with him one afternoon that he thus delivered his soul: "Flowers, I reckon, is what you might call the Almighty's favorite text. It always seems to me to be his private way o' reminding yer that he don't never shut his eye day nor night. It allus sets me a-thinkin', that it do, it allus sets me a-thinkin' that he's a power more thoughtful than we give him credit for. Because, if you come to think about it, the littles flowers is often the most fiddlin'ly made, if you know what I mean. There's a deal more bits to a daisy than there is to a lily, and yet there's more daisies everywhere. And, if I could only explain out, it must upset him for to know that there's so many more as loves 'em than can ever see 'em. God Almighty would never have made the flowers all so careful if he'd a-knowned as folks 'ud claim 'em and put ralin's all round 'em."

Sunday School.

Honest Confessions.

There is no doubt about the value of honesty in a teacher. If he can't answer a question, it is generally better for him to say plainly, "I don't know," than to scribble himself behind that threadbare artifice. "Well, now, boys, I'll give you that question to look up for next Sunday." But there are some confessions of ignorance or indolence which a teacher ought not to have to make. Here is the way Robert J. Burdette puts it. He says: "Sometimes a teacher goes before his class with the remark, 'Hope you've studied the lesson. I've been so busy during the week, hardly time to look at it'—as if a hostess should say, when seating her invited guests at table, 'Hope you've brought a few crackers or sandwiches with you. I've been too busy to prepare anything.'"—Sunday - school Times.

The Ideal Teacher.

She possesseth that subtle and mysterious gift called sympathy. She knoweth the names and conditions of her scholars, and in all she taketh a tender interest; she understandeth their disposition; she hath no contempt for any. Therefore she draweth all towards her, and all place their confidence in her. She is slow to wrath. She remembereth that she also is human, and therefore liable to err. She is gentle and gracious in her dealing, for she forgetteth herself in her endeavors to set at ease them that come to her.

Her voice thrilleth as the tones of the sweet instrument—now persuasive, now high, now low, yet ever gentle and firm. To dwell in her company is an inspiration, for she unconsciously demandeth from her scholars their best. She is humble because she knoweth there is more to be learned. She hath an infinite patience with the dullard and the backslider. She is a mother confessor to every anxious heart. From her confessional box the downcast go away cheered, the indolent inspired, the rebellious subdued. She is a born ruler, for she is of them who have learned to obey in their youth. She loveth the children. No duty to her is trivial or beneath her to do well. She loveth her work, since not for what she getteth, but for what she giveth, does she toil. Yet is she cheerful of spirit. The sound of laughter often issueth from her lips, and calleth forth that of her scholars. That which she doeth she doeth with zeal; under her teaching the burden of learning growth lighter. She liveth ever, for in the years to come her memory will be green, and emit a sweet fragrance in the hearts of those she taught and loved.—Pennsylvania Sunday-school Herald.

Order in the Sunday-school.

A lack of order in the Sunday-school must be displeasing to God and is, without a doubt, a positive injury to all who attend. The injunction of the apostle to let all be done "decently and in order," is applicable to Sunday-schools as well as to churches. We have known some schools where confusion had "the right" to the closing, and the demoralizing effect of such a state of things were very plainly visible. It is impossible for a disorderly school to do good work. The scholars will not develop into as fine types of character as if good order were insisted upon and maintained.

The superintendent should insist upon order in his school. He should not proceed with any exercise until he has perfect order and attention. This will require in some schools a great deal of self-possession and firmness. Let it be understood from the very beginning that there can be no exercise without order. An attitude of firmness will before long have its desired effect. A superintendent who lacks the necessary tact and firmness to secure good order, had better allow some one more gifted in this direction to take his place.

To maintain good order, the superintendent needs the hearty co-operation of the other officers and teachers of the school. Such co-operation is due him from every consideration of courtesy and duty arising from the relation which one Christian worker sustains to another. Teachers should feel that they are responsible for the order in their own classes. They should set their scholars a good example of proper behavior in the house of God engaged in religious service, and of proper respect for the wishes and authority of the superintendent.

The irreverent conduct of many grown persons in the house of God is shocking to a person who has been trained in a different way. It is sacrilegious, and opens the way for a utter disregard of sacred things. The Sunday-school should be careful not to encourage irreverence. If the children are taught reverence for holy places and holy services in the Sunday-school they will show it when they become men and women in their conduct in the house of God. Irreverence is the ground out of which grows all manner of disobedience and unteachableness. To all workers in the Sunday-school we would say, Maintain order, teach reverence.—Evangelical Sunday-school Teacher.

Men Wanted.

It is said that the members of the official board of a leading Methodist church in Chicago no longer pledged themselves to attend Sunday-school, and to perform any service that the superintendent might request. This action was caused by a statement from the superintendent, setting forth the difficulty of preventing boys from dropping out of the Sunday-school when they approached young manhood. The superintendent attributed this to the fact that there were so few men engaged in the work of the school. He thought that, if there were more men in the Sunday-school after they had a tendency to disuse the minds of young men of the impression that the Sunday-school was a place for only women and children, and that it was beneath the dignity of young men to remain in the Sunday-school after they had attained to the years of early manhood. There are many superintendents who have the conviction, based on observation and experience, that it would add greatly to the strength and influence of the Sunday-school if more men were engaged in the work of the school. There are many superintendents who believe that the older boys and young men of the Sunday-school would not "drop out" if their fathers and brothers had not already "dropped out." Shall the study of the Bible be confined to the young only? If not, is there any better place for this study than the Sunday-school? The writer is convinced by reason of long experience in Sunday-school work that many young men could be retained in the Sunday-school if earnest and conscientious and intelligent teachers could be secured for them. There are more men wanted in the army of Sunday-school workers. Where are the volunteers?—New Century Teachers' Quarterly.

Just for Fun.

A six-year-old little fellow was forced to wear a shirt three sizes too large for him. After strutting around for a little while he burst out with: "Ma, I feel awful lonesome in this shirt."

Mrs. Youngbride: "I've come to complain of that flour you sent me." Grocer: "What was the matter with it?" Mrs. Youngbride: "It was tough. I made a pie with it, and it was as much as my husband could do to cut it."

Sufferer—"I can't stand it any longer; I'm going to the dentist's this instant and have this tooth out." Scientist—"Nonsense! Your tooth doesn't ache; it's only your imagination." Sufferer—"Then I'll have him pull out my imagination."

"Can't somebody part them?" exclaimed one of the horrified bystanders. "Part them! Not much!" said the man who was nearest to the scene of excitement. "Stand back and let them fight it out. One's an encyclopedia canvasser and the other's a map peddler."

The proprietor of a German menagerie keeps caged together a lion, a tiger, a wolf, and a lamb, which he labels "The Happy Family." When asked, confidentially, how long these animals had lived together, he answered: "Ten months; but the lamb has had to be renewed occasionally."

A nouveau riche recently attended a picture sale in this city. A friend who had noticed him at the sale, asked afterwards, "Did you pick up anything at that picture sale, Jorkins?" And the other responded, "O yes, a couple of landscapes; one of 'em was a basket of fruit, and the other a storm at sea."


In one of Frank Sanborn's stories, a gentleman requests release from his engagement. "I have been concealing something," he says to his fiancée. "The truth is, I am a somnambulist." "O that needn't interfere," exclaimed the young woman. "I'm not particular. I was brought up a Baptist, but I'd just as soon change over to accommodate you."

A novel appeared recently in which it was described how the hero, rescuing his lady from the battlement of a castle, clasped her in one arm, swung himself from the bough of a tree with another, and struck the villain, presumably, with a third. But this record is now beaten. In a translation of a French novel it is written that "her hand was cold like that of a serpent."

When the well-known Methodist preacher, W. L. Watkins, was in Rome, a guide showed him, among other revered relics, some cocks and hens which were lineal descendants of the cock that crowed at St. Peter's fall. "I don't care whether they are in the apostolic succession or not," said the preacher; "I want to know what they are good for; do they lay well?"

Professor ——— a leading light of Edinburgh University, one day wrote on the blackboard in his laboratory: "Professor ——— informs his students that he has this day been appointed honorary physician to the Queen." In the course of the morning he had occasion to leave the room, and on returning, found that a student had added to the announcement the words, "God save the Queen!"

February 20, 2056. "Yes," said the eminent merchant, as he swallowed a tabloid beefsteak, "our ancestors were an improvident set." "They certainly were," assented the other, gulping down a pill containing two fried eggs and a cup of coffee. "Why, Ruggins' Customs of the Ancients" says that during the period of 1902-25 a busy merchant frequently spent ten minutes in eating one meal."



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