

The CANADIAN Epworth Era

Bringing Sinners to Christ.



HOEVER will give himself to the work of bringing sinners to Christ must do so with a desperation of purpose. This is essential. But be it known everywhere that such a state of mind and of heart cannot be obtained by any methods of human training. The schools can neither teach it nor confer it. It can be obtained only from God, through the personal, prayerful study of his Word and an absolute abandon of will to God, and an unreserved dependence upon the Holy Spirit. This is neither rant, cant, nor wild-fire. It will not always fit into formal moulds, nor will it run in ice-bound ruts. It will not be pleasing to people who are under the æsthetic influence of a heartless and non-responsive formalism. But it will be pleasing to God and wonderfully helpful to the Church of Jesus Christ. It will make her a power in drawing men into the kingdom of love and grace. It will make a way for itself. It will distribute its power effectively far and wide according to methods which the fathers of the Church understood. They had it, and conquered and triumphed by it. Such a salvation movement is now at hand. It is at our doors. I thank God that our Epworth League army has already entered into this work with a faith which means victory along the entire line. Already Christ, the head of the Church, is giving them some glorious victories. I pray that this army of young Methodist people will continue to go steadily and prayerfully forward to the moment of final victory and broadest triumph, and that millions of souls shall be won for Christ and the best life in his service.—*Bishop Joyce.*

Toronto, October, 1903

Vol. 5

No. 10

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His Dilemma.

"We'll some ways I'd like to an' some ways I wouldn't," said Farmer Bentover, when the saavy dispenser of encyclopaedias had paused in his siren song. "Ye see, if I was to sign for that 'ere cyclopedee in forty-seven parts, including the index and appendicitis, I'm sorter afraid I'd hev to work so hard to pay for it that I'd be too tired to enjoy readin' it; while if I read it at my leisure, as I'd ort to, in order to get the good of it, I wouldn't have time to earn the price. So, all things considered, I'll have to deny myself the privilege, as it were. Looks sorter like rain off to the south-east, don't it?"

Would Sound Well.

A Nottinghamshire clergyman, in baptizing a baby, paused in the midst of the service to inquire the name of the infant to which the mother, with a profound courtesy, replied, "Shady, sir, if you please." "Shady!" replied the minister. "Then it's a boy, and you mean Shadrach, eh?" "No, please your reverence, it's a girl." And pray," asked the inquisitive pastor, "how happened you to call the child by such a strange name?" "Why, sir," responded the woman, "if you must know, our name is Bower, and my husband said as how he should like her to be called Shady, because Shady Bower sounds so pretty!"

No Catch.

One of the best fish stories is told of a young man who applied for work to a well-known business man.

"So you want a situation?" said the business man.

"Yes, sir," replied the youthful applicant.

"Hum—you ever go fishing?"

"Occasionally."

"When were you fishing last?"

"Day before yesterday."

"Catch anything?"

"Not a thing."

"You can come to work next Monday, if you like. If you keep on telling the truth like that, you may be a partner in the firm one of these days."

Abraham Lincoln's Wit.

Whole books have been filled with anecdotes of the great martyr war president. None of them more strikingly illustrate his practical cuteness in a critical moment than that related by the late Bishop Simpson before the Yale theological students.

A committee from New York, composed of leading citizens, went to see Mr. Lincoln in reference to the conduct of the war.

After they had transacted their general business and the committee were making their way to the door—he was standing in the other part of the room—one of the gentlemen, who presumed on his acquaintance with Mr. Lincoln to ask particularly searching questions, stepped up to him and in the lowest tone of voice, said:

"Mr. President, I would like to know where Burnside's fleet is going."
"Burnside has just sailed with a fleet, but the destination was unknown."
"Well," said Mr. Lincoln, in a low tone of voice, "would you very much like to know?"

"Yes," he said he would.

"Well, now," said Mr. Lincoln, "if I would tell you perhaps you would tell some one else?"

"No," he said, "I would not."

"Then Mr. Lincoln, putting up his hand to his face and, as if to whisper, said loud enough for all to hear: "He's gone to sea!"

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, OCTOBER, 1903.

No. 10.

Have not Changed.—Bishop McCabe urges the preachers of the New York Conference not to listen to those who say that times have changed, and that we need not expect revivals now. He says: "Whatever methods may be best for the present time the necessity for, and the possibility, of great revivals have certainly not changed."

Well Done.—The banishment of playing cards and liquors from the Pennsylvania passenger trains, says The Interior, is another indorsement, from the plain business side of things, for the objection of moralists to these symbols and agencies of evil. The prohibition, we take it, is based wholly upon the propensity of men who love gaming and men who love drinking to make nuisances of themselves in such a varied company as a railroad coach gathers together.

Secret of Success.—"I stick to the Bible and the people come," said Dr. Torrey in telling of his evangelistic trip around the world. He sums up his experience in preaching in these few lines: "I believe in three things, Prayer, the Atonement, Spiritual Regeneration. Prayer means power with God; the Atonement means power with sinful men and women, poor guilty souls; and Spiritual Regeneration means power over a corrupt nature; it breaks the power of sin."

Children in Church.—In many Presbyterian churches it is a regular custom to sing a "children's hymn" at the Sunday morning service, but very often there are few children present to join in it. In our own churches there is a lamentable lack of children in attendance at public worship. The *Outlook* is probably right when it says that "the prime cause of the childless church is the prayerless home." Another reason probably is the fact that too many parents regard the Sunday School as the "Children's Church."

Newspaper "Enterprise."—The *Christian Endeavor World* refers to the unpleasant experience of Rev. R. J. Campbell, of London, England, with the American newspaper reporters who manufactured "interviews" with him out of whole cloth. One paper told how in a public meeting he wrapped an American flag and a Union Jack around his body, "the tears streaming down his face, while the great audience sang 'God save the King,' to the tune of 'The Star-Spangled Banner.'" The only errors in this statement, says *The World*, were that there were no flags, no tears, and no incident

resembling the one described, though, if "God save the King" had been sung to the tune of "The Star-Spangled Banner," it had been enough to bring tears to the face of a marble image.

Ten to One.—There are ten men who can preach to the edification of believers to one who can command the interest and influence the convictions of unbelievers. Since the death of Mr. Moody there has hardly been a man at Northfield who possessed a title of his power of reaching the minds and the hearts of those who are hostile or indifferent to Jesus Christ. It is vastly easier to preach to Christians than to unbelievers, but we need to pray that God will send forth into the fields those who know how to harvest the wheat.

Sunday Funerals.—Sunday funerals are to be abolished in Detroit. This is not the result of an agitation among the ministers, but has been brought about by organized labor. The Teamsters' Union has pledged the undertakers to hire only union carriages for funeral parties, and the dictum of the union is that the members shall drive no more funeral carriages on Sunday. Regular driving is not to be interfered with in this new ruling, and an exception is also made in the case of contagious disease, when a special permit from the union may be obtained. Fines and the black list are the effective means used to enforce the reformation. The public readily accepts the new order.

The Use of Adjectives.—The *Nashville Christian Advocate* has the following on the thoughtless use of adjectives: What does the word "splendid" mean? F. Marion Crawford telegraphed from Rome that Sarto was a "splendid choice," and Cardinal Gibbons told a reporter, "We have made a splendid Pope." Our correspondents constantly write of splendid churches that have been built, splendid meetings that have been held, and of pastors who have splendid success. All this splendor begins to dazzle us. Have we got hold of the wrong dictionary, or are people in the habit of saying what they do not mean?

Sabbath Desecration.—The workers in the Lord's Alliance have been greatly encouraged by the support of some of the Roman Catholic priests in the Eastern Provinces. Archbishop Bruchesi, of Montreal, has come out with a blast against Sabbath desecration at Viauville—a suburb of Montreal—where games and sports are regularly carried on during Sunday afternoons. This episco-

pal letter, which was read in all of the Roman Catholic churches interested, refers to the gatherings on the public squares and in the places of amusement, "violating without scruple the most sacred teaching of our holy religion" and profaning "openly the Lord's Day," and speaks of "the culpable tolerance of the municipal authorities." Horse races on Sunday are forbidden in this diocese under any circumstances; and the effort to cover up these Sunday profanations with the mantle of charity and religion by advertising races and excursions for the benefit of benevolent and religious undertakings, is specifically repudiated. The archbishop denounces this as "badly disguised sacrilege," and forbids it most vigorously.

Not with a Hammer.—Said the late Rev. John Hall, "If I were trying to open a roebud I should not use a hammer." The way to open the bud, beautifully, is to leave it to be kissed by the sun and caressed by the gentle breeze, and soothed to rest on the bosom of the night. What is true of the roebud is true of human life. The character of a man unfolds into its highest beauty when surrounded by the kindly influences of life. "You must love men into the Kingdom," said a great soul winner, whose methods were an illustration of his words.

Christian Science.—A writer in the *Canadian Baptist* thus shows up the foolishness of Christian Science: "The monstrous absurdity and indescribable ludicrousness of the thing is seen in what is called the 'absent treatment.'" For instance, here is John Smith in Toronto suffering with typhoid fever, and Mrs. Jones, Christian Scientist in Chicago, sits down in her parlor and begins to argue thus:—John Smith, you have no fever: you are not sick, for immortal mind cannot be sick. The real John Smith is immortal mind, spirit, intelligence; your mortal mind that is sick is only an illusion, a sham, a dream, a nothing that claims to be something. No, John Smith, you are not sick, for there is no such thing as sin, sickness, or death. God is all. All is God. This argument continues daily at a certain hour for six days, and at a certain hour John Smith receives a bill that reads thus:—John Smith, Toronto, debtor to Mrs. Jones, Christian Scientist practitioner, Chicago, six absent treatments, \$12. This is the masterpiece of medical buffoonery, the climax of the ludicrous in life if there was not a serious side to it; but John Smith pays the bill for the absent treatment (very absent), for since the world began there have been people that like to be fooled."

A Boy-Preacher, Indeed.

BY REV. D. W. SNIDER.

IN Vol. I, page 74, of the "Cyclopedia of Methodism in Canada," to which we shall increasingly recognize our indebtedness to the patience and industry of Dr. Cornish, I notice the following simple and pathetic record:

BYRNE, ALEX. STURGEON.
1848 C. Yonge Street.
49 R. on T. London.
50 Toronto East.
Died Feb. 11th, 1851, aged 18 years and 8 months.

When our veteran Dr. Griffin was in his second year of ministry, and before your sainted father, Bro. Crews, or Dr. Dewart had entered the ranks, and while Dr. Wakefield in his ruddy, beardless manhood was still at the plough-handles, this youthful preacher had passed, from the martyrdom of the damp bed of the itinerant, in the royal robes of his sanctified service into the upper glory.

My interest was aroused in this case recently by a book which was placed in my hands by a young-hearted supernatant minister (several of whom there are, God bless them!) the Rev. J. W. German. The book is by the late Rev. John Carroll, and is called "The Stripling Preacher." It is the life of the hero of this article, and contains also some fifty-nine sermons or sermon-sketches which were delivered in London and Toronto by the boy-preacher before the nineteenth century reached its full meridian.

I think our Epworth Leagues might turn catholic long enough to make this

young, valiant, brilliant, marvellous, saintly soldier of Jesus Christ their patron saint, viz., Alexander Sturgeon Byrne. Though I never knew of the existence of "the boy-preacher, indeed," until recently, as doubtless very few in Canadian Methodism to-day know him, yet upon opening the little book I found at once that it had been my privilege, as a boy, many times to hear his father preach while, in the early '70's of last century and in the eighth decade of his years, he supplied the pulpit of Wellington Street Church, Brantford. This fact quickened interest.

Claudius Byrne, the father of our hero, was a dear old specimen of an Irishman. Short, stocky, clear-skinned, with little or no beard, hair fine as silk and white as snow, his cravat made up of the winding-sheet variety, with an insinuating brogue to his hesitating speech, and twinkling eyes under heavy eyebrows, accentuating piquant utterances of truth which chained the attention—such, I remember him.

He came from Ireland, an ordained minister of the Irish Conference, with his family, including Alexander, in 1848. Let Dr. Potts and his Irish confreres twist the gleeful tongue of remembrance about the names of the places which Claudius Byrne served in the Home Conference: Downpatrick, Sligo, Tandragee, Londonderry, Carrickfergus, Enniskillen, Dungannon.

It is to be regretted that Alexander S. Byrne would not have his picture taken. We cannot look upon his face and study out the traits of his character that he was developing in his maturing manhood. He does not appear to have been thoughtful of fame at all. Not only did he not furnish his portrait for the gratification of his admirers and friends, but he also left behind the most meagre and laconic record of his life. Dr. Carroll found a detached piece of paper about four inches square among the books and manuscripts of the young preacher. On this paper was written the following

items, the piers upon which others were to throw the spans that made up his bridge of life, not even telling us when the first was laid, viz., his birth, at Dungannon, County Tyrone, June 20 1832. He begins, perhaps more correctly, after all, with his second birth:

"Justified in Dundalk, County Louth, Ireland, on 15th Feb., 1846." Converted, therefore, when scarcely fourteen years of age.

"Appointed Leader, by Dungannon Quarterly Meeting, Monday, 21st Sep., 1846." Becomes, therefore, a class-leader when little more than fourteen years of age.

"Preached before the Rev. J. C. Bass, at Mr. J. Thompson's, Mully-Crannon, Dungannon circuit, from Eph. v. 14."

"Recommended to the District Meeting, Monday, 20th March, 1848." Licensed, therefore, as a preacher to be received into the ranks of the itinerancy when only fifteen years old.

"Left Ireland on Thursday, 13th July, 1848."

"Embarked" (likely from some point in England) "for America on Friday, 21st July, 1848."

"Landed in New York, Friday, 25th of August, 1848."

He does not tell us that he preached in New York and made a profound impression, and was urged, with his father, to remain in the States; but he did, and he was. The next in the succession of laconic entries in this unpretentious diary of events full of the meaning of life's history, is:

"Arrived in Toronto, Thursday, 15th Sep., 1848."

"Saturday, 15th Nov., 1848, appointed to supply the place of the Rev. Lewis Warner, on the Yonge Street circuit." He enters, therefore, upon the work of the ministry

in Canada when a few months past sixteen years of age, having placed in his charge one of the most important circuits at that time in Canadian Methodism.

From Yonge Street circuit, having been received on trial, and having preached at Conference services in Hamilton, he was sent to be the colleague of the Rev. John Carroll, D.D., at "London town." It was at that time the head of a circuit of thirty-five miles in length. The two preachers alternated, taking each two weeks in town and two weeks out. The popularity of "the stripling preacher," now seventeen years of age, was immense, reminding his superintendent, who loved him as a father, when he took the difference of population into account, "of the multitudes who flocked to hear the lamented Summerfield in New York. Each service added to the high esteem of the people, and for that year, at least, it was not wise to secure any other help for such services as called for the crowd. This was evinced by the fact that the announcement of his name for any special service would procure for us a larger congregation and collection than the services of any living man we could get, however celebrated."

But none but God knew what the Irish lad suffered that year during those weeks when his duties took him to the outlying settlements. Timid, as a horseman, he took his arduous bush-rides in mortal terror, also, of being attacked and devoured by wolves. It was upon one of these journeys that he became the victim of a damp bed, which was the originating cause of his early death.

After a year of most fruitful service, about which his honored superintendent cannot say too much, he was appointed by Conference to Toronto City East circuit, where he is to be listened to with admiration and wonder and growing profit by as cultured a congregation as Canadian Methodism could afford. He makes his home with the editor of the *Guardian*, the Rev. G. R. Sanderson, who is also

The Perennial Revival.

THE great, present, pressing need is that all our pastors and people should give more earnest attention to the development and cultivation and encouragement of a style of religious life that shall be constantly aggressive, and ever alert in the work of leading souls to the Lord Jesus Christ. If this condition, so much to be desired, shall be realized, the idea must be forever abandoned that professional or non-professional evangelists are a necessity. And yet I would not in the most distant manner venture even to suggest that there are many evangelists who are not doing most excellent service; but pastors and people must come to understand that they are not an absolute necessity. The substantial, persistent revival that flourishes alike in summer's heat and winter's cold is not the creation of a mere human evangelist. Such a revival is the work of the Holy Ghost.—*Bishop Malan.*

unmarried. He is now eighteen years of age, and it will be interesting to learn how he approached the work of what he would surely regard as a crucial year.

It is evident that he had no intention of falling back on old sermons, for he plans deliberately otherwise. In a manuscript book this methodical and thorough plan for the preparation of sermons is outlined. "Sermons by Alex. S. Byrne commenced on the Toronto East Circuit, C.W., July, 1850. 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God.'"—2 Tim. ii. 15.

The order observed in the composition of these discourses shall be:

1. Selection of Text.
2. Designation of Subject.
3. The Division.
4. The Connexion.
5. Meditation on the Passage.
6. Examine Commentators and the Original.
7. Collect all the Passages of Scripture which bear upon the Subject.
8. The Subdivision.
9. The Discussion.
10. The Peroration.
11. The Exordium.

O ye elegant copyists of other men's thoughts and words in pulpit and league. O ye who take up the prepared topic and read it thus from the paper in the league, what do you think of that!

But "the boy-preacher, indeed," was not to complete the year in Toronto East. The "white plague" had struck him. He sought the home of his parents stationed at Brantford. He struggled bravely, but on Tuesday, February 11th, 1851, after repeating many times, "I know that my Redeemer liveth," he turned on his back, stretched himself at length, reclined his head on the pillow, and placing his hands across his breast, sweetly fell asleep in those overlasting arms, which during his protracted illness were so graciously around and beneath him.

Accounts are given of the grief with which the news of his death was met in London and Toronto. Besides the funeral services at Brantford, tender and eloquent memorial services were held at both those places; in Toronto by the Rev. John Ryer-son, and in London by his sorrowing super-intendent of the preceding year.

In their services they speak of the marvellous ability of the scripling preacher; of his studious though not over-studious habits; of his piety—genuine, fearless, unostentatious; of his gift in prayer. They speak of his moral courage and manly deportment; of his faithfulness as a pastor and friend; of his kindness; of his filial regard.

It seems to me that the memory of him should not pass from us; that the rich legacy should be retained. The following tablet was placed in the church at London. If not there now it ought to be restored:

SACRED TO THE MEMORY
OF THE
REV. ALEXANDER S. BYRNE,
SON OF THE
REV. CLAUDIUS BYRNE,
BORN IN DUNGANNON, IRELAND,
AND
DIED IN BRANTFORD, C.W.,
February 11th, 1851.
Aged 18 Years, 8 Months.

Erected as a Tribute to Extraordinary
Worth and Talents
by the
JUVENILE MEMBERS OF THE CONGREGATION.

Hebrews xi. 4:
"e being dead, yet speaketh."

I will not make this article longer by giving extracts from his sermons, but shall gladly do so if, by the foregoing,

sufficient interest has been aroused in "The Boy Preacher, Indeed," the Canadian saint of the Epworth League, to call for them.

Berlin, Aug. 10th, 1903.

The Church at Dulltown.

BY MRS. J. E. MCGEE.

THE Church at Dulltown was antediluvianized. For many years it had been in a state of petrification; and when Mr. Up-to-date was sent there by the last Conference, he found most of the members completely fossilized.

At the first meeting of the stewards they told him with a heavy sigh that Dulltown had never yet raised its assessments; in fact, they couldn't raise the preacher's salary without the women, and they gave suppers, and rented the opera house for various kinds of shows, which always made up the deficit.

Mr. Up-to-date had an inward spasm, but recovered himself and said: "Well, brethren, the Gospel this year will not be supported by suppers. All the salary I receive must be the gift of the people for the Gospel in their midst."

Then one of the "pillars" (worth \$30,000) said: "The truth of the matter is, the Church ought to be put on a circuit."

The next Sunday Mr. Up-to-date attended the class meeting, which was held just before church service. About a half-dozen were present, and great was the solemnity of the occasion. The leader with sepulchral voice, lugubrious face, and measured tones led in prayer; he then sang several solos, which I suppose had been sung in the ark. No one present seemed to know them, and the leader had great difficulty in controlling the tune, but always landed on the final note triumphantly. After a long Bible lesson, read adagio, the brethren rose and gravely related the history of their conversion, and two good sisters were so overcome by lachrymose cataclysms that everybody knew what they said was good, though not understanding a word of it.

Mr. Up-to-date fled to the pulpit, painfully conscious of an ague that was convulsing him. He preached with great difficulty.

The weeks rolled on, and this young preacher felt that his burden was greater than that shouldered by Atlas. One evening, after a long season of prayer, he went to prayer meeting, and with an overflowing heart talked on "Confidence in God," and opened the meeting for testimony. A long pause; a verse of hymn started by the pastor; another pause; an oppressive silence. Tick, tick, tick! The mournful howl of a dog near by seemed a fitting requiem. Benediction.

The funeral body moved toward the door, and with dignified propriety wended their way homeward. They seemed unconscious that they possessed hands capable of grasping others in warm fellowship, and they were equally unconscious of muscles of risibility that would give more light to the community than the electric plant.

These monuments of Dulltown Church did not want an organ at prayer meeting—it distracted their minds from worship—and they thought it a waste of money to have more than one light. Were not the dreamy shadows conducive to holy meditation?

Hence, when Mr. Up-to-date secured an organist for Wednesday night and told the sexton to have every light burning, the monuments began to take on new life, and earnestly denounced such expenditure when they could not raise the assessments.

The pastor faintly suggested having a Friday night class for young men, but the judicious financiers said they could not afford the fuel, and the sexton would demand an increase if he had to clean up for an extra meeting. It was very impracticable.

Mrs. Up-to-date attempted to organize a ladies' prayer meeting, but the sisters informed her that they did their own work and could not spare the time to attend.

When the Juvenile Foreign Missionary Society gave a nice little entertainment under the direction of the pastor's faithful wife, and raised five dollars, the stewards sounded their imperial clarion, and assembled in august convocation to formulate resolutions and demand the money for the Church assessments.

The next thing that created a stir was the long services.

Their former pastor had preached just fifteen minutes, and everybody loved him, especially the young people, and even the saloon keeper. "Thirty-minute sermons are enough to kill any Church," said Mr. Soporous. So when the fifteen minutes had expired there was an ominous clicking of watches, rebellious countenances, and several of the white-haired veterans rose and left the church.

It seemed a herculean undertaking to begin the usual protracted meeting; but what else could he do? The business men, most of them merchants, were so occupied with their night trade that they could not attend. There were only two or three men in the Church that led in prayer, so Mr. Up-to-date called on the sisters. One of the leading members, who paid but did not pray, remarked: "It is very improper for women to lead in prayer, and it will ruin the Church. Some prominent men of the town say they will not enter the church if the women do the praying. No preacher has ever done such a thing before, and I do not see why Mr. Up-to-date has to do it."

The next night several of the pillars (?) were called on to lead in prayer, with no response. After the service they

rushed for the pulpit and indignantly demanded: "How dare you expose us to ridicule?"

A number of dear little children united with the Church, and some of the members were resuscitated and gave marked evidence of returning life. But the paying, non-praying man exclaimed as he passed out: "All the meeting has done is to take in some trundle-bed trash."

This man, by the way, was the main support of the Church. He was liberal with his money, but heartily approved of the theatre, cards, and an occasional

drink. He tried very hard to muzzle the pulpit, but Mr. Up-to-date preached the truth in love, and Mr. Compromise said: "We'll have to get a cheaper preacher next year."

One cold night in December, a poor family who had nothing to eat was reported, and the pastor presented the case to the congregation, and said they should try to raise a few dollars for them, adding: "I will give a sack of flour." His wife then gave twenty-five cents. Distressing silence. Finally one of the rich members gave a peck of potatoes, and that was the extent of their gifts. Then they sang "Salvation's free" with much zest.

No one knew the struggle in that preacher's heart. He began to think it was a hopeless case. The rocky strata had been piled high, and the adhesion was so firm that it seemed impossible to penetrate the impervious mass and reach fertile soil.

He and his wife talked it all over one night, and he decided to let the old folks go on in the good old way and turn his attention to the young people.

Amid much horror at a fifth wheel, and earnest protestations against "makin' a courtin' place for their children," an Epworth League was organized. The pastor nurtured and watched it as one would a tender house plant. Gradually there was an influx of young life into the Church. They attended prayer meeting; some of them even went to class meeting. They began to visit among the newcomers to the town, and several new families were added to the Church membership. The pastor then appointed collectors, who assisted him in his assessments, and every nickel was raised. Two young men from the League were made collectors for the preacher's salary, and visited every member regularly, and there was no troublesome deficit.

Mr. Up-to-date next organized a Junior League. He be-

came the friend of each child, and knew mamma and papa. He had a League service one Sunday night each month, and regularly preached to the children.

He was in Dulltown for four years, and literally "worked" both Leagues. The young people rallied to him, and soon the Methodist Church was the most popular one in town.

Mr. Up-to-date always says to a discouraged preacher: "Fall back on the League. It is the spring bloom after winter's dearth. It is the powerful battery that will galvanize the comatose Church. It will prove the saving tonic for the Church afflicted with age, paralysis, or dyspepsia, restoring vitality, healthful appetite, and vigorous action. If properly trained it will ever prove the pastor's 'tenth legion.'"

The True Aristocracy.

BY REV. E. E. SCOTT.

IN a little low brown cottage in the Isle of Wight there lived a young woman without physical beauty or social position and with meagre education, who had nothing to recom-

mend her but her hope in Christ. But the power and beauty of that hope as expressed in her saintly life has drawn kings and queens to see the spot where she lived and died, and the story of the Dairyman's Daughter has been read with blinding tears of gratitude throughout the civilized world. She belonged to the elite of heaven. Go to Philadelphia and you find the same aristocracy of heaven in another garb. Several young women, daughters of millionaires and heiresses in their own right became disgust-

ed and vanity of high life, and they established a training school for nurses and graduated from it, and are now to be found down in the slum ward, one ministering to a mother and her new-born babe, another dressing the scalp-wound of a child, another caring for a bed-ridden cripple. Why are they there? They found no happiness in the round of balls and parties and afternoon teas. They said, "Oh Christ, thou hast the true secret of peace; let us follow Thy bleeding feet down into the haunts of sin and suffering," and there in the loftiest sense they stand the aristocracy of earth, but in a more blessed sense in the front rank of the aristocracy of the skies.

Speak to That Young^{er} Man.

BY C. E. MAXFIELD.

A great revival wave was sweeping over Colgate University some years ago. Large numbers of the students had yielded themselves to Christ. Only a comparatively few were holding themselves aloof. Two young men were rooming together in East College on the hill. One was a devout Christian, the other was not. For this unsaved young man many fervent prayers had been offered. At last some of the more earnest ones urged the Christian to make an occasion to speak directly to his chum about his salvation. With this thought in mind he invited his friend for a stroll. When they returned those who were in the secret crowded around to hear the result.

"Well, did you speak to him, George?" said one. "What did he say?" asked another.

"Well," said George, gloomily, "I tried to broach the subject two or three times. But every time I did so Charley

The Kind of Revival Needed.

A GENUINE revival of religion is what we need in our Church most of all, and first of all; a revival that saves men from sin, and stirs them up to hate it in all its forms and its very beginnings; a revival in which souls are truly and gloriously converted; a revival in which men come forth from darkness into the light, and from death unto life, and know it and can tell it. We need, above all things, such a revival in our homes, in our churches, in our Sunday-schools, in our Epworth Leagues, in our official boards and church institutions, in all the agencies of our widening work. Let it deepen in spiritual life as well as widen in statistical demonstration.

—Rev. A. Carman, D.D.

would begin to talk off, and I just could not get a chance to ask him to be a Christian."

A few days after Charlie was soundly converted. In giving his first testimony he said among other things: "Last Sunday I was in great anxiety, and when my chum invited me for a walk, I resolved to tell him how I felt. But every time I would approach the subject chum would begin to talk off, and so I received no help from him."

How many of us are refraining from speaking the word of invitation because of timidity, when at times at least our friends are as anxious to be spoken to as we are to speak. Let us obey more often the injunction, "Run and speak to that young man."—*Baptist Union*.

Evangelism Still Needed.

THE well-known evangelist, Rev. J. Wilbur Chapman, evidently believes that there is still a place for the old-fashioned revival service. In a recent number of *Christendom* he says:

It is very commonly stated in these days that while evangelistic effort may be very desirable for the Church, yet it is true that the methods of a few years ago, especially those in vogue in the days when Mr. Moody was in the prime of his ministry, and hundreds of people came daily to Christ, are now quite out of date and are no longer to be used with power. I, for one, cannot accept this statement.

That it may be necessary to change somewhat our manner of preaching as the days pass by may be very true; but the matter could be changed is certainly not true, and the statement that days of revival are passed, as that word was used fifty years ago, and even in a day not so very remote, I most emphatically do not believe, and I can give more than one reason for the faith that is in me.

The days of the great Moody meetings are past only because Mr. Moody has been called into the presence of his God; if he were here to-day as he was ten years ago we should find that the same sweet story he told of Christ and the same awful picture he drew of sin would lay hold upon the hearts and consciences of men, and the unsaved would come once more to know Christ as a Saviour as in the other days.

I am not wedded to any particular method of evangelistic endeavor. I am prepared to pray God's blessing upon any man whom God honors in the preaching of His Gospel and who is securing results, and yet I must confess an unwavering belief in the power of the old-time preaching and the adoption and practice of the old-time methods.

There are certain objections raised to such awakenings:

First. The unsaved do not attend such services, they grow weary of the old message and they long for something new. In answer to this I beg to say that the reason why the unsaved do not attend is largely due to the fact that the Christians have forsaken the services themselves, and it is always a principle that the unsaved are only as much concerned for themselves as the saved are concerned for them. Let us keep this in mind and this may explain the sparsely attended meetings in some instances.

Second. The work is too expensive. This cannot be true, for every successful evangelistic campaign may be made to pay for itself if only the members of the Church do their part, and make some special effort in behalf of the unsaved.

Third. There is always a reaction following such efforts, and the last state of the Church is worse than the first. This is a sad commentary upon the condition of the Church before

the meetings were held. There is never a reaction except where the followers of Christ forget the spirit of the services, and drop back into the old indifferent, inconsistent way of living. If they would keep up the high spiritual tone attained in the meetings, and this is possible, the result would be new victories and new experiences of the grace of God.

Fourth. It is argued that as a result of such meetings the people do not join the Church, and therefore they are not worth either the expenditure of time or money. In nine cases out of ten it is true that people do not join the Church as a result of evangelistic meetings, either because the Church is not in condition to receive them, or because special efforts have not been made in behalf of those who have taken their first step towards Christ. If fifty people in my congregation express a desire to know Christ, and I do not lead them to Him and into the Church, the fault as a rule will be my own.

Special efforts made in behalf of the Church, that the result may be a quickening spiritually, and in behalf of the unsaved that they may be won to Christ, are greatly to be desired and for the following reasons:

First. Such a service attracts where the regularly conducted work of the Church fails. People are always interested in the unique, and ever willing to be interested in that which will lift them out of themselves and their surroundings.

Second. It is the easiest thing in the world for us to find ourselves in ruts, as individuals, in our business and in our home life, why not also in the Church, and to keep in a rut is to fail to do one's duty to the great outside world. The special service leads us out of this, broadens the scope of our vision, and increases our blessing.

Third. There are people in every community who are led to the very entrance of the kingdom, they have taken this stand under the influence of the pastor, and he frequently finds it impossible to lead them over the line to an outspoken confession of Christ. The special service compels them to see their danger, and almost inevitably leads them to a pronounced stand as the followers of Christ.

"MORBUS SABBATICUS," or Sunday sickness, is a disease peculiar to church-members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, and wakes feeling well; eats a hearty breakfast, but about church-time the attack comes on and continues till services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics and read the Sunday papers; he eats a hearty supper, but about church time he has another attack, and stays at home.

GOD'S CALL.

I DO not recall an instance where God called a man because of his fitness for service, or because of what he was; he chose him because of the possibilities wrapped up in him. Abraham, Moses, Isaiah, the disciples, Paul: none of these were fitted for their service at the time of their call. The call itself was an impulse toward the highest fitness; had they not felt it, and entered upon it, the call of God would have been of no effect. Many are called; aye, the call has gone out to the ends of the earth; God calls all men—for the possibilities he sees in them. But few are chosen—that is, few are willing to be chosen. Here is gracious hope and serious warning. The call of God is the hope, the expectation, of God; it means that he believes in us, has a place for us, and knows we can fill it. Thank God, it is not present perfection or fitness, but for the hope set before us—this is the hope of his calling. Do not be afraid to say, "Here am I."—*Rev. W. H. Geistweil, D.D.*

He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with the sleep or the appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul!
8. No remedy for it is known except prayer.
9. Religion is the only antidote.
10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.

Fill Up The Seats.

REV. THEODORE L. CUYLER, D.D.

DURING my fifty-seven years of ministerial life and labor, there is one place in which I have never been able to do any good, and that is in an empty pew. If any gospel-seed chanced to light there, there was no more hope of a harvest than if corn were flung out on to yonder stone pavements.

Empty pews often have a voice of their own; they cry out in solemn testimony against the church-members who are not in them, but who ought to be there. Perhaps one reason why the professed Christians stay away from God's house is the state of the weather. Yet on Monday I have noticed that these same men do not find it too hot or too cold, or too wet for them to go to their business, or for these women to go to the market or out shopping. In cases where Christians live at some distance from their own church, let them, on a stormy Sabbath, attend the nearest Evangelical church. Three good results would follow: They would get their Sabbath food; they would encourage the minister who must preach in all weather; and they would promote unity between the churches. The simple fact is that much of the blame for thin congregations—in all kinds of weather—lies on the members of the church themselves.

Eavesdropping at Prayer Meeting.

DR. H. CLAY TRUMBULL'S latest work is entitled *Individual Work for Individuals*, and, as might be inferred, it is a record of personal experience, especial emphasis being laid on the fact that "the way to reach the many is to reach the one." Many of the illustrations are drawn from Dr. Trumbull's life as chaplain in the civil war, and among the most striking incidents related is the following:

There were many strange characters as well as strange experiences encountered in my army Christian work. The army brought all sorts of persons together, and I had to become acquainted with and interested in them all. While at St. Augustine, Fla., in the winter of 1863-64, a part of our regiment did garrison duty at the old Spanish coquina fort, with its bloody memories and its weird legends of former occupants. I was accustomed to hold Sunday School services each Sunday afternoon, and also midweek evening services in the little chapel opposite the main entrance of the fort. Just outside of that chapel there was a pile of rusty cannon, on which men would sometimes loll while we were having services inside. And as I moved about the fort I had many a talk with men whom I rarely met so familiarly elsewhere.

One day in walking through the fort my attention was drawn to a strange face glaring through an iron-barred opening of a dungeon door in the southwest corner of the casemated walls. It was the most repulsive I had ever seen. Low-browed, coarse-featured, dark-complexioned, with small, black eyes under shaggy eyebrows and thick, sensuous lips, it seemed like a cross between a Digger Indian and a New Zealand native, with the worst peculiarities of both. The expression was one of low cunning with a mixture of hate and derision. It was an unhuman face, yet the man who bore it was evidently one of my parishioners, or he would not be where he was.

"Who are you, my friend?" I said. "Where do you belong?"

He answered in a low, gruff voice, as if he were resenting an attack, "I belong to the Tenth Connecticut."

"You belong to the Tenth Connecticut?" I said. "Why, then I am your chaplain."

As I kindly questioned the man I found that he had been most of the time since his enlistment in confinement for insubordination, and therefore I had not met him. After a brief talk I left him. Soon he was released from confinement and was again with his comrades. I saw him occasionally and spoke to him kindly, but I did not look upon him as a hopeful case in comparison with others, and had comparatively little to say to him. It seems, however, that I had gained more of a hold on him than I was disposed to recognize.

After a while we left Florida for Virginia. As we moved up along the coast in a crowded transport this man came to me in the throng and said softly:

"Miser Chaplin, I want to talk to you.

"Well, I am always glad to talk to you," I said. "But where can we go to talk? Let us leave over the steamer's rail. That is our only place to talk by ourselves." As we leaned there together he told me his strange, pathetic story.

"Miser Chaplin, you member when you talked to me at the dungeon door. You spoke kind to me. You said you're my chaplain. I never forgot that, Miser Chaplin. I'm a rough fellow; I never knowed much, I suppose I'm human, that's about all. I never had no bringin' up. Fust I knowed of myself I was in the streets of New Orleans. Never knowed a father or mother. I was kicked about. I came north and 'listed in army. I've had a hard time of it. My cap'n hears the very ground I tread on." Then with a chuckle and a leer, as he thought of his Ishmaelitic life, he said: "I did worry my cap'n, and he hated me. Ten months with ball and chain. A hard time of it. But what you said at the dungeon door's all true. And what you said in prayer meetin' is all true."

"Prayer meetin'?" I said. "I never saw you in prayer meetin'."

"No, I was jus' outside on those old cannon. And now, Miser Chaplin, I suppose we's goin' into a fight and I want to do my duty. They say I'm a coward. I've never been in a fight, but I want to do my duty." As a friend of mine to whom I told this story said, "The only religious instruction this man ever got was through eavesdropping at a prayer meeting."

Then in a voice strangely tender in contrast with the first gruff utterance which I heard from him in the dungeon, he said: "Miser Chaplin, you're the only man who ever spoke kind to me. If I get killed I want you to have my money. And if I get killed, won't you have it writ in the paper that Lino died for his country?"

That was another noteworthy incident to my personal Christian work for others. We reached Virginia. We were in a fight. Lino bore himself so bravely that his captain, whom he had "worried" so long, called him out before the entire company at the close of the engagement and commended him for his bravery and good service. Hearing of this I looked him up after the fight was over and congratulated him on his well-doing in active battle.

"You've done bravely, I hear, and I'm glad."

"Yes," he said, with a softer chuckle than before. "They called me a coward, but I tried to do my duty. Tain't always the frisky ok that's at the far end of the yoke."

That long friendless man showed, in his way, his intention of doing what God would have him do. Who of us has not improved his opportunities?

When the Iron Cools.

THE old expression, "Strike when the iron is hot," is founded upon an important truth. We strike while the iron is hot because striking at this time counts for more than it would under any other circumstances. Striking after the iron has cooled is profitless for more than one reason. It is a waste of strength and is likely to be disastrous to the iron. The iron-worker understands all this, and profits by it. We do not always profit by the same principle that underlies things material. Men, like iron, are not at all times equally easy to mold. We need to take advantage of the moods and tempers of men if we would change their state. It is true that it is possible for metal to become too near molten to be used with good results; so when the mind and heart are overloaded, they cannot be satisfactorily dealt with. This, however, is no argument against taking advantage of the softened heart and the awakened conscience.

At the close of a revival meeting, during which many people had been brought into the Church, those who had their good near their heart got together to plan for some method of helping the young people and keeping them in the way in which they had so earnestly made the start.

"I believe in all this," said a woman of influence, "but would it not be better for us to defer the meeting until the autumn? Our forces will soon be scattered, and the organization of a young people's society at this time could not be as auspicious as it would be at a later date." Her advice was taken; but, alas! when the autumn days came and the effort was at last made, the good people found that the iron had cooled. The young people who had been so ready to be molded in the right way were no longer to be interested.

You may say that the impressions made upon them were not deep. They may not have been as deep as they should have been, and yet who shall say that it would not have been worth while to have utilized the zeal that had been awakened and thus to have deepened and established it?

During the summer vacation, when the minister and the head of the various departments of the Church were away from their posts, a young man met with a deep bereavement. He decided to change his way of living, and therefore went to the prayer-meeting with the intention of confessing Christ. He found but a handful of people here, and those seemingly only half awake. He decided that he would wait until the minister returned. He did wait, but when the time came, his desire had cooled. We make a fatal mistake when we fail to fan to life the smallest spark of interest in a human heart. "Wait awhile" has been the knell of despair in thousands of lives.—*Lookout.*

Deacon Lee's Opinion.

(Reprinted from an old tract.)

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly Church member, who was laboring to create uneasiness in the Church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion, and inquire as to the reason why there had been no revival for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion; and, after a little thought, frankly answered:

"No, I don't."

"Do you think the Church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their Eyes Were Holden,' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted:

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked:

"What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the Gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about, and criticising and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of

salvation with half-a-dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we haunted him like a deer, till, worn and bleeding, he fled into a covert to die. Scarcely had he gone, when God came among us by his Spirit, to show that he had blessed the labors of his dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up." But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of his servants touches the apple of his eye. I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, "He may be dying, and the sight of our face might add to his anguish!"

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and, who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him! 'God pity me!' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her, for Christ's sake, to let me kneel before His dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armour was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! my pastor!' Then raising his thin, white hand, he said in a deep, impressive voice, 'Touch not mine anointed and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed and do my prophets no harm!'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying, 'Touch not mine anointed and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for his sake; and I vowed to love them evermore for his sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God," if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

Methodism's First Love.

REV. GEORGE JACKSON of England, in his address on "The Old Methodism and the New," delivered at Wesleyan University on the occasion of the 200th anniversary of the birth of John Wesley, said: "God gave us Hugh Price Hughes, a leader and evangelist after Wesley's own heart, and God has taken him away, but not until through him the Church to which he gave his life had been led back to its first love and its first works. More, perhaps, than any of us yet know, we owe to him the revival in our midst of the only kind of evangelism by which England can be won and held for Christ—the evangelism in which zeal and culture, religion and theology, the heart and the intellect, are yoked in one common service, the evangelism of John Wesley and the Apostle Paul."

Such is the evangelism always needed. Methods of reaching men and leading them to Christ may change with changing conditions of society, but the Christ who saves is the same yesterday, to-day and forever. It is to Him sinners are to be led, and whatever will accomplish that should be employed, whether the method be old or new. May the Methodist Church everywhere be led back to its first love and its first works, as the Wesleyan Church in England was led back to its first love and its first works by Hugh Price Hughes. Every pastor may, in a measure at least, be such an evangelist as was Hughes.

Thoughts for the Thoughtful

Selected from John Wesley.

Let every action have reference to your whole life, and not a part only.

Do not make too much haste. Give everything the last touch.

I do not remember to have felt lowness of spirits for one-quarter of an hour since I was born.

It signifies but little where we are, so we are but fully employed for our good Master.

In God's name, why are you so fond of sin? What good has it ever done you?

I think and let think. What I want is holiness of heart and life. They who have this are my brother, sister, and mother.

Do nothing on which you cannot pray for a blessing. Every action of a Christian that is good is sanctified by the Word and prayer.

We cannot see any cloud gathering. But this calm cannot last; storms must come hither too; and let them come, when we are ready to meet them.

My mind, by Thy all quickening power,
From low desires set free;
Unite my scattered thoughts, and fix
My love entire on Thee.

I always find there is most hazard in sailing upon smooth water. When the winds blow and the seas rage even the sleepers will rise and call upon God.

It is a common thing for those who are sanctified to believe they cannot fall. Nevertheless we have seen some of the strongest of them after a time move from their steadfastness.

I have two silver teaspoons at London, and two at Bristol. This is all the plate which I have at present, and I shall not buy any more while so many around me want bread.

My brother Charles, amid the difficulties of our early ministry, used to say: "If the Lord would give me wings, I would fly." I used to answer: "If the Lord bid me fly, I should trust for the wings."

God provides for you to-day what is needful to sustain the life which He has given you. It is enough. Give yourself up into His hands. If you live another day, He will provide for that also.

Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparkle in your eyes; let it shine in all your actions, and let there be in your tongue the law of kindness.

Touch no dram. It is liquid fire. It is a sure though slow poison. It saps the very springs of life.

Shall we say: "The former days were better than these?" God forbid that we should be so unwise and so unthankful! Nay, rather let us praise Him all the day long, for He hath dealt bountifully with us. No "former time," since the apostles left the earth, has been better than the present. None has been comparable to it, in several respects.

If you earn but three shillings a week, give a penny out of it, and you will never want. But I do not say this to you who have ten or fifteen shillings a week, and give only a penny. I have been ashamed for you, if you have not been ashamed for yourself. Give in proportion to your substance. Open your eyes, your heart, your hand.

God trieth us every moment, weighs all our thoughts, words, and actions, and is pleased or displeased with us according to our works. I see more and more clearly that there is a great gulf fixed between us and all those who, by denying this, sap the very foundation, both of inward and outward holiness.

As religion is the happiest; so it is the cheerfulness. thing in the world. But I do not see any possible case wherein trifling conversation can be an instance of it. That I shall be laughed at for this, I know. So was my Master. I am not for a stern, austere manner of conversing. No; let all the cheerfulness of faith be there, all the joyfulness of hope, all the amiable sweetness, the winning easiness of love.

The best of all, God is with us.

How happy is the pilgrim's lot,
How free from every anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

Saved for Service.

I AM afraid a great many Christians do not understand what is meant by serving the Lord. When I ask what is service to God, like as not they will tell me going to Church and Sunday School, reading the Bible, singing psalms and hymns and praying and keeping out of mischief.

Imagine a farmer whose hired man spent the early evening, all night and late mornings at the table before the bell rings, and has to be begged to leave the table after the meal is over. He and by the farmer says, "I am not satisfied with you."

"What is the matter?" says the man.

"You do not seem to appreciate your position."

"Well, I would like to know if I don't. Don't I come first when meals are ready? Don't I eat as if I appreciated your wife's cooking? Don't I stay until you can hardly get me away from the table?"

"No doubt about that," said the farmer.

"Well, don't I go to bed as soon as supper is over at night and stay until the last one is down in the morning, to be sure I don't get into any mischief or do any harm?"

"You certainly do," says the farmer.

"Then I can not see how I could show my appreciation for your nice bed and your wife's cooking any better than I do," says he, in a hurt tone of voice.

"Why," says the farmer, "did you think that is what I hired you for? I furnish you with food and bed so that you may have strength and rest in order to go out into my field and work for me and earn your wages. I don't hire you to eat and sleep."

"Oh," says the man, "if that is the case, I think I'll look for another job."

That is the way with a great many church members. They are there when the bell rings on Sunday morning. They are on hand every time the church is opened. They eat all the sermons that the good man can bake from one week's end to another, and perhaps take some that are only half baked, and then sleep the rest of the week to keep out of mischief.

What is service to God? It is service to humanity in Christ's name. Somebody says, "What is the difference whether I render it in Christ's name or some other name, so long as humanity gets the benefit of the service? If I give a clean shirt to a tramp, and a meal of victuals to the hungry,

or a cup of water to the thirsty, doesn't he get the benefit just the same?"

Ah, you may give him water and he will thirst again, food and he will hunger again. His clean shirt will soon be spoiled, and he will need it all once more, but if you show him that you do this in the name of Jesus, at whose name every knee at last must bow, in whose name alone salvation is to be found, the only name given under heaven among men whereby we must be saved, then he will be led to look up from the giver to the true source of the gift. Your name will die and be forgotten, but the name of Jesus lives forever, his only hope of salvation.—*R. A. Torrey.*

Hugged Her Burdens.

LOADED to the chin with packages and parcels, tensely erect in a straight-back chair, sat the weary shopper in the station waiting-room at the close of a bargain day.

The place was nearly deserted; there were any number of empty rocking-chairs and an inviting couch beckoned from a secluded corner. But the tired, rigid little soul would none of these creature comforts, and when I went to my train I left her still sitting in the same position with that strained, set look on her face, while she convulsively clutched her lapful of bundles.

Type everlasting of those who hug their burdens of care when they might just as well let them drop down to their feet: who choose the stiffest, most cramped position in life, while an easy, relaxed attitude is to be had for the taking; who seem almost willfully to select the hardest seats of duty, ignoring the big-armed, comfortable rocker of rest made just to soothe racked nerve and weary brain.

Why should we go out of our way to hunt for hard times? As we go along, enough of that sort of thing will be provided for our highest development. There is no reason why we should go about as roaring lions to seek what of trial or of tribulation we may devour. There is large virtue in that necessity which bows to the inevitable, but there is none in needless self-inflictions. Inglorious ease is one thing, asceticism is another. Seeking trouble is about as bad as fleeing from it, and bearing trial needlessly is no better than shirking it. "Never trouble trouble till trouble troubles you" has in it more of philosophy than of poetry. Whenever possible, rest the hands, rest the head, rest the heart." Never take up a burden that is just as well off where it is.—*Julia Thayer.*

True Wealth.

Some have too much, yet still do crave;
I little have, and seek no more.
They are but poor, though much they have,
And I am rich with little store,
They poor, I rich; they beg, I give;
They lack, I leave; they pine, I live.

My wealth is health and perfect ease;
My conscience clear, my choice defence;
I neither seek by bribes to please,
Nor by deceit to breed offence;
Thus do I live, thus will I die;
Would all did so as well as I.

Sir Edward Dyer, 1540-1607.

Clever Ants.

DR. FLAGG tells an interesting story of some ants he had observed: "A pie was placed on a shelf in a cupboard, with a wide ring of molasses encircling the plate. The ants discovered it, and, wanting pie for breakfast, they set out to get it. They first marched about the ring, leaving an ant here and there at places which were seen to be less wide than the rest of the ring. Then they carefully selected the narrowest place; and, going to an old nail-hole in the wall, they formed an endless stream of porters, each bringing a grain of plaster. They built a causeway through the molasses of these bits of lime, and in three hours from the time of discovery, they were eating the pie."

"God Is Dear."

A LITTLE boy, not yet six, to whom the hours of the Sunday afternoon seemed rather long, was told by his father that he could sit at his desk and print Bible verses. "God is love," dictated the father, spelling the words slowly as the lad's fingers carefully printed them on the paper. Not long after the father found that the little fellow had added a "Revised Version" of his own, and had been printing several times over on different slips of paper and in different colors, the short sentence, "God is dear."

The lad's instinct was right. "God is dear" is the other side of the truth that "God is love." God is dear to us because he makes us dear to him. The Bible recognizes this fact when it says that we love him because he first loved us. The great fount of love in the divine nature is the source of all the little rills and springs of love in human hearts.

Yes, God is dear. Childhood feels this truth instinctively, and adult manhood as life advances experiences increasing proofs of the fact. God is the dearest of the dear. Jesus Christ his Son, who reveals the great Creator to men, is the chiefest among ten thousand and the one altogether lovely. As life goes on, and perhaps as sorrows come, God grows dearer, grace has a sweeter sound, and heaven lights up with a more splendid radiance. "God is dear." No matter what doubts the devil may put into your mind regarding God's dealings with you, no matter how cares may multiply or depressions assail, hold fast to that tender thought! God loves to be loved. Let him be to you the dearest of the dear.—*Rev. Charles A. S. Dwight, in New York Observer.*

All Through a Little Card.

A BEAUTIFUL story has just been related to Rev. R. A. Torrey, superintendent of the Moody Bible Institute, Chicago, recently engaged in evangelistic meetings abroad, showing the happy chain of conversions which hung on a card of invitation to his recent mission in Edinburgh. A nurse had lately settled in a home in Edinburgh, and placed a card about the mission in the frame of a picture in her room. After it had remained there for two or three days, the landlady asked the nurse what it referred to. She replied that it was an invitation to the Torrey-Alexander services, but that, as she could not attend them herself, she had placed it where others could see it who might be able to go. She asked the landlady if she intended going to the Synod Hall.

"Oh, no," was the reply, "I cannot even get to a church because of the children!" The nurse said she would look after the little ones if the mother would go to the mission.

The landlady went, and was converted that night. The change wrought in her induced her husband to go on another evening, and he came home a converted man. Later on a son and a daughter attended the meetings, and were led into the light of God. Now, all these four persons were brought to the Lord through the simple inquiry caused by a little card.

A Real Sermon.

MR. Samuel Colgate, at Orange, used to tell a story of a minister that came there once to preach, simply as a supply, for a single Sunday. The sermon seemed to make rather an unfavorable impression, and Mr. Colgate himself spoke of it in a rather deprecatory way. A little while afterward a candidate for membership in the Church, while relating her experience, described this very sermon as being the persuasive message which God had sent to her, and which proved to be the turning-point in her life.—Edward Judson, D.D.

In his address in the Amphitheatre, at the New York Chautauqua Assembly, on "Grace for Grace," Rev. Dr. Naphthali Lucock, of St. Louis, said: "Better than to hitch your wagon to a star, is to have your line in touch with Him who kindled all the stars. In John's Gospel, which best helps to do this, the phrase 'grace for grace' shines like radium. At first glance the phrase is puzzling. Looking at it steadily reveals the symmetry of life. Such grace carries the seed and potency of something else in character, qualities that sustain and supplement each other. In another light the phrase teaches the unfolding of one grace into another, as the bud opens into flower and the flower ripens into golden fruit."

Anecdotal.

Humors of Advertising.

These examples illustrate the curious effect which the misplacing of a comma, or of a word or two, often has upon the meaning of a sentence:

"Wanted, a servant who can cook and dress children."

"Annual sale now going on. Don't go elsewhere to be cheated—come in here"

"A lady wan's to sell her piano, as she is going abroad in a strong iron frame."

"Dine here, and you will never dine anywhere else."

"Wanted, a room for two gentlemen about thirty feet long and twenty feet broad."

"For sale, a pianoforte, the property of a musician with carved legs."

"Wanted an organist and a boy to blow the same."

They Stood Together.

There is a beautiful story told of the Herreshoff family in one of the month's magazines ("Success"). As is well known, the designer of the fast sailing yachts, John B. Herreshoff, is totally blind, and has been so from boyhood. There were several blind children in the family, and the mother was especially interested in their education. They seem to have been unusually loyal to each other. Speaking of his mother, the blind designer said: "If I have one thing more than another to be thankful for, it is her care in childhood and her sympathy through life." Speaking of his brother, Nat, John B. gives a loving picture of their relationship. "We have always been together, from boyhood. We have had the same pleasures, and the same aspirations; in fact, we have almost been one, and we have achieved nothing for which a full share of credit is not his just due. Whenever one found an obstacle or a difficulty, the other helped him to remove it, and he, being without my disadvantage, makes no mistakes." This story of "standing together" by these brothers is worth repeating into the ears of not a few families of boys.

A Litt'e Dead Bird.

The celebrated Russian novelist, Turgenieff, tells a touching incident from his own life, which awakened in him sentiments which have colored all his writings.

When he was a boy of ten his father took him out one day bird-shooting. As they tramped across the brown stubble a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of the danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought—and never to his dying day did he forget the feeling of guilt which came to him at that

moment—the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

"Father, father!" he cried, "what have I done?" as he turned his horror-stricken face to his father.

But no! to his father's eye had this little tragedy been enacted, and he said:

"Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father; never again shall I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I can not give life, I will not take it."

How he Announced It.

Henry IV. of France had a magnificent horse which had carried him safely through many a battle. To the great grief of his master, this horse was suddenly taken sick. Hearing that his favorite was not likely to recover, he passionately declared his horse must not die; that the man who told him that he was dead should most certainly be hanged.

Every care was lavished on the poor beast, but in vain. Finally it died.

Now came the anxious question, Who shall tell the King? One man after another refused to make the announcement, as no one wanted to lose his life. At last a courtier was found willing to brave the King's anger and carry the news.

"With fear and trembling his friends saw him enter the King's private room.

"Alas, sire!" began the courtier, on entering. "Your horse—your noble horse—the charger, who so often carried you to victory—"

"Do not beat about the bush," said the King, angrily, "I know what you want to say. My horse is dead!"

"It is His Majesty, himself, who announces the fact!" said the courtier, with a low bow.

In the Court Room.

The *New York Times* tells of some of the difficulties met by lawyers occasionally in examining foreigners who may be called into the witness box. An accident case was on and the lawyer for the defendant was trying to cross-examine a Swede. This is the result:

"Now, Anderson, what do you do?" asked the lawyer.

"Sank you, but Aw am not vera well."

"I didn't ask you how is your health, but what do you do?"

"Oh, yas. Aw vewrk."

"We know that, but what kind of work do you do?"

"Paddy hard vewrk; it ees puddy hard vewrk."

"Yes, but do you drive a team, or do you work on a railroad, or do you handle a machine, or work in a factory?"

"Oh, yas; Aw vewrk in a fact'ry."

"Very good. What kind of a factory?"

"It ees verry big fact'ry."

"Your honor," said the lawyer addressing the court, "if this keeps on I think we will have to have an interpreter." Then he returned to the witness.

"Look here, Anderson, what do you do in that factory—what do you make?" he asked.

"Oh, yas. I un'erstan'—you want to know vat I make in fact'ry, eh?"

"Exactly. Now, tell us what you make."

"Von dollar an' a half a day."

And the interpreter was called in to earn his salt.

A Beautiful Impression.

Many of us would, no doubt, be surprised could we know the impression we make upon those who know us slightly. May we endeavor to be remembered as pleasantly as was the lady described in *Leaves of Light*:

She called at the house of a neighbor on an errand; but, as the family was away, she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she'd call again.

"Who was it?" inquired Mrs. H.

"Oh, I don't know her name," replied the man.

"But you should have asked her," said Mrs. H., "so we would know who had been here. Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."

The pleasant look and the courteous manner in which the lady had spoken to the servant had been noticed and remembered, leaving a sunbeam in that man's heart.

Caught.

A worthy old gentleman who lived in the mountains had one weakness—a habit of absenting himself from church on a very slight pretext.

One Sunday, which was a little cloudy, but by no means inclement, he was not found in his place. The next morning, at an early hour, as the pastor was standing on his doorstep, who should come along but this old man, perched on a load of wood, his hat and overcoat, his hair and beard all white with the thickly falling and fiercely blowing snow. Seeing the pastor, he halted to pay his respects and exchange a friendly word.

"Good-morning," said the old man.

"All well?" asked the pastor, heartily.

"All well, thank you. Sorry I could not be at church yesterday."

"Yes, I missed you."

"Well, the fact is, it was such a bad day, and the weather threatened so much, that I thought it was too bad to venture out, and the"—

"Yes, it is fine, pleasant weather today," said the pastor. "If we should have as fine a day as this next Sunday, I shall look for you at church."

The old man blushed, and manifested a desire to break off the conversation, during all of which it seemed as if he were inwardly saying, "caught this time."

Quiet Hour.

Amid Life's Wild Commotion.

[From the German of Carl Julius Aschenfeldt.
Translator unknowns.]

Amid life's wild commotion,

Where naught the heart can cheer,
Who points beyond its ocean

To heaven's brighter sphere?

Our feeble footsteps guiding,

When from the path we stray,

Who leads to bliss abiding?

Christ is our only way.

Who fills our hearts with gladness

That none can take away?

Who shows us, 'midst our sadness,

The distant realms of day?

'Mid fears of death assailing,

Who stills the heart's wild strife?

'Tis Christ! our Friend unfailing,

The Way, the Truth, the Life.

Christ is the Way.

Heaven often seems distant and unknown, but if He who made the road thither is our guide, we need not fear to lose the way. We do not want to see far ahead—only far enough to discern Him and trace His footsteps. They who follow Christ, even through darkness, will surely reach the Father.—*Henry Van Dyke.*

Sowing, Reaping.

The most common actions of life, its every day and hour, are invested with the highest grandeur, when we think how they extend their issues into eternity. Our hands are now sowing seeds for that great harvest. We shall meet again all we are doing and have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping, to bear true witness for or against us.—*Guthrie.*

Not a Covering.

The snow lay white and holy over all the earth, hiding every scar and sign of death. "It is a symbol of purity," said one, and he prayed, "O Lord, as thou hast covered the earth with whiteness, cover my soul with purity." But the sun shone on the snow, and it melted away, and the brown bareness of the dead earth with all its waste and defilement showed through again. Purity is not a covering like the snow. It is a new life within. It does not hide; it displaces. Where it is, sin is not concealed—it is destroyed.—*Forward.*

Cannot Be Finished.

There are some subjects we cannot finish, and it would be well, especially for the young minister, to remember this when preparing his sermons. The effort to exhaust a whole subject often has the result of exhausting the hearers, without giving them any clear understanding of any of its parts. Mr. Moody spoke to a Scotch audience on "Christ as a deliverer," and, walking away, he said to one

of his hearers, "I didn't finish the subject." "Ah, man," replied the Scotchman, "you didn't expect to finish, did ye? I'll take a' eternity to finish, telling what Christ has done for man."

The Evangel of Joy.

All those who have attended genuine revivals of religion have had abundant opportunity to witness the illumination of the countenance which the Christian religion produces. The conversion of a sinner is an event which awakens joy in heaven. See that unhappy man who has just discovered the sinfulness of his heart. His countenance is the picture of despair. His face is covered with clouds and darkness. See him going to the mercy seat bowed down with guilt and sin. There he surrenders his heart and life to God, and a change takes place. He begins to sing a new song. "O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away and thou comfortest me." He has a new heart and a new face. The countenance which recently was covered with darkness now beams with light. There is love, joy, peace, hope and heaven in his face. He has received "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness."

The shining face is a great power for good. This is a dark world. The darkness may be dispelled by light. Christians who carry in their faces marks of worldliness, covetousness and selfishness will never drive away the darkness. They may preach and sing and shout and testify, but it will do no good. But Christians whose religion shines in their face will spread the light wherever they go. They may not say much nor do much, but the light of a peaceful and happy face will win men. A recent historian tells of a noble lady in Europe whose husband having died left her in darkness and gloom. The world lost its charm, the pleasures of the court became disgusting to her, and she walked in the valley of despondency. One day a shoemaker came to call upon her in the pursuit of his trade, and she observed that he wore a countenance more serene and peaceful than any she had ever seen. The glory that beamed from this humble cobbler's face threw her own unhappy soul into still deeper shadows. She asked him if he was happy. His simple answer was, "I am the happiest of men." After he went away the light of his countenance lingered with her, and she sent for him to come again and tell her the secret of his life. In simple, honest language this German Moravian told her the story of the cross and the love of God that filled his heart with perfect contentment and peace. This light won her to Christ. She was converted, became a Christian evangelist and went about Europe doing good. She was won, and through her hundreds more were won to Christ by a shining face. Let Christians carry the light of the glory of God in their faces into the streets, into places of business into places of sorrow, into the dark places of the city, and the world will come to the light.—*The Christian Advocate.*

Spiritual Invalids.

And so now many resign themselves to their low degree of Christian attainment. It is a case of religious sickness. They are spiritual invalids. I want to find some principle, something solid, something on which to stand the strain of life. Why is religion so disheveled? Why so made up of heterogeneous scraps? Why does every sermon we hear put out of mind every last sermon? It is because the religious life is without foundation, without a sensible, solid, natural principle on which to rest. I will try to point out that principle which may give permanency, stability, vivacity to the religious life of each. It is the principle that every effect produced upon the soul of man is dependent upon some pre-existing cause. Therefore there should be more praying over causes and less upon effects. Nature affords ample illustration. Nothing in the world happens by chance. There is a cause for everything we see or hear or feel. Not an action but can be traced back to a cause. So in religion. If a man possesses a religious joy or peace there is some definite cause that produces it. Fulfill these causes and joy or peace follow as sure as day and the night. What Christian grace do you want? Perhaps a little more joy. You have been praying for it for years and have not found it. Joy is an effect; it must have a cause. What is this cause? In the parable of the vine Christ-stated it clearly: "Abide in me. . . . These things have I written unto you that you may be full." How Christ busses everything upon some cause. If ye love me (a cause) ye will keep my commandments. "If ye abide in me and my words abide in you, ye may ask what ye will," etc. The conditionality of all God's promises is the point here. Where a cause is not stated it must be understood. All the promises are conditioned. Religion is the simplest thing in the world. Things here go on not by caprice, but by law, law absolutely simple, absolutely unerring. It is the everlasting lesson of science: law is sure and inevitable. Let us get into the Christian life a little science. Nature and the eternal truths of God are older than religion, and they pervade religion. Our common every-day lives are the means God implies by which we shall build our Christian lives. A farm or an office is not a place to make crops or money, but men. All the little things about our daily toil are the framework and scaffolding of our spiritual life.—*Henry Drummond.*

Of Vital Importance.

In the reaction against what is slurringly called "emotional religion" many persons appear to have gone to the erroneous extreme that there can be a high and noble type of religious experience without emotion. Except for a few dry-as-dust specimens of humanity, the thing is unthinkable. What has to do with the most momentous questions of human life is bound to awaken emotion, and deep emotion; if it does not, there is legitimate ground for supposing that the truth has never been truly apprehended or responded to. Religious emotion is of vital importance.

Hints for Workers.

What Christ Said.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown!"

I said, "But the skies are black;
There is nothing but noise and din";
And he wept as he sent me back--
"There is more," he said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose to-night,
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your
Guide!"

—Dr. George MacDonald.

In the Right Place.

Dr. Parkhurst says that is a very important point in illumination to put the light where it is dark. "If corporations did not understand the philosophy of lighting cities by gas better than some of us seem to understand the philosophy of lighting cities by Gospel, the nights in some of our wards would be as black as the morals are."

A Worhy Ambition.

"He who gives himself up to the pursuit of pleasures, sooner or later, overwhelmed in gloom. He who devotes himself to toil merely for the sake of becoming rich in due time reaches a point where toil is unendurable; but he who gives himself, unselfishly, to making his family, his community, the world better and happier becomes more radiant with joy as the shadows of life lengthen."—*Religious Telescope*.

Soul Winning.

We speak of "winning souls" as if it were the almost exclusive province of ministers and evangelists, and forget that it is a business we all are engaged in constantly. For the soul is the life, the affections, the will—the inner personality—and, whether we consciously desire it or not, we influence every soul with which we come into contact. We may compel outward action—we cannot coerce the spirit—but by our words, our example, the atmosphere of our daily lives, we are winning those about us to a higher or a lower plane, to more or less of spirituality, to clearer faith, or a region of mist and doubts.

There are many who would shrink from a positive effort to win a soul to God, who would refuse such an office, if urged upon them, as something not in their line, who, nevertheless, by their personal magnetism,

their strength of convictions, their carelessly uttered opinions are winning souls to something every day.

The friends who admire, the young hearts which trust, the lives which lean upon our own—all these we are drawing somehow every day we live. It is not a question of whether we will win souls, but of to what or to whom we shall win them.—*Selected*.

A Useless Member.

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain; and the minister says I know now how the church feels, in not having the use of all its members. The minister didn't mean that for just a joke, either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless, and worse.

"I've never thought just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let someone else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been just about as useful a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the minister has felt about me, I guess. I've been a useless member for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been as paralyzed as old Cousin Josiah Jones, that can't move hand nor foot. I'm ashamed of myself—I truly am—and things are going to be different from now on"; and Aunt Sarah nodded her head with firm determination, as she looked at the church spire from her window.—*Forward*.

An Impossible Thing.

We are told that nature abhors a vacuum. Certainly the human mind knows so such thing, and they try in vain who endeavor to separate themselves from allegiance to one thing without fastening their interests upon another. Truly, he who would abhor that which is evil must cleave to that which is good.

A young Christian who had been very active and deeply spiritual for a number of years, concluded that she had done enough in the way of active service, and would lessen her devotion to the church and its interests. To her surprise, she found herself, ere long, beginning to care for the things which she thought she had utterly put behind her. One Sunday morning she surprised the superintendent of the Sunday-school by applying for work. "I thought I would rest for awhile," she said, pitifully, "but I found

instead an unrest that was leading me in the wrong direction." While the Christian has a higher idea of his labor than merely that of being kept out of mischief, let us know that there is no such thing as lessening our devotion to the cause of Christ without increasing our fondness for the world. That heart in which the Spirit of God no longer dwells is the one in which the spirit of worldliness will undoubtedly take up its abode.—*The Lookout*.

Onward and Upward.

We live but one life, we pass but once through this world. We should live so that every step shall be a step onward and upward. We should strive to be victorious over every evil influence. We should seek to gather good and enrichment of character from every experience, making our progress ever from more to more. Wherever we go we should try to leave a blessing, something which will sweeten another life or start a new song or an impulse of cheer or helpfulness in another heart. Then our very memory when we are gone will be an abiding blessing in the world.—J. R. Miller, D.D.

'I Press Toward the Mark.'

It is not by regretting what is irrepairable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement—God's doing, though it may be man's misdoing. Life is a series of mistakes, and he is not the best Christian who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

Contagious Christianity.

Some one asked a little boy if he had ever had the measles. "I thought so at one time," he said, "but mother concluded it must have been something else, because no one in the family took the disease from me." Whether or not this was an unfailing test, it might be a good one in some other directions. For instance, one of the most contagious things in the world is genuine Christianity; and we may well be doubtful as to the reality of that religion which others may be brought in contact with without being infected by it.

Live for To-Day.

We are writing with a diamond on a rock. We are writing the Book of Remembrance with invisible ink. We are accumulating for the future. What we do is done forever. The thoughts we think, the words we speak, the kindly and unkindly acts of daily life, we must face them again. Take heed, therefore, Live for eternity. And the way to live for eternity is to concentrate all the energies of our life upon the discharge of present duty. Therefore, live for to-day.—D. J. Burrell.

Practical Plans.

How to Kill Monotony.

Rev. J. F. Cowan, D.D., in the *Christian Endavour World* gives the following valuable suggestions, which are worth repeating: Monotony is the result of getting into ruts. In some things ruts are good. Indiscriminate condemnation of them is shortsighted.

Some ruts are in place in a prayer meeting. It is helpful to observe some forms; such as having the leader face the led, as having a certain time to begin and to close, as having every one seated, and as always having prayer in a prayer meeting.

Some things never become monotonous, no matter how often repeated. Breathing does not become monotonous. Your heart-beats are not monotonous. Vital things do not become stereotyped and stale. It is getting into ruts in non-essential things that becomes tiresome. The leader may always face those he leads, but he need not always do it in the same way. The attendance on a prayer meeting would best always be seated, but not necessarily in the same fashion. A prayer meeting should always have prayer, and singing, and Scripture-reading, and testimonies, but not always in the same order, and the same proportions, and the same style.

PUTTING THE MEETING TO SLEEP.

Monotony in a meeting puts it to sleep. The same invariable order of things, it doesn't matter whether it is sing, pray, read, or read, pray, sing, or pray, read, sing, tends to kill interest and make the meeting dull. Mrs. Sangster says, "Nothing is so trying as a home where nothing ever happens. Routine is a hard mistress." We can make things happen in our meetings.

SEVEN WAYS TO GET VARIETY.

1. In the arrangement of the room. If your room is seated with movable chairs, and you have been accustomed to having them always in straight, military rows, ask the janitor for once to arrange them in semi-circles. If it is a rainy night and but few are present, arrange them in a circle in the centre of the room. You will be pleased to notice how every one will open wide his eyes when he sees the change, and this initial shock will insure you an interested hearing at the opening of the meeting. An air of expectancy will pervade the audience.

If the table has always stood to one side of the rostrum, move it to the other; or, if there is a great deal of unsympathetic, frigid, empty space between the leader's stand and the front row of seats, move the table down nearer the audience.

These suggestions ought in turn to suggest other little things that a leader may do to freshen up a room. Some of our meetings need to be turned, just as you turn a dress of which you have become tired, and refresh it and make it almost as good as new by a new pattern, and a little fresh braid and buttons.

Some one has suggested that if a leader can think of nothing else to do that would introduce some variety into a meeting that is dying of monotony, he might at least wear a different coat from the one he is accustomed to wear, or part his hair in a different place. Spring surprises on your meeting—a letter from some far-away member, a message from your county or state president. Novelty for the sake of novelty should never be courted; cheap, clap-trap sensations should never be sprung, but novelty that kindles new interest is sanctified innocuity. Of that we cannot have too much.

HOW TO WAKE 'EM UP.

2. We may introduce variety in the use of the Scripture references. I find by inquiry that the most common method is for the leader to read the entire reference himself. Usually there are no Bibles in the hands of the members. It would be considered a great breach of thoughtfulness if all present were not provided with hymn-books; but if I had to choose between conducting a meeting without hymn books enough to go around, or without enough Bibles to go around, I believe that I should choose to do without the hymn-books. We can dispense with men's books in our meetings better than we can with God's Book.

And the Bibles should be in the hands of the members for use. I can see no reason why the leader should read all the references any more than that he should sing all the hymns alone, and no leader would think of being so lavish with his solos.

There are at least half a dozen ways in which variety may be introduced into the reading of the Scripture references. The leader may have the members read responsively with him. He may have them read in concert with him. He may ask them to recite from memory familiar Scriptures, like the twenty-third Psalm, the Beatitudes, the first Psalm, the thirteenth of First Corinthians. He may have the gentlemen and ladies read alternate verses. He may have those on the front row of seats read the first verse, and each successive row a verse, and so on.

3. The leader may use variety in the use of music and p'ans to secure the co-operation of members; but each of these topics deserves to be discussed in a separate article.

4. The leader may have variety in new combinations of elements. Even if one does not feel resourceful enough to introduce much variety in the way of original and bright plans, there is room for almost endless variety in the way you combine the three or four elements that are supposed to enter into every prayer meeting: prayer, Scripture-reading, testimony, remarks of the leader, announcements, etc. Just remember that all our beautiful music, in its endless variety, is the result of new combinations possible with the eight notes of the musical scale, and take courage. You can do wonders with your prayer-meeting scale if you

REARRANGE THE NOTES.

(a) Open in a different way. For instance, if other leaders have got into the rut of always opening the meeting

with a song service, don't you open it that way. It furnishes some people with an excuse for coming late, because they fancy that the meeting is not really opened until the song service is over. So they form themselves into a side-walk committee, sometimes, and come sauntering in at the close of the praise service. Do you surprise and shame them. Open with prayer, or with Scripture reading.

If it is the unvarying custom to follow the opening with the request, "Now let us have sentence prayers," don't you do it that way. Bring the sentence prayers in some other place. And so with the other parts of the meeting. Just as a clever housewife can make the parlor look like a new room by moving the piano into a new corner, and putting the divan where the piano was, and rehangng the pictures, and rearranging the chairs, so that when her husband comes home at night he will think that he has got into the wrong house by mistake, you can make the dry, tasteless, monotonous meeting of your society seem like a new meeting, by using the inventiveness God has given you.

BWARE OF STOCK PHRASES.

(b) Avoid set phrases. Study to be unstudied. Don't fall into the set way of saying and doing things. If every leader before you has said, "The meeting is now thrown open," don't you say it. Say, "May we not spend this part of the hour in speaking to one another of God's dealings with us," or something that would be natural for you. One of the worst things that can happen to a society is to have a little collection of stock phrases that are handed down from one leader to another until one goes to the meeting knowing in advance just what form of speech the leader will use to introduce a certain part of the service. It makes the meeting like a treadmill.

(c) Painstaking is better than brilliancy. We must be willing to break away from this monotony, determined to do it, in this way, and in every sensible way. The leader does not need to be a great genius to do this. Patient attention to little details will accomplish it. If I were choosing a leader, and had to decide between some overtopping genius, and some painstaking plodder who was not afraid to plod in new paths, I should take the little painstaking plodder. It is attention to details that makes for success, more than brilliant intellects.

METHOD NOT LIFE.

Finally, no one must think, from what has been said, that variety is the only or the most important thing in a meeting. Motive is more important than method. All the new and bright methods that we can think of, without a powerful motive, will be like putting so many new cog-wheels into a piece of machinery, without furnishing the power to run them. Spiritual life is the main end and dependence of all our meetings. You may trick out a dead man in all the finery of Paris, and you cannot make him take a step. But life, normal life, always makes itself attractive. It uses means—dress, speech, song, color, grace of motion.

THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER
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Editorial.

Signs of a Revival.

Rev. R. J. Campbell, of London, England, sees signs of a revival of religious fervor, zeal and power in England. One of the indications, to his mind, is that the intellectual sermon is giving way to a more spiritual form of address which, without ceasing to be thoughtful, appeals to the spiritual instincts of the hearer and quickens the moral sense. Another sign is to be found in the attitude of the hearers themselves. With comparatively few exceptions, congregations do not ask either for scientific lectures, or literary theses in the place of sermons. They do not seek ornate and pompous discourses on the one hand, or conventional platitudes on the other; but they hunger for something strong, and deep, and true, suggestive of heaven and holiness, and the living, loving Christ. The more direct and simple the style, and the more rich and real the spiritual experience of the preacher, the more the people welcome the message. They crave the note of certainty.

We believe that the same conditions exist in this country, as far as the desire of the people for spiritual preaching is concerned. It is a fact that the preachers will do well to heed.

The Greatest Work.

"If we were only as successful in saving souls as we are in raising missionary money, the Epworth League would be a mighty force in the Church," remarked a prominent League worker in our office, a short time ago.

This brother undoubtedly, laid his hand upon the weak spot in the Epworth League. Our organization is professedly a soul saving agency, but it is very doubtful if this aspect of the work is kept as prominently before the members as it should. While so much is being done to send the Gospel to the heathen abroad, our eyes should be opened to the opportunities presenting themselves right around us, of bringing our own associates to Christ. There is no antagonism between foreign missions and home; both should proceed together, one helping and stimulating the other. It will be a great mistake if we become so absorbed in the former as to neglect the latter.

Let our Leagues wake up on this question of home evangelization! Let them join with the pastors in pushing the battle to the gates, that this special year may be one of unusual blessing in the ingathering of souls.

What's in a Name?

In considering the subject of better preparation for our Sunday School teachers, the General Board, at its last meeting, decided to discard the use of the word "Normal." In the past we have always referred to the provision made for helping teachers as a "Normal Course" and doubtless to many the name has been a bug-bear. They have conceived the idea that it must be something very difficult when such a technical title has been given to it. In future this department is to be known as "Teacher-Training," a very much simpler and more appropriate appellation. We trust that this change will help to dispel the misconceptions that have existed concerning this most important feature of Sunday School work.

Hints to Correspondents.

Secretaries are asked to condense, as much as possible, reports of District League Conventions, and send them on promptly. It is very difficult, in a monthly paper, to do justice to these gatherings, when they are nearly all held about the same time. It is not necessary to write a minute account of everything that was done and said. It is much better to simply give some idea of the spirit and purpose of the convention, and the principal subjects that were emphasized in the speeches, than to give a complete catalogue of speakers and their topics. Some district secretaries adopt a very easy method of reporting the Convention by cutting out the three or four column account which appeared in the local weekly paper, entirely forgetting that it will take about an hour of the Editor's precious time to condense it into proper form for the Era. Please do not do this, but write an original report, and do not allow it to exceed three hundred words in length.

"First in Importance."

The resolutions passed by the International Epworth League Convention in Detroit declared that the systematic and devout study of the Scriptures should be placed first in importance, among questions claiming attention. This sentiment will be warmly endorsed by the Epworth Leaguers of this country. During the past year or two nothing has taken such a hold upon our young people as the subject of Bible study. The summer schools, which have been largely devoted to the study of God's Word, have been attended by over a thousand registered students, who have thus made their holidays profitable as well as pleasant.

At the recent meeting of the General Sunday School and Epworth League Board, a very large portion of the time was devoted to the consideration of plans by which a greater number of our Sunday School teachers and League members may be induced to take up this work in a systematic way.

These are encouraging signs of growth and progress.

The Forward Movement This Year.

A correspondent writes for information concerning the Forward Movement for Bible Study and Evangelistic Work, which has usually been conducted in the fall in connection with our young people's societies. As already stated in this paper, this movement is to be set aside this year on account of the Bicentenary Evangelistic Campaign to which the Church is called. This simply means that these two important features of work are to be done in a somewhat different way than usual.

A new and comprehensive scheme for Bible study was inaugurated by the General Board at its last meeting, which

will commence on January 1st, 1904. Particulars will be found in the report of the Board proceedings on another page.

Evangelistic work is not to be neglected by any means, but prosecuted with unusual vigor. The plan is for all our Leagues to co-operate with the pastors in whatever special work they may plan, so that there may be united and enthusiastic effort without any distracting cross currents.

A Remarkable Meeting.

"I have been a member of this Board for sixteen years, and this is the greatest meeting we have ever held," remarked Mr. William Johnston, at the close of the annual meeting of the General Sunday School and Epworth League Board, which was held in Wesley Buildings, Toronto, recently.

This sentiment was echoed by other members. One gentleman who attended for the first time, said that he was agreeably surprised with the meeting. He had conceived the idea that the Board consisted of a few elderly men who met to transact a little routine business in a prefatory way; but found the real state of the case entirely different. Here were ministers and laymen from different parts of the Connexion, who were alert, aggressive, and intensely concerned to adopt the very best measures for carrying on these important departments. Every man seemed to feel the importance of the work, and the discussions were full of interest. If the spirit of this meeting could be infused into all our Leagues and Sunday Schools, there would soon be a "forward movement" that would astonish the whole Church. Read the report of this meeting in another column.

You have been talking about organizing an Epworth League Reading Circle, have you? That is good, but do not allow the whole thing to evaporate in talk. Now is the time for action.

THE returns made by the railways of tickets received at Detroit show that the attendance at our International Convention from points outside of Detroit was 28,485, which is beyond the estimates made at the time.

IT is the duty of the Church to instruct, culture and guide the people, but its first business is to evangelize—to seek and save the lost. It will be a sorry day for Methodism if it forgets the evangelism by which it was marked in its early days.

THE League that only runs one department is sure to become one-sided, and will soon lose its hold upon certain classes of young people. The four departments furnish the variety that we need, and should be maintained by every League.

THE daily papers state that there is a scarcity of teachers for the public schools. We are glad to hear it, and trust that the dearth of supply will continue until trustee boards are forced to put up the salaries where they ought to be. Teachers' pay is disgracefully small.

JOHN WESLEY'S idea of conversion covered the entire uplifting of men—physically, intellectually and spiritually. That is the idea that needs to be emphasized to-day. Genuine conversion will mean better and cleaner homes, more alert minds eager for the attainment of knowledge, and intense hunger after righteousness.

THE attention of District League Conventions is directed to recent General Conference legislation, which provides that instead of "five additional members" on the Executive Committee there shall be one representative from each League on the district, elected by the League.

SEVERAL workingmen's processions on Labor Day were disgraced by the participation of the liquor interests. In Toronto the brewers and bar-tenders walked with the bakers, moulders, etc. It is about time that labor should regard the liquor traffic as one of its very worst enemies.

WHEN Dr. Guthrie once looked down on one of the most squalid, abandoned and wicked quarters of the city of Edinburgh, he exclaimed, "A beautiful field!" Our towns and cities have many "beautiful fields" for demonstrating the saving power of the Gospel, and there is no better time to carry on the work of cultivation than now.

IT seems to be taken for granted in some places that there is no use in trying to get young men to attend the League in any considerable number, and that if they are to be reached it must be by some other organization. May there not be some mistake about this? We are satisfied that if the League services were always made interesting, and intellectually and spiritually quickening, there would always be a good attendance of young men. There are some Leagues where the young gentlemen are in the majority.

IT is no small task that is assigned to the minister of the Gospel, when he is expected to prepare and deliver two sermons each week that will be fresh and interesting. Some of the papers are calling attention to the fact that President Roosevelt has repeated himself a number of times during his recent speech-making tours. This is scarcely to be wondered at, when we remember what a multiplicity of duties crowd upon him. But if he were pastor of a city church he would have to bring "things new" out of the treasury every Sunday, no matter how busy he might have been during the week previous.

A GENTLEMAN, who is a regular attendant at a church class in this city, dropped into a business office one Monday morning recently, and in the course of conversation began to tell a friend, who attended the same church, of the inspiring class-meeting held the previous day. This friend was so impressed that he found his own way to the class-room on the next Sunday. Doubtless there are many who could be induced to attend class if those who appreciate it would "talk it up" more than they usually do. Simply telling of the blessings that come from participation in this means of grace would help the class-meeting greatly.

WE had a very pleasant visit, recently, from Rev. J. W. Lee, D. D., of St. Louis, who is one of the most prominent ministers of the M. E. Church South. He has been giving his impressions of Canada in several of the Southern papers. In the *Wesleyan Christian Advocate* he says: "There is no finer Methodism on the globe than the sort we find in Canada. It is warm, hearty, aggressive and intelligent. The Methodist book store in Toronto indicates that the people read great books. There is no poverty-stricken look about it. The books are from the celebrated publishers, from the well-known houses of Edinburgh, London, and New York."

Prominent People.

Rev. F. B. Meyer, of London, has received the degree of doctor of divinity from Temple College, Philadelphia.

Mrs. Leland Stanford, at the advanced age of seventy-eight, has started on a voyage to Australia and around the world. She is in fine health and possesses remarkable courage.

Rev. Mark Guy Pearse is now in this country delighting the people with his Cornish stories. He occupied the pulpits of Sherbourne Street and Parkdale Churches, Toronto, on September 27th.

"The profoundest scholarship and the finest intellect can be united not only with the humility of a little child, but with the tenderness of a mother," said a Wesleyan preacher, referring to the late Dr. Wm. Burt Pope, the theologian. How inspiring such a tribute!

The Interior pays a just tribute to Rev. J. R. Miller, who for twenty-three years has been editorial superintendent of the Presbyterian Board of Publication in Philadelphia. In that time he has written forty devotional books, large and small, which have reached an average circulation of over a million copies; some of them have been translated into other languages. In addition, he has all the while served as pastor of some church in Philadelphia which was unable to support a minister.

In taking leave of his congregation at Union Chapel, Manchester, Dr. Alexander McLaren declared that to efface one's self is one of the preacher's first duties. Dr. McLaren is himself a fine type of a man who exalts, first of all, his message, having throughout his ministerial career avoided the sort of publicity which is inseparable in the public mind from personal vanity. His influence, however, has been none the less far-reaching, and it is doubtful whether any minister of to-day is more widely known or more highly esteemed.

Revival Notes.

Achan's wedge of gold defeated the whole army, with the prayers of Joshua and all the good men with him. Sin in the church defeats the best planned efforts.

Sin in the church produces infidelity and worldliness. Sin cherished by the church, by priest and people, by bishop and pope, caused failure and defeat always—and always will.

In their attempt to be "practical" some ministers have ceased to preach Christianity. A sermon that could have been preached if Jesus had never come into the world is *prima facie* not a Christian sermon.

Dr. Gregory says: "Two things are necessary to the progress and success of any great movement or cause—a person or agent capable of being set on fire, and a people prepared for the message." Then he says some things needed are: "First, to bring the people face to face with the vital problems involved in the situation; second, to bring the churches to a campaign of personal evangelism in the bounds of the parish."

The laymen are asking for a salvation preacher; one whose pastoral and pulpit work centres in this one thing, the salvation of souls. The church is a salvation institution. It is different from everything on earth beside; and the preacher must be a different man and a different speaker from any other speaker. He is to lift up his voice and call men to repentance and point them to the Lamb of God. The preacher of to-day is not to waste his time in reviewing

modern novels or lecturing on some popular subject on the Sabbath night. No, no. But he should be a preacher of the Gospel of Jesus Christ, and he should see sinners coming to God under his ministry or know the reasons for their not coming—Rev. Robert Stephens.

It was Rev. Henry Ward Beecher who once said: "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, 'Thou art the man.'" The late C. H. Spurgeon also held this view and almost invariably followed up his sermons by personal dealing with inquirers. This effective method of Christian work seems to have become almost a lost art among professing Christians.

Thank God, a revival is always possible. Nor doubt that a revival is always possible wherever there is one man or one woman and some one to tell that man or woman about God and duty and sin and Jesus Christ who has atoned for sin. In fact there might be a revival without the preacher; it might be enough for that person to be alone with the memory of his past and with the Holy Spirit to show him the way. If he were in earnest he would find the way to God somehow or other.—Letters from an Old Methodist to his Son.

Methodist Chat.

All the publications of the Methodist Episcopal Church entirely exclude advertisements of patent medicines.

The English Wesleyans practically nominate their president a year in advance. Rev. Sylvester Whitehead is the man for 1904.

Wesleyan Methodism reports a gain for last year of 4,847 members, making a total of 468,072, or with probationers and members of junior classes a total of 593,315.

The Wesleyan Conference appointed a committee to confer with similar committees from the United Methodist Free Churches and the Methodist New Connection on the subject of Methodist reunion.

The Methodists of New York are discussing a suitable memorial to John Wesley, and have about decided to erect a memorial tablet in Old John Street Church, one of the oldest Methodist churches in America. This tablet, if erected, will duplicate that in Westminster Abbey.

Dr. W. L. Watkinson retires from the office of Connectional Editor of the British Wesleyan Conference, and his place is filled by the election of Dr. W. T. Davison. This is one of the highest offices in the gift of the Conference, and the election of Dr. Davison is a deserved recognition of one of the greatest scholars and leaders of English Methodism.

From the Methodist Times we learn that the number of preachers who are acting as class-leaders is steadily increasing, there being at present 1,612 who are enrolled in that office. John Wesley vigorously protested against this tendency in his day, and it is by many considered a unique thing for preachers to act in the capacity. The greatest difficulty in keeping up the class-meeting is to find the right kind of leaders.

The church press is giving glowing accounts of great spiritual awakenings among the people of Sweden. Bishop Vincent writes that large numbers have been converted, and have joined the Methodist Churches. At one place it

has been "impossible to close the meetings before midnight; 500 people crowded together, singing, shouting, weeping. More than 300 have testified their experience of saving grace, more than 100 have joined the church."

It cannot be said that the days of the class-meeting are numbered, but it is certain that this unique institution has lost ground in universal Methodism in recent years. In America and Great Britain the class-meeting is no longer the strong, vigorous, vital, original life and power that it once was. That the institution has not died out in Great Britain may be inferred from the fact that there are nearly 27,000 classes in Wesleyan Methodism alone, but that it is losing its place is suggested by the fact that with an increasing church membership the number of classes is declining.

Literary Lines.

One publication in New York uses 140 tons of paper a day. This represents the pulp from thirty acres of timber taken trunk and branch, or seventeen square miles of virgin forest per annum.

In the United States, copyright is granted for twenty-eight years with the right of extension for fourteen more, making a maximum term of forty-two years. In Great Britain it is granted for the period of the author's life and for seven years after his death; or for not less than forty-two years in any event.

Probably there are few parts of the world where so much reading per capita is done on an average as in Japan. As you take the train your next neighbor pulls out a package of morning papers; not satisfied with one he has goes through them all before you would have had time to glance through your single morning journal in English.

Publishers make a great deal in their advertising of the fact that a book has reached a sale of one hundred thousand copies. But last year the issue of the Bible exceeded seven million copies. The British and Foreign Bible Society issued more than five million copies, and the American Bible Society, 1,723,791. Evidently the influence of the Bible cannot be seriously waning if people buy more copies of it than they ever did before.

Will Carleton, author of "Songs of Two Centuries" (Harper's), has written the introduction to a "Life of Fanny Crosby," the celebrated hymn writer. Miss Crosby, who has been totally blind since her infancy, wrote "Safe in the Arms of Jesus," "Rescue the Perishing," "Pass Me Not, O Gentle Saviour," and a score of other hymns that have gone into the history of hymnology and are sung far and wide. Her career has been a wonderful one in its combination of power and modesty, affliction and patience.

The Halifax Wesleyan has the following concerning one of the books of our Reading Course this year: "There is an old story about Dr. J. G. Holland that as he drove past the office of the Springfield Republican he said to himself, 'There is the place I want,' and the editor, Samuel Bowles, as he was standing in the doorway, said to himself at the same moment, 'There is the man I want.'" In less than two weeks after that day he was installed as assistant editor of the paper, in whose columns he wrote the famous Timothy Titcomb's Letters, "Lessons in Life," and other volumes. This volume is an interesting series of familiar essays written in the easy

and captivating style of the man who did so much to make Scribner's Magazine popular. It reminds me of Dinah Craig Mulock's "Sermons Out of Church," for it is a series of lay sermons dealing with social topics which inspire, instruct, and elevate both mind and heart, and I am not surprised to learn that the farmers and literary folk always looked forward for the issue of *The Republican* containing these letters.

Woman's Work.

A new hospital building is the objective point of deaconess work in Spokane this year.

A wealthy gentleman in Hull, England, has volunteered the support of six deaconesses to work among the poor in that city. Two Wesley sisters have already responded to this call.

Centenary Church, St. Louis, evidently means to "reach the masses" in the tremendous district in which it is located, for it employs three deaconesses and a Sunday-school missionary.

The dowager Czarina Marie, mother of the Czar, has completed arrangements for a children's world exhibition to be held in St. Petersburg in November next. The fair will be international in character, including scientific and industrial exhibits.

Miss Ruth Bryan and Mrs. Bryan, daughter and wife of Hon. W. J. Bryan, have been studying the Hull House work in Chicago, and Miss Bryan, it is said, will become one of the workers in that settlement. She is nineteen years of age, and is the eldest daughter of Mr. Bryan.

The Union Signal reports that Miss Helen M. Gould is establishing a club for the young men of Irvington-on-the-Hudson. In order to keep them out of the saloon she is erecting a \$30,000 clubhouse for their exclusive use. She found that many boys and young men had no place to spend their evenings except in saloons. She has arranged for a large library, and each month she will have artists give an entertainment for their benefit.

Women are rising in India. Native ladies have been appointed inspectors of schools in Madras and Bombay, Miss Lilavati Singh as professor in the Lucknow College, Miss Sorabji in the law, Dr. Rukmabai in the Surat Hospital. Other names could readily be added to the list. Pundita Ramabai is unique. Where shall we place her? Her work for widows begun before the decade, expanded to the Sharada Sandan at Poona, but far more than this is the wonderful village at Mukti, where nearly 2,000 women and children are brought into the fold of Christ, shepherded, befriended, taught, and trained.

Mr. Chentung, the Chinese Ambassador to the United States, pays special tribute to the Elizabeth Skilton Danforth Hospital in Kiating, Central China, the gift of Dr. I. N. Danforth, of Chicago, as a memorial to his wife, which "is almost entirely supported by wealthy Chinese ladies. Two Chinese young women, who were educated at Ann Arbor in this country, are the physicians in charge there, and last year they treated nearly 10,000 patients. The largest and best institution of this kind in Western China is the Wm. Gamba Memorial, exclusively for women. That all of these forces which have been put into play by the Christian missionaries are having an effect on China, no one will deny," says Mr. Chentung.

General Religious Items.

The Presbyterian Board of Foreign Missions at New York has issued a stirring appeal to the church for two hundred and fourteen new missionaries to re-inforce the foreign work of the church.

The John Hall Memorial Chapel, to cost \$50,000, is being built by the Young People's Association of the Fifth Avenue Presbyterian Church, New York. This is the third chapel of the kind built by the Fifth Avenue Church for its various organizations.

Thibet has been considered the most inaccessible of all lands to Christianity. No missionary has been permitted to enter it. It soon will be open to the Gospel, however, for the New Testament in the Thibetian script is complete and will be carried into Thibet through traders ready to buy books of interest.

The Salvation Army is thinking of commencing work in Russia. It would have to take a different form from that usually conducted by the Army, and the meetings would have to be private. It does not seem probable that the Salvation Army would amount to much if deprived of its parades, red coats, bugles, drums, etc.

The Moody Bible Institute of Chicago is making a special effort to train workers for the frontier mission fields of the West. Students are offered a two years' cycle of study in Bible doctrine, chapter summary, and analysis, and are required to engage in practical work daily under the supervision of the superintendents of the school.

In this Memorable Year
of our Memorable History
Let us accept Past Achievements
as incentives Better Attainments

The Presbyterian Evangelistic Committee has every reason to be encouraged by the results of its efforts to preach the Gospel to the unchurched masses in large cities. In Philadelphia on a recent Sunday it was reported that religious services were held in one hundred and twenty-seven different places, with a total attendance of 24,966 persons.

Major Archibald, of the Salvation Army, has been visiting the Canadian penitentiaries, with the object of helping its inmates on their release from imprisonment. He reports 460 in Kingston, 375 in St. Vincent de Paul, Montreal, and 256 in Dorchester. He had the opportunity of addressing the inmates of each of these institutions, and giving them advice and promise of help on their liberation.

The newest, and in many ways the most unique, playground in Detroit is that just opened on the grounds of the First Congregational Church, Dr. Nehemiah Boynton, pastor. The yard has been provided with rope swings, games of all kinds, and a sand pile over which is stretched a protecting awning. All the children of the neighborhood under ten years are invited. From one hundred and fifty to two hundred children are there every day, in charge of a trained kindergarten.

Referring to the report that the newly elected Pope purposes eliminating "light, trivial, secular and profane" music from church services, the Canadian Baptist rises to remark: "It would be well worth while to have a Baptist Pope for

a few months if thereby a reform could be thoroughly effected in our church music, and the meaningless rhymes, and unmelodious jingles that we sometimes are compelled to endure in some of our churches, eliminated." The same thing may be said of not a few Methodist churches.

Temperance.

No righteous vote is ever thrown away, though it may be in such a hopeless minority that the judges do not take the trouble to count it.

Virginia is rapidly ridding herself of the saloon. Since the first of the year nine hundred of them have been legally closed throughout the State. The work is largely due to the efforts of the Anti-Saloon League.

Temperance and prohibition are said to have made the greatest advance in the Southern States the last few years. As samples, it is reported that out of the 5,500 towns and cities in Tennessee, only eight "have unrestricted sale of liquor."

Says the Union Signal: "A new \$100,000 hotel with 240 rooms, especially for the moral, religious travelling public is one of the latest projects in Indianapolis. It will be without bar or billiard room and card playing will not be allowed."

I will not attempt to dictate how the temperance question shall be handled in other States, but I know that down in my native commonwealth a movement along non-partisan lines has been found the most successful.—Dr. P. A. Baker, Columbus, O.

The entire congregation, 1,200 in number, of the Holy Saviour Roman Catholic Church, of Wilkesbarre, Pa., took the total abstinence pledge for one year after a recent Sunday service. Last year 1,000 pledged themselves, and it is said all kept the pledge faithfully.

The beverage liquor business ought to die; no matter who does it; no matter where it is done; no matter how it is done; no matter what it pays; no matter how long it takes to kill it; no matter how hard it dies; no matter what it pulls down with it when it dies; it ought to die. This is not fanaticism; it is accepted theory.—J. G. Woolley.

Lady Somerset, in response to the question: "What on the whole, is the best way to deal with the liquor traffic?" says: "By trying to induce good, honest, strong men to dissociate the saloon interests from their power in government. Let the liquor traffic be known as a dangerous trade in itself. Let the saloon never become all-powerful in politics."

Christendom, published at Chicago, makes the following comments on the prohibition gains in the South: "The prohibition movement is making rapid headway in the South. This is attributed to two causes—namely, the smallness of the foreign-born population, and the conviction that to the demoralization of the negro through the influence of the saloon is to be traced the prevalence of crime and social disorder."

The Methodist ministers of Williamsport, Penn., have placed temperance advertisements in their street-cars, says *The Christian Endeavor World*. One car, for instance, carries the advertisements of three kinds of beer and whiskey with another kind of beer advertised outside; but the ministers have paid for an advertising card which reads: "Wine is a mocker, strong drink is raging, and who is deceived thereby is not wise." We must fight fire with fire.

Annual Meeting of General E. L. and S. S. Board.

The Epworth Leagues and Sunday-schools of our church are under the control and direction of a General Board consisting of four members from each Conference. Half of these members are on the Sunday-school section, and half on the Epworth League section. The business of each department is taken up at separate sessions, but all the members attend and give their attention to both Sunday-school and League business.

The annual meeting of this board was held in Wesley Buildings, Toronto, Sept. 2nd, and was an unusually interesting and important occasion. Rev. Dr. Carman was in the chair. The following who answered to their names are marked thus: *

SUNDAY-SCHOOL SECTION.

- Toronto Conference—
*Rev. J. J. Reddit, Barrie.
*F. W. Winter, Toronto.
Hamilton Conference—
*Rev. John Pickering, St. Catharines.
*J. S. Deacon, Milton.
London Conference—
*Rev. C. W. Brown, Mitchell.
*J. H. Chapman, London.
Bay of Quinte Conference—
*Wm. B. Greatrix, Campbellford.
*Wm. Johnston, Belleville.
Montreal Conference—
*Rev. Dr. Mansell, Brockville.
*J. A. Tompkins, Granby.
Nova Scotia Conference—
*Rev. G. W. Glendenning, Halifax.
*Dr. Frank Woodbury, Halifax.
N. B. and P. E. I. Conference—
*Rev. John Goldsmith, Bathurst, N.B.
*E. R. Machum, St. John, N.B.
Manitoba Conference—
*Rev. J. M. Harrison, Roland.
*S. E. Clement, Brandon.
British Columbia Conference—
*Rev. C. H. M. Sutherland, Vancouver.
*Noah Shakespeare, Victoria.
Newfoundland Conference—
*Rev. W. T. D. Dunn, St. Johns.
*J. E. P. Peters, St. Johns.

EPWORTH LEAGUE SECTION.

- Toronto Conference—
*Dr. Stephenson, Toronto.
*G. H. Wood, Toronto.
Hamilton Conference—
*Rev. R. J. Elliott, Simcoe.
*Rev. T. J. Parr, M.A., Guelph.
London Conference—
*Rev. A. K. Birks, London.
*Rev. R. D. Hamilton, London.
Bay of Quinte Conference—
*Rev. S. T. Bartlett, Napanee.
*G. E. Derock, Deseronto.
Montreal Conference—
*L. B. Scott, Ottawa.
*Rev. G. S. Clendinning, Elgin.
Nova Scotia Conference—
*Rev. G. J. Bond, Toronto.
N. B. and P. E. I. Conference—
*J. M. Palmer, Sackville.
Manitoba Conference—
*Prof. J. H. Riddell, Winnipeg.
British Columbia Conference—
*Rev. S. J. Thompson.
Newfoundland Conference—
*A. Penney, Carbonear.

In addition to the representatives from Conferences, the General Treasurers of the Sunday-school and Epworth League funds are members of the board, the Editor of the Sunday-school publications, and the General Secretary. After opening exercises the

SUNDAY-SCHOOL TREASURER'S REPORT

was presented by Mr. E. S. Caswell, which showed total receipts for the Sunday-school Aid Fund, from collections, to be \$2,774, which is somewhat larger than

last year. This amount has been used largely in establishing new schools in new settlements, and helping poor schools in remote places where the population is sparse. The schools, which have been assisted, have, in most cases, paid one-half of the cost of papers supplied to them, and the sum of \$1,153 has been received in this way. The expenses were slightly less than the receipts, leaving a small balance on hand. It was felt by the board that this fund might be greatly increased by a little extra effort on the part of the schools. It should be remembered that a thoroughly announced collection is to be taken up for this fund, once a year, in all our schools.

LEAGUE TREASURER'S REPORT.

The report of the Epworth League Treasurer, Dr. W. E. Willmott, was read by the Secretary. The receipts from collections in the Leagues amount to \$1,466, an increase of \$30 over last year. Owing to some special items of expenditure which came at General Conference, there is great need for an increase in these collections, and the Board expressed the hope that each League would contribute this year something more than last.

GENERAL SECRETARY'S REPORT

In his annual report the General Secretary stated that during the past year he had travelled 17,338 miles, and delivered 215 public addresses and sermons.

The statistical returns of our Young People Societies show that the reaction of recent years has apparently spent its force, and we are again on the upward grade. The following are the figures:

Active members	45,466
Associate members	24,140
Total membership	69,606
Increase	204

The increase is not large, but it is so much better than a decrease that there is cause for gratitude. There are now 882 Epworth Leagues and 545 Epworth Leagues of Christian Endeavor. There are doubtless many places where Leagues could be either organized or resuscitated, and this is being constantly urged upon the pastors.

District conventions continue to be the backbone of our work. They have been well attended, and have been exceedingly practical and evangelistic in their programmes.

The Epworth League Reading Course continues to be a prominent feature of our work. During the past year 1,500 sets of the Course were disposed of. The increase of postage has, however, somewhat interfered with its circulation. While reducing the rate on letters, the Postmaster General has doubled the rate on books. It now costs twenty cents to send a set of the Reading Course through the mails, whereas, two years ago the cost was but ten cents.

According to reports which come to the Secretary's office, the Reading Circles are a source of great pleasure and profit to the young people wherever they are organized.

Our League paper, The Canadian Epworth Era, continues to grow in circulation. At this time last year our subscription list amounted to 5,246. It is now 6,478, being an increase of 1,232, which is highly gratifying.

FORWARD MOVEMENT FOR MISSIONS.

The Forward Movement for Missions maintains its strong hold upon the hearts of our young people, and is proving to be a source of untold blessing to the

Leagues.* During the past year the contributions from our Young People's Societies have shown the splendid increase of \$4,963. The following are the givings from Conferences:

Toronto	\$7,451.	Increase	\$ 841
London	5,881.	"	1,243
Hamilton	4,786.	"	138
Bay of Quinte	3,311.	"	191
Montreal	3,917.	"	1,218
Nova Scotia	445.	"	31
New Brunswick and P. E. I.	377.	"	66
Newfoundland	181.	"	1,198
Manitoba and North-West	3,017.	"	48
British Columbia	353.	"	—
			\$29,531. Total Increase, \$4,963

It will be observed that the greatest increases are in the London, Montreal, and Manitoba Conferences.

MISCELLANEOUS CONTRIBUTIONS.

For Local League purposes	\$22,440.	Increase, \$1,878	
* General Ep. League Fund	1,466.	—	
* Superannuation Fund	438.	Decrease, 13	
* Educational Fund	140.	Increase, 77	
* Other purposes	16,417.	"	255

THE SUMMER SCHOOLS.

A very gratifying feature of Epworth League work during the past year has been the growth of Summer Schools for the study of the Bible and Missions. The pioneer school at Victoria College held its third session in July, with a better attendance than ever, while in a number of other places schools were held for the first time with great success. As far as I have been able to secure the figures the following is a record of the number who registered at the different schools:

Toronto (Victoria College)	293
Ridgetown District, at Elgin, Erie.	190
Bay of Quinte Conference, at 12	—
O'Clock Point	70
Hamilton Conference (Grimsby	—
Park)	71
Nova Scotia Conference, at Berwick	183
New Brunswick and P. E. I., at	—
Sackville	180
London and St. Thomas Districts.	190
Collingwood District	50

Total registration

1,977
The school at Sackville was intended as an institute for Sunday-school teachers only, but the others were under the auspices of the Epworth League. In some places schools have been held during the fall and winter with good success.

BIBLE STUDY.

Increasing interest in the subject of Bible Study has been one of the most striking features of League work during the past year. It has been felt for some time that something more definite should be done for the systematic study of the Scriptures among our young people.

The Hamilton Conference Convention, after discussing the subject thoroughly, recommended that a text-book be chosen for the general study of the Bible, and that the devotional topics be selected from the same portions of Scripture covered by the text-book, so that the normal study and the devotional study might proceed at the same time.

The Executive Committee endorsed the suggestion, and has recommended that the book, "Studies in the Life of Christ," be adopted as a text-book, and a special list of topics prepared in harmony with it.

The Board accepted the recommendation of the Executive, and endorsed the book, "Studies in the Life of Christ."

It is intended that its study shall be commenced on January 1st, 1904.

BROTHERHOOD FOR YOUNG MEN.

"There seems to be some tendency toward the organization of young men's societies, either apart from or in connection with the Leagues. In perhaps the majority of our Leagues there is a sad lack of young men, but Brotherhoods and other organizations for young men exclusively, seem to have been more successful. Whether these should be encouraged, or any official sanction given to them, is a question which the Board might desire to discuss."

This paragraph of the Secretary's report gave rise to a somewhat lengthy discussion, and the following resolution was passed:

"Resolved, that all our young people's societies and organizations be under pastoral care and direction, and that we urge to their ability they sustain the institutions and agencies of the church, affording aid, as they can, particularly to the cause of missions, temperance, moral and social reform."

DISTRICT INSTITUTES.

Rev. A. E. Lavell, B.A., appeared before the board and outlined a scheme for transforming district conventions into "district institutes" for Epworth League and Sunday-school workers, with the object of studying the Bible, church history, and practical methods of work, under competent instructors. At present it is proposed to simply hold four such institutes as a kind of experiment, one in each of the four Conferences.

The board approved the general principle of the plan and appointed the following committee to arrange the details:

Rev. A. E. Lavell, Sec. Inst. Treas.; Revs. S. T. Bartlett, A. C. Crews, G. S. Cleindinnen, T. J. Parr, Prof. McLaughlin, Dr. Stephenson, and Messrs. G. H. Wood, John Taylor, Jr., D. A. McDermid.

TEACHER TRAINING.

The General Conference "strongly recommended that normal classes for the training of teachers be established in connection with all our schools."

After discussing this matter for some time a motion was passed urging all our Sunday-schools to take up the normal courses provided by the different Provincial Sunday-school Associations. Members of the board seemed surprised when it was stated that out of 3,431 Sunday-schools only 96 are conducting normal classes. It was felt that this work was of such great importance that it should be emphasized more strongly than it has been. The board recommended that in future it be known as the "Teacher Training Department," rather than the "normal" course.

CONFERENCE COMMITTEES.

The General Conference legislation providing that the Annual Conference Committee shall be a standing committee, is being observed by some of the Conferences, but several of the largest Conferences seem to have overlooked it. The legislation means that the Sunday-school Committee of the Annual Conference, through an Executive Committee and secretary, shall continue to guide and promote Sunday-school work throughout the whole year, supervising and stimulating wherever deemed necessary. This plan has been in operation in the Maritime Conferences for some time, and it accounts for the advanced condition of the Sunday-school work of the East.

SUPPLEMENTAL BIBLE STUDIES.

Perhaps the most important action of the board was in reference to a series of

additional studies for our schools. The General Conference made the following deliverance:

"It is recommended that all our Sunday-schools adopt a supplemental course of Bible study in addition to the lesson regularly studied. Such course should include memorizing the books of the Bible, the Commandments, Beatitudes, and other special portions of Scripture; and the questions of the catechism, and church hymns, Bible history, geography and institutions. We further recommend that the Sunday-school and Epworth League Board be requested to prepare such a plan of supplemental Bible study, and urge its adoption by the Sunday-schools of our church."

This plan comes from the east, the originator being Dr. Frank Woodbury, of Halifax, who has worked it successfully for some years in his own Sunday-school. It has also been adopted by quite a number of schools in Nova Scotia and New Brunswick.

It was decided to adopt the scheme now in use by the Nova Scotia Provincial Sunday-school Association, which is largely the work of Dr. Woodbury.

The doctor was present, and explained how the studies were conducted, and emphasized its value in the religious education of the young.

TEMPERANCE AND MORAL REFORM.

Rev. Dr. Chow, General Secretary of Temperance and Moral Reform in our church, briefly addressed the board, and urged that continued effort be made to impress upon the minds of Sunday-school scholars, and young people generally, the importance of total abstinence, and some acquaintance with the principles of good citizenship.

The General Superintendent was requested to prepare a message to the Sunday-schools on the subject of the bicentenary celebration.

S. S. CONSTITUTION.

The Constitution by which all our Sunday-schools are governed is printed in the Discipline, but many of our officers and teachers do not see it. The board directed that this Constitution be published in pamphlet form and sold at ten cents per dozen, so that every officer and every teacher might have a copy.

EXECUTIVE COMMITTEE.

The following were appointed on the Executive Committee for the year: Rev. J. J. Reddit, F. W. Winter, Dr. Willmott, E. S. Caswell, G. H. Wood, Dr. Stephenson, Dr. Withrow, and the Secretary.

Some Practical Suggestions.

The Executive Committee of the Toronto Conference Epworth League, in considering the present conditions and needs of the work, makes the following practical suggestions which are as applicable to other Conferences as to Toronto:

We note in too many cases there is an indifference on the part of members in accepting the responsibility of office. While this condition obtains we cannot hope for satisfactory progress. Each office is an opportunity for Christian service, and we deeply regret that it is not always so regarded.

* * *

While attention is directed at times to the complexity of our methods, we believe a more regrettable feature is the lack of systematic and thorough-going effort in the conduct of our work. We would urge you to strengthen, simplify and enliven the organization as it exists at present. When rightly employed, it

has been in many instances a highway to success.

* * *

The District League fulfils its chief function in taking full cognizance of and properly supervising the work of the Leagues lying within its jurisdiction. Laxity in this respect characterizes some of these executive bodies, and we call attention to the fact in order that the board of sympathy, co-operation and mutual helpfulness, which a District League is best adapted to bring about, may not be lacking. Let there be a more careful supervision, and a more intimate correspondence with the local Leagues.

* * *

A more general and sincere desire is evident throughout our Leagues for the study of the Word. To meet the expressed desire of many, the General Epworth League Board have prepared a special course of Bible Study, and we commend it most heartily to our members.

* * *

We would again speak a word on behalf of our League organ, The Epworth Era. Its value as an aid in all practical work, and as a Christian monthly entitles it to our heartiest support.

We trust the Reading Course of the present year will show the same relative increase in circulation as its predecessors.

We congratulate our General Secretary on the results of his work in connection with the paper and the series of books chosen annually for the Course of Study.

* * *

As the month of October has been set apart for special evangelistic work in connection with the Bicentenary movement, we would earnestly recommend that all the Leagues of our Conference heartily co-operate with the pastors of their respective circuits by careful preparation and forethought, studying the needs of the individual localities, and the opportunity for bringing the unconverted into personal contact with the Lord Jesus Christ.

We believe there should be preparation also on the part of the Leaguers themselves, by Bible study and prayer.

Annapolis District.

The annual convention of the Annapolis District Leagues and Sunday-schools, N.S., was held with the financial district meeting at Bear River, September 17. There was a very good attendance of delegates, and a profitable programme carried out. In the afternoon there were some practical discussions and a "Question Drawer." At the evening session, addresses were delivered by Rev. J. S. Coffin, Rev. Mr. Phalin, Miss Adams, and Rev. A. C. Crews.

The next morning, the local League treated the visiting delegates to a delightful drive around the beautiful suburbs of Bear River, which was thoroughly enjoyed. The following officers were elected:

President, Rev. W. C. Perry, Granville Ferry.

1st Vice-Pres., Mr. A. R. Reynolds, Berwick.

2nd Vice-Pres., Miss May Jost, Bridgetown.

3rd Vice-Pres., Miss Hattie Campbell, Digby.

4th Vice-Pres., Miss Hattie Chisholm, Bear River.

5th Vice-Pres., Miss Lizzie Coffin, Annapolis.

Sec.-Treasurer, Miss, A. A. Hogg, Digby.

Conference Representative, Rev. Geo. Bryant.

From the Field.

Fanher, Fore ice Circuit.

The Fansher League, on the Florence Circuit, holds its devotional meetings on Sunday evening, there being no regular Sunday evening service.

The Active members take charge of the meeting in turn, except on the first Sunday in every month, when the President conducts a consecration service. The programme is often varied, but a song and prayer service invariably begins the study of the topic. Sometimes the Associate members are pressed into service and take some division of the topic, or read the lesson alternately with the congregation. In every way attempts are made to draw the Associate members into active work.

Sometimes we have the subject explained by means of Scripture references, or discussed by essays. Again, different members are called upon to express their opinions on phases of the lesson.

The Missionary Department is doing

Birtle District.

The first annual convention of the Birtle District Epworth League convened at Shoal Lake with a very good attendance of ministerial and lay delegates. The services were held in a tent in the beautiful grove of Mr. Scott, by the lakeside.

Rev. W. W. Adamson, of Newdale, delivered an address on "How to conduct a consecration service." The speaker pointed out the necessity of each one grasping the meaning of consecration.

The next item on the programme was an address on "The Junior League," by Miss A. Gutteridge, of Hamiota. A very able paper on "The Social Aspect of League Work" was read by Rev. G. H. Bennie, of Yorkton. The speaker referred to the conditions existing in our western towns, where the hotels are frequently the only resort of the young men, and strongly recommended the fitting up of parlors in the church, to be used as reading rooms, gymnasium, etc., to be open at all hours on every week day. The paper provoked an animated discussion in which a great many delegates took part. The consensus of opinion

leaguers that he had been elected vice-president of the missionary department of the district League, and that a vigorous campaign would be carried on during the present year.

The Galt River leaguers drove thirty miles to be present.

From first to last the convention was a decided success, and much credit is due the energetic and obliging pastor of Shoal Lake, Rev. W. E. Eggen, and to his hospitable people. The morning session was honored by the presence of Rev. Oliver Darwin, President of Conference and Missionary Superintendent, who entered into the discussions with characteristic enthusiasm.

Honorary President, Rev. A. B. Osterhout, Birtle.

1st Vice-President, Rev. W. W. Adamson, Newdale.

2nd Vice-President, Rev. J. S. Hellyer, Foxwarren.

3rd Vice-President, Rev. S. P. Riddell, Hamiota.

4th Vice-President, Mr. S. Hough, Shoal Lake.

5th Vice-President, Miss A. Gutteridge, Hamiota.

Assistant Superintendent of Junior League Work, Mrs. Rev. G. H. Bennie.

Representative to Provincial League, Rev. A. B. Osterhout.

MISS AUYER, 4th Vice-Pres. REV. MR. FLAGG. REV. MR. WORRALL, Conf. Repres. MISS KITCHING, 2nd Vice-Pres.



MISS DUBROW, 3rd Vice-Pres. MR. HARRIS, President. MISS BROWN, Sec.-Treas. REV. MR. JACKSON, Hon. President. MISS FLAGG. MR. WHITWORTH, 1st Vice-Pres.

OFFICERS OF THE GUELPH DISTRICT EPWORTH LEAGUE.

good work, the systematic form of giving having been adopted. The majority of the Active members give ten cents a month, while the Associate give five cents a month. Every year a box of fruit and clothing is sent to the Deaconess Home in Toronto for distribution among the needy.

The Literary and Social Committee are at work, although there is no organized Reading Circle, owing to the inconvenience of meeting in a rural district.

But they have formed themselves into what might be termed an aid society, and are making efforts to raise funds towards the erection of a new church. Already the first deposit in the bank, in the interests of that fund, has been made. We might also say that owing to their efforts the Epworth Era is a welcome and helpful visitor in many homes.

M. E. D.

The annual convention of the Belleville District Epworth League will be held at Cannifton, October 9th.

Huntingdon District Convention.

The annual Sunday-school and Epworth League Convention of the Huntingdon District was held in the Methodist Church, Franklin Centre, on Wednesday and Thursday, August 27th and 28th, 1903. The sessions were presided over by the Revs. F. A. Read, R. G. Peever, and J. W. Humphrey, respectively. There was a fair representation of the Leagues of the district, and a large audience listened with close attention to the subjects presented and discussed. Mr. W. F. Stephen, of Huntingdon, dealt with the subject, "Critical Observations re School and Class Management." "The Teacher in Relation to the Scholar Out of School" was discussed, after which Rev. E. T. Capel, the Provincial Sunday-school Union Secretary took up the question, "How to Teach a Lesson," and also conducted a conference on Sunday-school work.

"How to Increase the Attendance and Efficiency of Sunday-school Work" was very ably and helpfully presented in the evening session by Rev. E. T. Capel. Rev. F. A. Read, the chairman of the district, spoke most effectively on "How May the Epworth League Further the Evangelistic Work of the Wesley Bicentennial Movement?" At the morning session of Thursday, Mr. E. A. Rowan, of Huntingdon, read a bright paper on "How to Keep Out of Ruts in League Work." "Good Citizenship re Progress Made in Adjusting the Difficulties Between Capital and Labor" was forcibly discussed in a paper by Rev. J. M. Engand, B.A. Rev. J. R. Hodgson gave an interesting address on "Sources of Joy." The song services were ably led by Rev. Wm. Adams. Refreshments were served by the ladies of the church in the Sunday-school room, and when the convention closed all agreed that this had been one of the best attended and most inspiring conventions ever held in the Huntingdon District. The officers for the coming year are as follows:

Hon. President, Rev. F. A. Read, of Clarenceville.

President, Rev. J. W. Humphrey, B.D., of Franklin Centre.

1st Vice-Pres., Mr. R. W. Blair, of Hemmingsford.

2nd Vice-Pres., Mrs. John Sadler, of Ormstown.

seemed to be that the church should provide suitable entertainment for the young, as suggested, but must not lose sight of the fact that the Gospel alone can save from sin.

Mr. S. Hough, of Shoal Lake, gave a very excellent paper on "How to Keep the League out of Ruts." He recommended, among other things, variety of programme, systematic study of God's Word, all members taking part, each one recognizing individual responsibility, warmly welcoming strangers.

Rev. W. S. A. Crux, B.A., of Gladstone, and Rev. S. P. Riddell, of Hamiota, were the speakers at the evening session. Mr. Crux dealt with the subject, "The Relation of the Young People of the West to Methodism and the Church." He pointed out the great work the young people have to do.

Mr. Riddell spoke on "The Forward Movement for Missions." He urged the adoption by the Leagues of the pray, study, give plan, and told of the progress of the movement generally and in this district. The speaker reminded the

2rd Vice-Pres., Rev. L. M. England, B.A., of Lacolle.
4th Vice-Pres., Mr. F. W. Bisset, of Huntington.
5th Vice-Pres., Mrs. L. M. England, of Lacolle.
Secretary, Miss J. Rennie, of Brooklet.
Cor. Sec., Miss A. Rennie, of Brooklet.
Treasurer, Mr. F. S. Proper, of Hemmingford.
Representative Conference Executive, Rev. R. Robinson, of St. Johns.

Stonewall, Man.

During the hot summer months the Stonewall Epworth League has carried on its work successfully. Many profitable and well-attended meetings have been held. We have, however, with other Leagues, suffered important losses from removals. The first was the departure of our gifted secretary, Mr. W. Stratton, who left our midst for the wider field of the Christian ministry. The second was the removal of Miss Peach, who held the position of teacher in the third department of the public school of Stonewall, and who during the five years of her residence here zealously and enthusiastically worked in the interests of the League. The Floral Committee gave a farewell to Miss Peach, which was a meeting of much interest. The basement was artistically decorated with house plants, bouquets, vases, and green boughs. An excellent floral programme was rendered, consisting of a paper on flowers, music and readings, at the conclusion of which refreshments were served, and a social time enjoyed. During the evening Miss Peach was presented with an address expressing the sorrow of the League at her departure and the hearty wishes for her future usefulness, and also with a handsome writing portfolio as a memento of the high esteem in which she is held by the League. E. A. B.

The Epworth League and the Indifferent Multitude.

BY REV. H. S. DOUGALL, B.D.

(An Address delivered at the International Epworth League Convention, Detroit.)

"The common people hear him gladly." Jesus passes through a village and Zacheus strains muscles and chances jeers to hear and see. Jesus advances thousands upon hillside and plain, and with hushed lips, eager eyes and expectant souls they attend, as the matchless speaker reveals those principles, which were then, are now and ever will be, the Christian's manly and faithful practice. The indifferent multitude! The message of the man and the manner of the message struck conscience, struck intellect, struck yearning hope, like the clang of a hammer upon some bell hung in the secret chamber of the soul. There was no indifference! The multitude!

Humility in its essence remains constant. We do not seek sin for sin's sake. Men may knowingly, but not willingly, go to the devil. We seek the satisfaction of instincts and intuitions prophetic of our inmost, God-created needs and nature. Happiness is not wrong. Success is not wrong. Power is not wrong. Ambition is not wrong. The trouble with the multitude is not indifference, but error. Amidst the holiday crowds, the smoke of factories, scribble of pens in examination halls, political protocols, I declare it is not so much indifference as error. Deceived by lies Satanic, and a nature defiled, men often seek a good thing by means so evil that they not only frustrate their quest, but damn the instinctive bent. Oh, to show them a better way! The multitude may repudiate Jesus; crucify him,

but it will not be indifferent. How did Jesus?

Jesus sought the Children.—Leaguers anticipate the indifferent multitude; prevent it. Catch it while it is young. There is the boy problem, the young man problem, but the problem prior and fundamental is the child. Volumes of sermons to sinners that are hoary, and to saints that are sealed. How few sermons for the little ones, who with souls unswayed, minds unbiased, wills untampered, are waiting to be shown that not only are they in the kingdom, but that they need never come out of it. Preachers, we are shouting up the wrong tree. The fact is, if the church paid more attention to the children, it would require less strenuous efforts in later days to pump up revivals by means often questionable. Leaguers, keep the little ones in the kingdom, and in the church. Organize, form committees, canvass your constituency, get every child into the Sunday-school, into the Junior League, into the Sunday morning service. Then whether they be taught history or sewing, ethics or carving, see to it, that at earliest possible hour these children are led to a personal, deliberate, conscience acceptance of Christ as Saviour.

Jesus Did Out-Door Work.—Under the village tree, upon the Galilean green sward, beneath the porches of an Herodian temple, Jesus told the people of

THE Epworth League Course of Reading for this year is like the former Courses, well selected and valuable to the young people as a foundation for a library which every Epworthian should have. The books are not only first-class of their kind, but a marvel of cheapness, and should be in the hands of all the young people of our Church.—Rev. John Potts, D.D.

himself, the Father, and the great salvation. He did not wait for the people to come to him. He went to the people. If the multitude come not up to the church, let the church go down to the multitude. If the street come not up to the League, let the League go down into the streets. Have we been doing this? Have we been coddling souls or collaring sinners? Oh, that it should have to be said that the indifferent multitude outside the church may be due to the indifferent multitude inside of it! Did they believe that we were real, see our self-sacrifice, feel our enthusiasm, they would flock to the church and the cross like doves to their windows!

Our fathers journeyed by rough roads and rude wagons to the camp-meeting, where in wondrous cathedrals, pillared by trees and groined by leaf-thatched branches, they sang, and prayed, and judged, of sin, of righteousness, and of judgment. Tongues of flames invisible played upon them. Many were baptized with the Holy Ghost. Many cried, "What must we do to be saved?" These were marvellous days but they are days bygone. But praise God, the principle, the purpose, and the power are not bygone. New times demand new methods. What better thing could we do, Leaguers, these summer nights when the multitude is out of doors than to rally the good forces on the green sward before your church edifice, or under a spreading tent, and with plenty of music,

plenty of prayer, speak to them—not over their heads with philosophy, nor under their feet with socialism, but straight to the heart with the Gospel. Advertise. Use printers' ink. The Leaguer, the pastor who does not know this, does not know a good thing. Get and read a book written by Gibbard, of Springfield, Mass., entitled, "Under the Blue Canopy of Heaven."

Jesus formed a Brotherhood.—Small; just twelve men and himself. If brotherhood be in the composition of the League, Sunday-school, church, there are three young women to one young man, and if this proposition continue till death and into heaven, it is a good thing to be assured that on the other side of Jordan there is neither marriage nor giving in marriage. What shall we do for some of the young men within the shadow of our churches, but who stay in the shadow? Form a Brotherhood.—Some one objects. "Another innovation! Another machine!" Sure, lest Jesus renew the erminating charge that we do not change the unpliable wine-skin. The same eternal, unchangeable wine, but, oh, occasionally, occasionally, a new wine-skin!

Two hitching rings that are to the young man of to-day: The club spirit and the athletic spirit. Who is to say these are not proper and Christian? Why not utilize them? If the church refuses to supply these demands in righteous ways why be surprised if the devil gladly uses them as baits for his trap? The gregarious spirit is strong in the young man. Hitch to that. Form a club. Introduce the social side of the physical elements, but all under Christian ideals; and so draw young men within the church's circle of influences. Being crafty catch them with guile.

But now, Leaguers, lend me your ear. If I had one thing to say that one thing is this: Jesus did individual work for individuals. The Samaritan woman, Nicodemus, Magdalene, John, Philip, Andrew—so many testify to this.

A superintendent returning from a convention informed his scholars that only one-half of the children in America attend Sunday-school. "What's to be done about it?" he queried, and one of those little ones, whose lips speak wisdom, cried: "Let each one of us go out and get one!"

Here is the final solution of your problem. There is no salvation of the mass by the mass. The multitude is not to be won by the preacher, for it does not hear him. It is to be won by Leaguers, for it is not there. How, then? When from pulpit, and press, and school, there is one call, clear and insistent; when, as a mandate and baptism, it rests upon the soul, the more intelligent of our Christian, that each one is saved to be a Saviour, that he is to be in a small sense, and to a few what Jesus is in the largest sense to all, then shall God reach the indifferent multitude through the individual, no longer indifferent. And so the difficulty lies at our own door, within our own house. Leaguers, we are saved to save. Jesus says to us: "As my father sent me, even so I send you. Where ever you are under orders. Seek out the individual. Reaching one at a time will reach all in time. Do it with resolution. A Boston insurance man declared that when he got a man's name on his books he followed him until he insured or died. He was right. Do it with the intense conviction that Christ stands just back of you. It was not the numbers of his soldiers, but his power to use every man as if he were Napoleon, and Pharaoh, that made him great. He who has Christ back of him in his every word and deed, ought to feel he is wielding the power of the Almighty when in his Saviour's work he speaks for that Saviour.

Missionary.

Dr. Duff's Last Wish.

The story of the return of Dr. Alexander Duff to England, after having given his life for India, is familiar to many. For the sake of those who have not read his life, it is written. A crowded meeting was held in Edinburgh to hear Dr. Duff present the claims of India upon the Christian world. For two hours and a half the old soldier of the cross talked, holding his listeners spellbound. Then he fainted, and was carried from the hall.

When he came to he asked: "Where am I? What was I doing?" In a moment memory returned, and he said: "Take me back; I must finish my speech."

"You will kill yourself if you do," said his friends.

"I shall die if I don't," exclaimed the old man.

They took him back. The whole meeting rose, many in tears. His strength failed, and he could not rise.

But gathering himself up for one final effort, he said: "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone; but if there are no young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain who is ready to die for India."

What the Postmaster Did Not Know.

Recently the assistant postal officer in the Chinese Imperial postoffice at Hankow was talking with his superior. The latter, a Scotchman, was expressing himself on the subject of Chinese Christians, as foreign officials, tourists, and others who know little about the subject generally do. "The minute you tell me a Chinaman is a Christian," said he, "I want nothing more to do with him. He's no good."

Now the assistant postal officer happened to be not only a Christian (a Wesleyan and an Englishman), but also well acquainted with the facts. So he asked the postmaster a question: "What do you think of Mr. Liu, our shroff?"

"He's a good man," said the postmaster, "a very capable man. We couldn't do without him." (In fact, every cent of the post-office money passes through his hands.)

"Well," said the assistant, "he's a Christian—a Roman Catholic."

"H'm," was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang, in the Registry Department?"

"Yes."

"He's good. We've just promoted him to entire charge there."

"Here's another," said the assistant.

"What do you think of Tsang?"

"You mean John Tsang, that big fellow in the Registry Department?"

"Yes."

"He's a first-rate fellow—very trustworthy."

"He's another Christian. He and Yang are both communicants in the American Church Mission."

"Oh!" said the postmaster.

"What about Joseph Tsai, at Han Yang?"

"Well, we've given him entire charge at the Hang Yang office," said the postmaster.

"He's another Christian; belongs to the American Episcopal Mission."

"Indeed!" said the postmaster.

"How about Tsen?"

"You mean Ts'en Hua-P'u, whom we've

just sent to Hunan, to take charge of the new office at Hsiang-t'an? There's nothing the matter with him!"

"Well, he's another communicant in the American Episcopal Mission."

"Oh, keep still!" said the postmaster.

"That'll do."

The facts are even better than this incident indicates. Of eight Chinese employees in the Hankow office four are Christians, and these four are the ones who have steadily earned promotion and now occupy the highest positions—they are the best men in the office. The men chosen from this office to send to responsible positions in other places have all been Christians.

This incident is a fair illustration of the complete ignorance of what missions are doing, which characterizes a large proportion of the foreigners who live in China outside of missionary circles. They not only do not know what missions are doing, nor how they do it, but they do not even know the facts about their own employees. Many of them pride themselves on understanding no Chinese and knowing nothing about the people. It is well to remember this when "people who have lived in China" tell us that missions are doing harm rather than good, and that "there is no such thing as a real Chinese Christian."—Rev. Laurence B. Ridgely, in *The Spirit of Missions*.

Reaching the Mother Heart.

One day in 1897, during my first episcopal tour in Angola, as the hammock carriers bore me along the narrow path at the head of my caravan, I heard the cry of a woman. At my request the carrier stopped, and getting out of my hammock I saw in a little opening of the path beside the path a native woman with her arms outstretched toward the heavens, crying as if her heart would break. Through an interpreter I asked what was the matter, and she told me this story: "My baby died last night. I don't know where it is, and I am afraid I shall never find it again." Ashes had been thrown upon her head and had fallen down upon her person, for among these natives there are some Jewish customs—among the rest, sackcloth or ashes were worn. I told her about Jesus, who was born a baby and grew to be a man, and who was God on earth, and who died to save her and her baby, and that her child was with him now, and that, if she would love Jesus and serve him, after a while she would go to her baby and never lose it again. She looked at me first with amazement and fear, but seeing the kind expression of my face, she fell upon her face before me and clasped my feet in her arms and wept as if her heart would break. I bade her arise. She had been selling some bananas and other native fruits to passers-by, that she might make a few pennies to pay the funeral expenses of her baby. I bought all that she had, paying several times the value, and then she said, "I must go quickly and tell my people of the white man from afar and what he has said about Jesus and about my finding my baby again." We were journeying along the hillside, and in the distance one of the plains I could see several native towns, and as the woman made her way I praised God that I was permitted to preach the Gospel to her and give her a word of comfort in the hour of her heart sorrow.—Bishop Hartzell.

Of the 543 missionary societies of the American Board of foreign missions, 320 are supported by churches, societies or individuals at home. The same is true of 675 of the 801 foreign missionaries of the Presbyterian Board.

Better Than Gold.

"I will give that to the missionaries," said Billy, and he put his fat hand on a little gold dollar, as he counted the contents of his money box.

"Why?" Susie asked.

"'Cause it's gold. Don't you know the wise men brought Jesus gifts of gold? And the missionaries work for Jesus."

There was stillness for a little time; then Susie said, "The gold all belongs to Him, anyway. Don't you think it would be better to go right to Him and give Him what he asks for?"

"What's that?" Billy asked.

Susie repeated softly, "My son, give me thine heart."—Sunday-school, Evangelist.

Notes.

Our Japan mission shows a gain of 111 members the past year, and a present total of 2,786.

Missionary literature committees are being appointed in many of our Leagues. The object of these committees is to supply missionary literature and find readers for it.

According to the last census of Canada, the full-blooded Indians in the region north of the Great Lakes numbered 99,264, and of these only 16,677 were still Pagans. The Jesuits were the first missionaries among them, but the great work was wrought by the evangelical missions, which began work with the Moravians in Ontario in 1729.

In the four provinces of Chihli, Shantung, Shansi, and Honan (not to speak of Manchuria) where the Boxer cyclone was the most destructive, it is interesting to note that after three years the visible outcome has been the re-establishment of almost all mission work upon a better basis than before, and in most cases with an incomparably better plant.

There are about 5,500,000 men in India who have given up all earthly employment, who live apart as ascetics, and spend their time in roaming around the country as religious mendicants. They are the most pestilential in their morals of all the people of the land. Many of them, at the same time, both regard themselves and are regarded by their co-religionists as the acme of piety. Nevertheless, they daily trample under foot every command of the decalogue.

The Rev. Sanford Olmsted, the new Episcopal Bishop of Colorado, is noted for the skill with which he can collect money for charity. He once called on a man who was well-to-do, but somewhat close. He asked for money for a worthy charity, and the man said: "I'd give something gladly, but the fact is I've only \$100 in my pocket, and \$90 that I've put aside for my funeral." "You trust God with your soul," said Bishop Olmsted, "but you're afraid to trust Him with your funeral, eh?" This comment gained the bishop a generous contribution.

"The great mistake lies in supposing that the command to evangelize the whole world rests only upon those who are called to the foreign field. It rests with equal weight upon every one who is called to preach Christ's Gospel, and upon every Christian who has tasted that the Lord is gracious. The preacher who thinks he has no responsibility outside the bounds of his own particular field is not likely to realize his responsibility even there. His first responsibility is, of course, at home; but when the pastor's outlook is so limited that he never gets beyond the boundary of his own particular vineyard, it is more than likely his work will be done there with a slack hand. It needs the broader outlook to give the needed inspiration."

Seventh Annual Report of the Methodist Young People's Forward Movement Missionary Givings.

FOR YEAR BEGINNING JULY 1st, 1902, AND ENDING JUNE 30th, 1903.

THE following statement suggests, but does not tell the story of the past seven years of organizing and developing the Young People's Forward Movement for Missions. This is published in a book, "The History of the Young People's Forward Movement for Missions, 1895-1903."

Neither does this record give any information regarding the work done by the forty missionaries supported by the Movement. Quarterly letters written by the missionaries to their friends, with yet greater interest, add to the interest in their work. These interesting and thrilling letters are to be found in the "Epworth Era." These interesting and thrilling letters are to be found in the "Epworth Era." These interesting and thrilling letters are to be found in the "Epworth Era."

N.B.—Read from left to right. First column of figures—number of Leagues in each district. Second column—number of Leagues members in each district. Third column—number of Leagues members in each district. Fourth column—number of Leagues members in each district. Fifth column—number of Leagues members in each district.

and receipts from each district and address of missionary, salary of missionary and amount contributed for special object.

TORONTO CONFERENCE.

Table listing financial contributions for the Toronto Conference, including items like Victoria College, Toronto East, Toronto Central, and various Leagues.

MANITOBA AND NORTH-WEST CONFERENCE.

Table listing financial contributions for the Manitoba and North-West Conference, including Wesley College, Winnipeg, Port Arthur, and various Leagues.

NOVA SCOTIA CONFERENCE.

Table listing financial contributions for the Nova Scotia Conference, including Halifax District, Windsor, Sydney, and various Leagues.

NEW BRUNSWICK AND P. E. I. CONFERENCE.

Table listing financial contributions for the New Brunswick and P. E. I. Conference, including Mount Allison University, St. John's, and various Leagues.

HAMILTON CONFERENCE.

Table listing financial contributions for the Hamilton Conference, including Burlington, On. C. Hart, D.D., and various Leagues.

NEWFOUNDLAND CONFERENCE.

Table listing financial contributions for the Newfoundland Conference, including St. John's, Charlottetown, and various Leagues.

LONDON CONFERENCE.

Table listing financial contributions for the London Conference, including George E. Hartwell, B.A., and various Leagues.

BRITISH COLUMBIA CONFERENCE.

Table listing financial contributions for the British Columbia Conference, including Vancouver, Victoria, and various Leagues.

BAY OF QUINTE CONFERENCE.

Table listing financial contributions for the Bay of Quinte Conference, including Albert College, Belleville, and various Leagues.

Contributions from Confer ces

Summary table of contributions from various conferences, including Toronto, Manitoba, Nova Scotia, New Brunswick, Newfoundland, Hamilton, London, British Columbia, and Bay of Quinte.

MONTREAL CONFERENCE.

Table listing financial contributions for the Montreal Conference, including Wesleyan Theo. Col., Montreal, and various Leagues.

Givings of the Young People for Press Work, China, 1902-03.

Table listing financial contributions for press work in China, including Toronto Central, Callowood, and various Leagues.

For further information write to F. C. STEPHENSON, Forward Movement Secretary, Methodist Mission Rooms, Toronto, Ont.

Devotional Service

BY REV. T. J. PARR, M.A.

OCT. 18.—"GREAT MEN OF THE BIBLE: WHAT MOSES TEACHES US."

Ex. 34: 28-35; Matt. 17: 3, 4; Heb. 3: 1-5.

HOME READINGS.

Mon., Oct. 12. To rise above humble birth.... Ex. 2: 1-10
 Tues., Oct. 13. To give up our own way.... Ex. 3: 11-14
 Wed., Oct. 14. To shun idolatry.... Ex. 2: 10-25
 Thurs., Oct. 15. In the school of reverence.... Ex. 3: 1-6
 Fri., Oct. 16. In the school of opposition.... Ex. 3: 1-6
 Sat., Oct. 17. In the school of rebellion.... Ex. 32: 7-34

Moses is one of the greatest characters of early historic times, and, indeed, of all time. Of vast natural endowment, learned, cultured, a leader of men, an able, far-sighted statesman, loyal to God, entrusted with the mission of deliverance to a great people, he stands out prominently as worthy of the study and imitation of future generations.

HIS QUALIFICATIONS.

His literary education, included the learning and wisdom of the Egyptians, which included orthography, grammar, history, theology, medicine, arithmetic, geometry, astronomy and engineering. Being adopted into the royal family, he was no doubt received into the priestly caste, and knew all the secret learning of the Egyptian priests.

His moral education was wide. Besides his home training in morals, he would learn much that was good in the higher mysteries of the priests, which they had no doubt received from Noah and Adam. For God's moral law must have been known in some form from the first, and, in fact, the Egyptian "Book of the Dead," embraced nearly the whole Mosaic moral law.

His practical education was such as to fit him to be a man of affairs. He invented boats for building, and instruments of war. He was sent on an expedition against the Ethiopians, and by a rapid march surprised the enemy, defeated them with heavy slaughter, and drove them back into their own territories. Thus equipped as scholar, moralist, mechanical engineer and warrior, a great crisis occurred in his life. He was about forty years old, and what the occasion of the decision we do not know. But in some way he had come to the place when he must either wholly go with the Egyptians in religion and life, or he must choose God, the truth, and the consequences which they entail. The fact that this step was taken in faith shows that it was not a sudden, passionate impulse, but a deliberate choice of Jehovah and his righteous law.

He had Egypt with its luxury, wealth, culture and influence on the one hand; and Israel with its poverty, affliction, oppression, and dark future on the other hand. But the former served false gods; the latter, the true and the living God. He made his choice—he linked himself and his fortunes with Israel and Jehovah, and his whole future became illuminated and glorified by the choice.

Remember, young folk, there comes to everyone a time when he must choose between God and the world; sometimes between righteous poverty and glittering vice, between despised good and popular evil. Very few of us have to give up as much as Moses did; but whatever the sacrifice, faith in God will enable us to do it, as it did that ancient statesman and legislator.

EVERY MAN A MOSES.

As has been hinted, there is a sense in which we may have to make a choice

as Moses had. 1. In relation to our position in life. 2. In relation to companions and society. 3. In relation to the concerns of our daily plan and conduct.

In all of these choices we shall be wise if we are influenced in our decision by what influenced Moses—faith in God. Make all choices, having due regard to the claims of God upon you, and happy will be the issue.

FAITH THE FOUNDATION.

Notice the qualities of this faith, which lay at the foundation of the life of Moses, and which made his life the great life it was. 1. It was faith that could be disobeyed. This seems a paradox. But it means disobedient to man in loyalty to God. Often in life the expedient becomes a temptation to us. The will of those in authority over us may conflict with the will of God. Then the expedient is to keep straight with the human authority and risk offending God. Here the expedient is the awful. In presence of that conflict faith gives the man power to disobey the local authority, in order to obey the supreme authority. This order of faith, disobedient to men but obedient to God, the young believer may be called upon to exercise, and if so, he should be ready, aye, ready.

2. It was faith that can endure. It is hardly possible to conceive a more burdened and anxious life than that which Moses lived. He had times of personal peril, but they are of far less importance than the constant strain upon the feelings involved in leading the people, and mingling between them and God. Faith embodied in his choice, enabled Moses to keep on, and push through, and bear all—faith, the inspiration of "patient continuance in well-doing." A good choice is of little use unless it becomes continuous in faith in God makes a man.

3. It was faith that can meet great occasions. Life is mainly commonplace and routine; but every life has its surprises and occasions, when supreme demands are made upon it. Such times came to Moses at the burning bush at Mount Sinai, and when smiting the rock for water. When faith helped, success was assured, when it failed the great occasion was turned into an occasion for great mourning. We need faith in God not only in the common things of the common day, but in the greater occasions of life. "Acknowledge him in all thy ways, and he shall direct thy paths." Making God your choice, make the choice for life, and all its occasions great and small.

4. It was faith that can do the seemingly impossible. Moses believed the word of God, which ordered him to turn off the route toward Canaan, and go down by the shores of the Red Sea. It was a strange command, wholly beyond man's comprehension. That way they could neither get to Canaan, nor set to the desert of Sinai. Every step put a wider stretch of water between them and the land where they would be. But faith triumphed into obedience, and faith was vindicated by so glorious a divine deliverance as stamped once and forever the supreme relations of Jehovah to the people of Israel. That which is impossible with men is possible with God. We must learn, in making God our choice, to trust him when we cannot trace him, and believe and follow him whithersoever he may lead.

FROM ANOTHER ANGLE.

Moses was perhaps the greatest man in history, because he dared place the greatest reliance upon God.

Each third of Moses' life—each forty years—was seemingly disconnected from the rest of his life. Each was necessary

to the rest. So will God bind together our lives, if we will let him.

Moses' one sin shut him out of the promised land, just as one sin may shut us out of our promised land.

But Moses, at the time of Christ's transfiguration, was seen standing in the promised land. The next life has compensations for the sins as well as the sorrows of this life.

Few Christians realize that they may talk with God as really as Moses did. If they realized this, there would be more shining faces than there are (Ex. 34: 29).

The fact that Moses felt himself inadequate for his work was one indication that he was fitted to do it, so long as he knew that God was adequate for it (Ex. 3: 11).

When men come to understand God's majesty, and come truly to serve him, they will fear human majesty as little as Moses did (Ex. 5: 1).

Obedience to God is the best rule for a double life of value as another. It will give the value of any gymnasium (Leut. 34: 7).

There are many bondages waiting for a Moses to break them. Intemperance is one bondage, political misrule is another. Greed of gold is another.

The Ten Commandments written on stone have been the stone foundation of the world's laws and civilization.

What was Cyrus Field compared with the vast electrical power that since his death has pulsed through the Atlantic? What was Moses to the great force he set in motion? God can make vast results flow from small lives.

POINTS FOR THE PRESIDENT.

Appoint someone in advance to prepare a brief biography of Moses. After it is read, question the League on the biography. Have someone else prepare a paper or talk on "How faith was the source of Moses' success." See the section above for suggestion. Arrange for a short conference, having for the subject "How I may apply the principles of Moses to my life." Have all accepted the God of Moses; are all serving him. Make the topic personal.

OCT. 25.—"MISSIONARY: JOHN WESLEY'S MOTTO, 'THE WORLD IS MY PARISH.'"

Matt. 13: 38.

HOME READINGS.

Mon., Oct. 19. It pleases God.... Heb. 13: 15, 16
 Tues., Oct. 20. Follows Christ's example.... 2 Cor. 8: 7-9
 Wed., Oct. 21. An Old Testament vow.... Gen. 28: 20-22
 Thurs., Oct. 22. Characteristic of saints.... 1st Cor. 13: 4-7
 Fri., Oct. 23. A part of God's service.... Ex. 35: 21-29
 Sat., Oct. 24. According to ability.... Deut. 16: 9-12

The motto of the distinguished founder of Methodism, "The World is My Parish," is worthy of the man, and of the great church of which he was the founder. It looks out and beyond the local church, and sees the obligation of the individual Christian, and of the church towards the salvation of the world; and true to the principle of its founder, enunciated in the motto, Methodism from its very inception has been a missionary church and must be to the end of its history.

OUR OBIGATION.

There is every reason that Methodism should be missionary in its spirit and practice. How God has blessed us. How he has prepared us to be means in his hands for the evangelization of the nations. Our strength—49,007 ministers, 106,707 local preachers, 7,777,887 members, 35,000,000 adherents, including members, and 87,734 churches. Considering our vast resources, are we not under strong obligation to do greater things to send the Gospel to all lands. We have done much, but what we have

done, taking the church, as a whole, throughout the world into the count, is small, indeed, compared with what we ought to do. When we know that for every cent spent for missions in Canada, eighty cents are spent for strong drink, we might well pause and wonder. When we consider that in the Methodist Church in Canada each member on the average gives the paltry sum of about 50 cents a year for services, and each adherent about 10 cents a year for the same purpose, we may be led to see how little we are doing. "The World is my Parish." What is needed is an intelligent understanding of the facts, earnest prayer to understand the meaning of the facts in this relation to us, and increased liberality in the bringing about of the Master's commission, "Go ye into all the world, and preach the Gospel to every creature."

WHAT THE HEATHEN DO.

A heathen temple in India has recently been built at the cost of two million of dollars, and in 1870 the heathen in a small district in Burmah contributed to gild a Buddhist pagoda more than was spent that same year on all the missions in Burmah. The poverty-stricken workers in China can spend annually \$120,000,000 in sacrifices to their gods, while the whole Protestant Christendom contributes about \$15,000,000 annually to send the Gospel to the heathen.

LOOK AT THE FIELDS.

There is a great deal in seeing clearly the needs of these fields. We are told, continues Schell, that Jesus, when he saw the multitudes, was moved—and impressed by their spiritual need. We may wonder why we are not more moved by the missionary cause. Is not the explanation found in this, that we do not see? That we are not acquainted with the facts? Feeling is the result of seeing and knowing. If we would truly feel, we must actually see either with the natural eye or with the eye of a quickened imagination. We may read descriptions of needy fields, but we must do more than that—we must ponder deeply, and pray fervently, until the need becomes a burning conviction to relieve the needy. Christ saw the spiritual needs of men, he saw the waiting harvests because he wanted to see them. He was interested in men. He regarded them as his brethren, now ever remote in distance, race or color. He was full of compassion in regard to them. He bore their spiritual needs as his own, and then strove to satisfy him. Can we do better?

HELP TO HEAR.

Some people say, in their time of need, "I am sure I have tried everything I can think of. I see nothing now but to pray. How different was the way of our Lord! He put prayer foremost in his experience and practice. And why should prayer have this prominent, first position? Because prayer takes us at once to the right quarters. Who so concern to know about the harvest and all its needs as the Lord of the harvest? Who so likely to be interested in them? Who so able to help? It is worse than idle to begin anywhere else in this great work than at the throne of the heavenly grace.

MOTIVE FOR TOLL.

Compassion for the multitude. This is an indication of Christ's brotherhood, and Christ's brotherhood is not a thing of yesterday, it is of to-day, too. And we as his followers are following him afar off, if this feeling of compassion, and Christ's brotherhood, is not this principle of brotherhood, is not possessed and exhibited. It was, "that he was," "I am he that liveth," And wherever there is the Christ-spirit,

there is the sense of kinship with the striding, with the weary, with the restless, with the ever-moving multitudes. "Sheep having no shepherd" appeals to our human sympathies. Multitudes without wise leaders is a case calling for Christ's help. We see it now in the social and industrial fields, as well as in the mission fields, and it is well to pray that God may send men of strength and religious principle into these fields, so disturbed, so distressed, that they may prove leaders, as Moses was, to rescue the unfortunate from their oppressed condition.

One of the most inspiring motives urging to the Lord's work is enthusiasm for the establishment of the Redeemer's kingdom. Great causes have in them elements that engender zeal and call forth the worthy activities of men. And what cause can compare for a moment with the cause of God, the establishment of his kingdom, the highest well-being of his kindred. It is the greatest cause that can engage the attention of mortals; it is the cause, the success of which will bring glory to the Almighty, "who has set his throne in the heavens, and whose kingdom ruleth over all." And may the young Methodists of Canada do their part in ushering the day when Christ in his spirit and truth shall reign supreme over all the world.

TO THINK ABOUT.

As we sow sparingly or liberally, so shall we reap, and not only the church at large, but we personally, since every giver to missions has his own rich harvest of joy.

Gifts are to be of deliberate purpose, planned for and systematic, not the work of a moment's impulse, deserving of no more than a moment's credit.

Not merely a cheerful giver. The Greek word, as is well-known, is the one that has given us our word hilarious. A giver that throws up his hat for joy at the chance to give!

Our missionaries are the messengers of the churches. A king is judged according to the appearance presented by his ambassadors. Are we supporting God's ambassadors in a style worthy of the King of kings?

STARTLING FACTS.

Our modern churches spend twenty times as much on themselves as on the work in foreign lands, where the need is from 300 to 600 times greater.

We spend about \$1.33 for the religious life of each American, and one-third of a cent for the saving of each of the rest of the world.

The average gift to foreign missions is less than forty cents a year, and about the same for home missions.

One-tenth of the church-members in America give nine-tenths of the missionary contributions, and half of the church members give nothing at all.

"All the churches in the world are spending less money on foreign missions annually, than the theatres of the single City of New York receive every year from their patrons."

For effecting the Atlantic shipping combine, J. Pierpont Morgan is said to have received as his fee twelve and a half million dollars—twice the gifts to foreign missions from all America, and almost equal to the foreign missionary gifts of the entire world.

POINTS FOR THE PRESIDENT.

Appoint a member to prepare a brief paper or talk on, "The strength of Methodism and Its Obligation in the World's Evangelization." See above for facts. Utilize as many members of the League as possible in this topic by making clippings from the foregoing exposition, and having them read at appropriate times: "Look at the Fields," "Help to reap," "Motive for toll." Have

carefully read the sections, "To think about," and "Startling Facts," giving one sentence to one member. Pray for the missionary spirit and help to rise to the height of your privilege and obligation.

NOV. 1.—"GREAT MEN OF THE BIBLE: WHAT DAVID TEACHES US."

1 Sam. 16, 11-13; Ps. 19; John 7. 42.

HOME READINGS.

Mon., Oct. 26. About courage . . . 1 Sam. 17, 31, 40-49
Tues., Oct. 27. About true friendship . . . 1 Sam. 20, 16-23
Wed., Oct. 28. About mercy . . . 1 Sam. 24, 2; 26, 5, 9
Thurs., Oct. 29. About the power of prayer . . . 2 Sam. 7, 1-17
Fri., Oct. 30. About forgetting grudges . . . 2 Sam. 9, 1-13
Sat., Oct. 31. About repentance Ps. 51

The more carefully we study the sky, the greater the number of stars that appear in it. If we take the astronomer's glass, we find a prodigious multitude of fainter stars which, immersed in depths of ether, escape the keenest, unassisted sight. So the more closely we study the lives of the great men of the ages the greater number of virtues appear, and the more numerous become great life-lessons from their history.

HOW HE LOOKED.

David was a handsome man. He was possessed of a goodly countenance and fair to look upon. He had a bright, piercing eye, and was known to have wonderful strength and agility. He was a great warrior, an emotional poet, a God-chosen prophet, and a famous king. Although a strong, bold man, he had as tender a heart as ever beat in the breast of woman. His humility, his open-heartedness, his consideration for others, excited the admiration of his people. Above all, he was a man of God, and under the domination of divine truth. Now look at the life of the poet's pen, musician's harp, the warrior's sword, the monarch's crown, and a heart true to God, and you see the ancient David, the darling of his people, the honored of heaven.

HIS FIRST APPEARANCE.

The first appearance of David on the stage of history is highly dramatic and picturesque. The annual sacrificial feast is being held in David's family, when Samuel appears, sent by God to anoint one of Jesse's sons as king of Israel in place of Saul. Rejecting the elder sons as they pass before him, Samuel sends for the youngest, David, who was keeping the sheep, and anoints him as king. He was the least likely of all the boys for the great honor, judging from the standpoint of man. But God looks not on the face, nor on the stature, but on the heart. "The weak things of this world are chosen to confound the mighty, so that men may learn that it is not by might nor by power, but by the spirit of the Lord.

HIS RE-APPEARANCE.

David is introduced suddenly and dropped suddenly. After a time he appears as "the mighty man of valour, a man of war, prudent in matters." How did he spend the intervening time? It is likely that many of his leisure hours while watching the sheep must have been spent in playing on his harp. Gazing on the star-light sky, he would strike the quivering strings of his instrument and sing: "The heavens declare the glory of God and the firmament showeth his handiwork. At another time, as he sat and watched the rising storm, and gazed in awe at the majesty of nature, he would sing: "The voice of the Lord is upon the waters; the God of glory thundereth." Still again, while his flocks were reclining in the cool shade along the mountain slope, and the lovely landscape lay spread out before him with his soul filled with the goodness of

God, he would sing: "He maketh me to lie down in green pastures, he leadeth me beside the still waters." Sometimes this tranquil enjoyment was exchanged for the stern struggle to protect his flocks. He then became the fearless fighter, slaying the lion and the bear and, like a good shepherd, risking his life for his sheep. Here are two apparently opposite qualities, calmness and boldness. But they are not inconsistent. They are combined in the character of the Christian, for the believer, calm in disposition and kindly in heart, is changed into an Hercules of power when combatting sin in its various forms.

CONFLICT WITH THE GIANT.

The details of this memorable event will be found in the seventeenth chapter of First Samuel, and need not be repeated here. It appears, however, that religion was on the decline in Israel, when there was no one but David to meet the mighty Philistine. But, however, indifference to God and lack of faith in Providence had seized the majority of the people, David was still firm in trust and service, still confident that God, if his people would be faithful, would fight their battles for them. He acted accordingly. He faced the formidable Goliath of Gath. But he recognized the importance of the use of means, as he carefully selected the five smooth stones from the brook, and got ready his sling for action. We all know how the combat ended—a decided victory for the forces of Israel. The lesson is evident—faith in God, the use of appropriate means, courage of heart,—and final victory.

HE BECOMES KING.

After a long and eventful warfare, he became king. One of his first acts was to bring the ark of the Lord to Jerusalem, and establish divine worship in the capital of his kingdom. In his prosperity, he did not forget God, the Giver of his success. The ark, the symbol of the ark into the holy city is celebrated most beautifully in Psalm twenty-four, where the responses can be clearly distinguished, and the high note of joy be discerned. How essential that in our capital at Ottawa; at Washington; at London; in all great cities of the world, that the ark of the Lord might find a place, and the principles of true religion be constantly recognized. How important that in the citadel of the heart Christ should rule, and dominate all inward and outward things!

DAVID'S FALL.

This great man had an awful fall into sin. His action cannot in any way be condoned. It was a sin against light. It was a fearful crime. He was a man of fifty-three years of age at the time, and should have had the wisdom of experience as well as reliance upon God, to resist any form of sin. "Let him that thinketh he standeth take heed lest he fall." The Christian is the good fight of faith until the end. There is no respite in the conflict. How this sin of David has given some men since his day the chance they so dearly love to get, of railing at religion, and pointing the finger of scorn at the Christian profession. David was never the same man afterwards. There was sadness in all his subsequent life. He was severely punished by God for his crime. His son Absalom was slain. He was driven from Jerusalem, and trouble and conflict marked much of his after career. But though his sin was great, his repentance was great. Read the fifty-first Psalm for a specimen of his sincere penitence. God showed mercy, and drew from him to his favor, showing that when men fall from the right path, if they will return to God in sincere penitence

of heart, he will have mercy and forgive.

DAVID'S LAST ACT.

The last public act of David was the collecting of materials of the temple. He was not permitted to build it, because he had been a man of war. But although he knew he could never see the structure, or worship in it, he did what he could to make the building possible. It was a noble, self-sacrificing act, looking toward the benefit of generations yet to be. Just so, every one who lives in this world can do something, and ought to do a good deal, to make the coming decades better than those that have gone. By a consistent life, a noble character, Christ-like actions, generous foresight, each one can contribute to the well-being of succeeding generations.

SCINTILLATIONS.

If God could raise King David from among his sheep, he can raise you from your grocery store, your wood-yard, or your kitchen.

The taller our Goliath is, the nearer does his head come to the throne of God, where stands our Almighty Helper.

David understood where Saul failed, because David obeyed where Saul disobeyed. Success is simply a matter of obedience.

David, after conquering many foes, fell because he could not control his own passions. No outer conquest, though it be of the whole world, is of any avail without the inner conquest.

David's Psalms have gone to the heart of the world because they came from the heart of David. Speak from your own lives, if you would influence other lives.

The temple was no less David's because it was Solomon's, since Solomon was David's. God will always take the will for the deed, when the deed is impossible.

David was doubly David while Jonathan was alive. Are you getting as much out of friendship as David and Jonathan did?

The word "king" comes from the German word meaning "can." David became king because he was a king.

Saul had his good points, and David his bad ones, but David's sins were ruffles on an upward wave, and Saul's virtues were ruffles on a downward wave. What is the main direction of your life?

POINTS FOR THE PRESIDENT.

Again, have some member prepare a brief biography of David. It is a most interesting life. After it is read, have a review of the facts in the form of question and answer. Then have some one else prepare a brief paper or talk on "Prominent points in the career of David." You will find help in the foregoing article. It would be appropriate to have a conversational service for a short time, with this question before the meeting: "What can I imitate and what can I avoid in the life of David."

NOV. 3.—"GREAT MEN OF THE BIBLE: WHAT ELIJAH TEACHES US."

2 Kings 2: 1-12; Matt. 11: 14; Jas. 5: 17, 18.

HOME READINGS.

Mon., Nov. 2. That God will provide. . . . 1 Kings 17: 1-4
Tues., Nov. 3. That power is for service. . . . 1 Kings 17: 21-24
Wed., Nov. 4. That God hates sin. . . . 1 Kings 18: 40-46
Thurs., Nov. 5. That the best men faint. . . . 1 Kings 19: 1-19
Fri., Nov. 6. To train our successors. . . . 2 Kings 19: 19-21
Sat., Nov. 7. That God gives victories. . . . 1 Kings 19: 1-18

Elijah was a stern and brave and devoted servant of God. He was like a meteor attracting attention by his brilliancy. Many looked upon him as a supernatural being, but James sweeps away that notion by saying: "He was a

man subject to like passions as we are." He was a man, but a man of God. He had been an eminent reformer and religious teacher, and at a time when much opposition was made to the cause of Jehovah, He had rescued idolatrous Israel to the faith of their fathers. He had opposed wickedness in high places, and had been a strong factor in establishing righteousness throughout the land.

Now, what were the qualities of this man that made him such a great, moral and religious force?

1. Elijah was a Man of Unmovable Faith in God and Revealed Truth.—The age in which he lived was one of religious vacillation. The multitudes halted between the claims of Jehovah and those of Baal. But Elijah's faith was clear, sharp-cut, well-defined. There was no doubt as to his position, no ambiguity as to his utterances. He was a firm and fast believer, a man of undoubted and unquestioning attachment to God. How much needed is this quality these days! We are fallen upon times when it is fashionable to have each man stand a mark of intellectual independence to cavil at creeds, and question orthodox truth. The young people of to-day need a double portion of the Elijah spirit that expresses itself in the words, "As the Lord liveth before whom I stand."

2. Elijah was a Man of Courage to Avow and Maintain His Convictions.—Not Ahab, the king, with all his power and insolence can intimidate him. Single-handed he enters the lists against the four hundred and forty priests of Baal with all their princely retinue and prestige at the royal court. It is nothing to him that he is on the unpopular side. He is right, that is enough for him. How much needed is this quality—courage to avow and maintain moral and religious convictions. There are too many trimmers, and time-servers, and weather-vanes following the direction of the popular current. We need in these times men who will stand up in the face of the whole world and glory in their convictions.

AN ILLUSTRATION.

As Luther drew near the door which was about to admit him into the presence of his judges at the Diet of Worms, where he was to be tried for his change of religious belief, he could not be intimidated. The famous military leader, seeing Luther pass, tapped him on the shoulder, and said kindly: "Poor monk, poor monk, thou art now going to make a noble stand than I or any other captives have ever made in the bloodstain of our battles. But if 'thou cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." We are well aware how easily Luther was able to set Protestantism on foot, a blessing to the world.

3. Elijah was a Man of Incorruptible Integrity and Regard for the Principles of Honor. Elijah not only could not be intimidated, but he could not be bought. The highest honors, and greatest emoluments of the kingdom would have been at his disposal, if he had been willing to sacrifice convictions, and join in the orgies of Baal-worship. But nothing could induce him to desert his post, and he believed in the right. He had not an "itching palm" for bribes. With his other qualities he was an honest, honorable man. These days, too, the same quality is a tower of strength. Character must be put above all price. There must be honesty in all commercial transactions, truthfulness in all social relationships, justice and impartiality in the management of all public trusts. Of such a quality may a double portion be bestowed upon the people of Methodism in this age, when embezzlement and defalcations and political bribery are about us on every hand.

ILLUSTRATION.

Epaminondas, one of the greatest men of Greece, was distinguished both in public and in private life for his integrity and uprightness. Being offered large bribes for a certain purpose, he replied, "If the things you desire be good, I will do it without any bribe, because it is good. But if the things be not honest, I will not do it for all the goods in the world."

4. Elijah was a Man of Whole-hearted Consecration. He had a work for God, as we all have. He had come to do it. Everything was subordinate to it. How meaningful was his often-repeated statement: "The Lord liveth before whom I stand." His attitude was that of a servant standing to receive and execute God's command. His time, his talents, his labor, his influence—everything he recognized as in the service of God. The times demand a double portion of this spirit of consecration. We need consecrated men in every department of life and labor. The pulpit needs them—men who will go forth in the spirit of Elijah, willing to set up an altar over against that of every Baal-worshipper. We need them in the pew—the consecrated men who will freely give of their time, their labor, their money, their influence, to the Lord. We need consecrated men in our business houses, in our moneyed corporations, in our Legislatures. As the grey-headed men and the venerable women pass from among us and go up through the parted waters of the Jordan to the chariots of fire awaiting them, may the Lord God of Elijah cause their mantles to fall upon the Elishas who are following—the young people of our churches—may a double portion of their spirit rest upon those to whom the great interests of Church and State are for all coming time to be committed.

SCINTILLATIONS.

God cared for Elijah, because Elijah cared more for God's cause than for his own.

Elijah, because of his fiery zeal for the Lord, was carried to heaven in a chariot of fire. The same has happened to many a Christian as really, though not literally.

How Elijah runs through the Bible! John the Baptist came in his spirit and power, and Jesus talked with him upon the Mount of Transfiguration.

Because Elijah fed his soul upon God's word God fed Elijah with his ravens. Because the widow fed Elijah, God fed the widow.

Christianity is a religion that has often been proved by fire, as it was proved on Mount Carmel.

No man can remain all the time at the highest point of faith. Let us be ready, as Elijah was, to hear God even while we are hiding in our caves of despair (1 Kings 19).

One of the greatest deeds of Elijah was in preparing a great successor to come after him (1 Kings 19, 19). It is our duty not only to do our work but to perpetuate it.

POINTS FOR THE PRESIDENT.

As suggested for preceding topics, have some member prepare a brief biography of Elijah, giving the principal features in the life of the prophet. Any Bible dictionary will give the facts. After the biography is read, question the members present as to the facts contained in it. Tell them beforehand that you intend to do this. The plan will awaken increased interest. After singing, have a brief paper or talk on "Four great qualities of Elijah, and how do they apply to the present day." Material for this will be found in the foregoing exposition. Have much prayer that the spirit of this great worthy of the olden day may come upon the young people of the League, and of the land.

Sunday School

How to Keep the Boys in Sunday-School.

BY MARY MCRAE CULTER.

This is a question that comes up as regularly as Sunday-school workers meet to discuss their difficulties and their methods.

Yet it is not such a very abstruse question, after all. It can be answered in two words: "Be interesting."

Perhaps the best way to illustrate this advice is to give you some sketches from life.

There was once a class of restless, mischievous boys in a city Sunday-school, who were so noisy that they were placed in a room by themselves. They came every Sunday and were a perfect terror to the superintendent as no teacher could be induced to keep them for any length of time.

One Sunday the class was without a teacher, and after much vain effort to find a substitute, the superintendent at last asked a stranger to take it, and was met by a ready affirmative. As he conducted the gentlemen to the class-room the superintendent "prepared" him for the time he was about to have, and after introducing him to the class said:

"Now, boys, I want you to try and be good to-day, and listen to this gentleman who has been kind enough to come to teach you."

There the new teacher interrupted him: "That will do! That will do! Don't you worry about these boys. They're all right. Aren't you, boys?"

"You bet we are," was the ready response, and the doubtful superintendent left the room.

At the close of the lesson hour, the class filed out into the audience room in so quiet and orderly a manner that the superintendent was astounded, but delighted.

"What did you do to that mob?" he asked as soon as the school was dismissed.

"Do I never worked harder in my life, but I kept them so busy that they did not have time to misbehave. Whenever I saw a boy turn his eyes from me, I popped a question at him, and he did not get a chance to pay attention to anyone else."

He interested them, and so he held them.

A young lady was once asked to "substitute" in a similar class of boys who were from ten to fourteen years of age. They were notoriously disorderly, and the regular teacher was often kept so busy scolding that she had little time left for the lesson. The "substitute" was asked after school:

"Did you not have a perfectly dreadful time with that class?"

"Why, no," she answered. "I have a strong personal sympathy for wide-awake boys. I like to teach them; and I enjoyed that class to-day."

"But did they not talk and misbehave?"

"No. I simply talked so fast that they did not get a chance to talk about anything except what I was saying. They asked me a number of questions about the lesson that showed real, earnest thought."

She interested them. A class of young men was held together for over seven years simply by the warm, personal interest which their teacher took in them. They are scattered to-day from the Atlantic to the Pacific, but their former teacher hears often from many of them, and their love for the old class still abides.

One must have "a passion for souls" to win any class; but possessing this,

he has a magnetism that draws and holds his pupils with a fidelity that years cannot destroy.

The successful teacher is thoroughly interested in each individual in his class. To be thoroughly interested he must pray daily for each one personally. He must think of each individual when preparing the lesson, and seek for some especial message for each one. Furthermore, interest of this kind makes a teacher thoroughly interesting to his class. Time will not hang heavy on his hands, for he will find the lesson half-hour all too short for the messages he bears and the lessons he desires to impress. The magnetism of his cheerful, earnest, personal interest will draw the attention of his most restless pupil; and fixed attention insures remembrance of the lesson.

If a teacher cannot hold the attention of his class, it is a sure sign that he is asleep himself. If a member of his class begins to whisper another on outside topics, it is time for that teacher to give himself a mental shaking and wake up to his business.

In short, be wide-awake, be interested yourself, and you will be interesting enough to keep the boys and young men in the Sunday-school—Teacher's Monthly.

The Greatest Harvest-Field.

The Sunday-school is the greatest harvest-field of the church.

1. Because it has a large attendance.

2. Because it seeks to bring in a large number of unsaved people.

3. Because it has the largest number of trained personal workers.

4. Because it appeals to the children and youth when they are the most receptive to the claims of Christ as a friend and Saviour.

5. Because it is the time when children should, naturally, be brought to Christ.

6. Because the experience and results of our denominations show how ripe this field is.

7. Because in saving the child we save the life, which may be used to lead the fathers and mothers to Christ.

8. Because the child of to-day will be the leader of to-morrow. Save him, and thus save the state for Christ.—Bible Teacher.

If your superintendent is not one who is ready and willing to "Do, be, sacrifice and suffer" for the good of the work in which he or she is engaged, then, in all probability, your school would be benefited by a resignation and a new election. "Woe unto them that are at ease in Zion!" exclaims the prophet, and "Woe unto the Sunday-school that has one of them in the superintendency!"

An earnest effort will now be necessary to get those "easy-lovers" and "soldiers," who have broken ranks during the summer, back into the lines in the Sunday-school and church for the fall and winter campaign. Pastors and superintendents will need to give this work particular attention. Schools and churches without chief executive officers belong to the class referred to by the prophet are in a deplorable condition.

The secretary of one Sunday-school that we know of has a great thermometer which shows the attendance every Sunday, and the children watch eagerly to see the mercury "go up or down." The question being about it is that on hot, thunder-showery dog-days, when all the little thermometers in town are going up, this big one often goes down, and along toward Christmas, when the frost is crowding the mercury in all the other thermometers, this Sunday-school thermometer shoots up to the top of the tube. It is attendance and not temperature that the big thermometer registers.—S. S. Advocate.

Junior Department

Conducted by REV. S. T. BARTLETT, Saganee, Ont., Vice-President in charge of the Junior League section of General Sunday-School and Epworth League Board. He invites correspondence from Junior League workers to add interest to this Department of the ERA.

Books of the Bible.

Church-going people sooner or later learn the names of the books of the Bible, but even they, as well as the literary person looking for historical facts, finds it difficult to repeat them in order unless some thread of interest holds them together. Here is a set of rhymes which may be used with success:

OLD TESTAMENT.

The great Jehovah speaks to us,
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy;
Joshua and Judges rule the land;
Ruth gleaneth the sheaf with trembling hand;
Samuel and numerous Kings appear,
Whose Chronicles we wandering hear,
Ezra and Nehemiah, now,
Esther, the beautiful maiden, show;
Job speaks in sighs,
David in psalms,
And Proverbs teach to scatter alms;
Ecclesiastes then comes on
And the sweet songs of Solomon;
Isaiah, Jeremiah, then
With lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's;
Jonah, Micah, Nahum come,
And lofty Habakkuk flutters room;
Zephaniah, Haggai calls;
Rapt Zachariah builds his walls,
And Malachi, with garments rent,
Concludes the ancient testament.

NEW TESTAMENT.

This is the way the Gospels run
Matthew, Mark, Luke, and John;
Then come the Acts, inviting you
The apostolic church to view;
The Romans and Corinthians are
To cities sent, renowned afar;
Galatians and Ephesians then,
Write by the same inspired pen;
Philippians and Colossians stand;
With Thessalonians near at hand;
Timothy leads to Titus on,
This brings us down to Philemon;
The Hebrews then we gladly find,
And that of James comes close behind;
To Peter then our thoughts we give;
With loving John we wish to live;
Pious Jude will pierce the soul,
And Revelation close the whole.

—Chicago Journal.

Weekly Topics.

Oct. 18.—"How to praise God."—Ps. 145.

Last Thursday was our National Thanksgiving Day. How many of us truly celebrated it by giving thanks to God for the blessings he has bestowed on us throughout the year? It is proper that to-day's studies shall help us praise God. Let us look at our Psalm, and find out the Who? What? Why? When? and Where? of Thanksgiving.

1. Who should praise God? Verse 1 says "I"; verse 4 says the "generation"; verse 6 says "men"; verse 10 says God's "works"; verse 21 says "all flesh" shall praise him. So it is sure that David meant everybody to be thankful. But the most important person of all is "I." Whether others are or not, it is my duty to be thankful. Other people may forget God; but that is no reason why I should do so. Yet we are apt to excuse our own failings because our neighbors seem to us to fail. This should not be so. . . . No one can be thankful for me. That is, no other person's thankfulness makes up for my ingratitude. My blessings call upon me to

thank God for myself. Remember the

capital "I." What is thanksgiving? Verse 1 says it is to "bless God's name; verse 2 says it is to "praise"; verse 4 says it is to "declare thy mighty acts," and so on. Perhaps the best verse of all is the seventh. Read it. It bids us to "remember God's mercies." "The memory of thy great goodness" means that we are never to forget God, that we are to think about him and his gifts to us. When we think, we learn to thank. To forgive means to grow ungrateful. Try to remember. You are not very old, but you have lived long enough to enjoy many mercies. Thanksgiving is remembering, and then saying, "I thank you." Thus we "bless" God. That is, we speak well of him. Think and you will thank.

3. Why should we join in thanksgiving to God? Our psalm gives many reasons. See verse 7—"His 'goodness,' his 'righteousness';" verse 8—"His 'gracious compassion and great mercy';" verse 9—"His 'tender mercies';" also verses 14, 15, 16, 17, 18, 19, in which his nearness to help and deliver are often spoken of. Because all we have is ours by God's mercies, we should give him our thanks. Our land owes its prosperity to his blessing, our crops are the gifts of his kind providence (verses 15 and 16), and hence as a people we should "be thankful unto him and bless his name." Canada cannot afford to forget God.

4. When should we thank God? Verse 1 says "for ever and ever"; verse 2 says "every day." Surely these verses take in all our lives. Each day brings new mercies, and should find us thankful. All life is a succession of such days of grace, so we should never grumble or complain. Not only once a year, but every day in the year we should find reasons for praise. (See Ps. 34.) Do not put off thanksgiving for only great occasions. Be thankful all the time. Thanksgiving is thanksgiving. Let us live our thanks every day.

5. Where should we thank God? In church. Yes; but not alone. In home, school, shop, store, factory, wherever our daily duty calls us, we should tell of his loving kindness. By life, by deed, by word, in big things and little, through all the daily mercies wherever we go, let us try to cultivate a thankful spirit to our heavenly Father. . . . Thankfulness helps us to contentment. It increases our cheerfulness, and so makes us and others happy. A persons who is always grumbling is always unhappy, and makes others so, too. Thanks are "catching," and if our friends see in us a contented, cheerful, thankful spirit, they will be more apt to feel the same. So we may both please God and help his kingdom by being thankful. Do your best to fill this beautiful land everywhere with the sunshine of thanks to God.

Oct. 25.—"What Blind Bartimeus teaches me."—Mark 10, 46-52.

This is a beautiful story of Jesus and a poor blind beggar. Jesus was going to Jerusalem. A lot of people were with him. His disciples were very anxious for Jesus to become a king. But Jesus never intended to be such a king as they hoped for. His throne is in the hearts of all who love him. He would sooner help people in need than sit on the highest throne of human glory. Poor blind Bartimeus, sitting by the roadside, heard the people telling of the coming of Jesus. He knew Jesus could heal his blindness. He believed he would. So when the great crowd came by, "he began to cry out, and say, Jesus, thou son of David, have mercy on me." Many told him to be quiet. But he would not stop calling. Jesus heard him. He stopped and called him. When Bartimeus came, he asked him what he

wanted. The blind man asked for sight. Jesus gave it to him. He joined the crowd following Jesus, and we may be very sure, with a glad heart joined in the praises of the Lord. . . . What does the story teach us? Learn some lessons: 1. Bartimeus was blind. . . . Sin blinds our hearts and hides us from truth. We are all morally in the dark. 2. Blindness means helplessness. One who cannot see his way must depend on others to assist and guide him. 3. A blind person is in danger. He stumbles as he walks, and very likely wanders from the path. 4. "The light of the world is Jesus." He can lighten our moral darkness, guide us aright, and keep us safe amid all dangers. 5. If we want to see the light of truth, like Bartimeus, we must call on Jesus in faith. 6. If we do, our Lord will hear and answer us, and give us sight. 7. When he has, it is our duty to follow him, and let others see and know our gratitude to him.

Nov. 1.—"Why I will never use strong drink."—Dan. 1, 8-18. (Temperance meeting.)

Encourage some of your Juniors to tell the story of Daniel, or falling anything better, let one of them read the story as he believes it should be told. When King Nebuchadnezzar laid siege to Jerusalem, he caused to be taken captive to Babylon four youths—Daniel, Hananiah, Mishael, and Azariah. They were to be specially named and educated to wait upon the king. He had given orders that they should be treated with great care and honor; tenderly brought up and fed with food and wine from the king's own table for three years, at the end of which time they were to stand before the king. Daniel, a brave and faithful servant of God, made up his mind that he would not eat and drink the rich delicacies thus offered them, because for a Jew, it would be unholily before. He therefore asked the great officer who was set over him and his three friends that they might be allowed to eat instead such simple fare as was lawful and wholesome for them. Daniel had become a great favorite with the officer of whom he asked this favor. The prince would have granted his request only if he had feared his master, King Nebuchadnezzar, who, when he saw them by and by looking less comely than the other youths who had been better fed, would very likely take vengeance on him for his disobedience, by putting him to death. Daniel, however, trusted in God, so he asked the prince to try him and his friends for ten days; he believed that simple food, eaten in obedience to God, would bring a greater blessing than royal fare taken in disregard of God's will. The officer accordingly tried the four young nobles for ten days, and at the end of that time he saw them looking fairer and better nourished than all their companions who had partaken of the king's food and wine. After that they were allowed to go on as they had begun; and the Lord blessed them for having trusted in him, and refused to dishonor his laws, and he gave them knowledge and skill; while to Daniel, who had been the leader of the band in faith and obedience, he added the great gift of understanding all visions and dreams. At the end of three years, the time allotted by the king, all the young nobles were brought before him, and the king examined them all; but among the whole of them none were found like these four young Hebrews. They were so beautiful, or so clever, or so wise. So wise, indeed, were they, that through all the kingdom of Babylon they were famous for their learning and skill. This beautiful story of a boy's savior teaches the boys of today to say "No!" It shows the value of a religion of principle. Daniel said "No!" because it

would have been wrong to say "Yes!" It might have been easier at the time to do as the king's practice had been; but the brave boy kept his heart right with God, and trusted in him to take care of the future. . . . Make a summary of good reasons why we should never use strong drink. Let the Juniors suggest them, and teach them the late Dr. Guthrie's four reasons for being a total abstainer. They were: 1. My head is clearer. 2. My health is better. 3. My heart is lighter. 4. My purse is heavier. And he might have added a fifth—5. My friends are happier. . . . Before you close your meeting, see if all have taken the pledge of total abstinence. If not, endeavor to enlist all in the promise to never use strong drink. Let some one of your members sing, "Dare to be a Daniel."

Nov. 8.—"Little kindnesses we can do in Jesus' name."—Matt. 25. 34-40.

The trouble with most of us in serving God is that we ignore the common opportunities for doing good in hope of doing some "big thing" some day. Life is made up of little items—days, minutes, seconds fly rapidly by. Opportunities for large actions are not numerous; but every day gives us more or less openings for small acts of kindness. After all, the motive that prompts us is everything. Deeds are great or small according to the spirit in which they are done. (Make this very clear to your Juniors.) "For my name's sake," said Jesus. "Ye did it unto me," gives value to the most trivial act. Acceptable service to Christ is not confined to Sunday sanctuary worship. It includes every day. And the "between Sundays" is of greatest importance. . . . Again, not what we do so much as why we do it gives our actions value in his sight. "If we may be seen of men," we do so and so, then we "have our reward." But "God trieth the hearts"—that is, understands the motives that prompt us, and rewards accordingly. . . . To be clear, draw out your young members on their daily lives. What opportunity have they to do kind acts? Where may they best show a kind heart? The answer is—at home—there, in a multitude of ways they can please Christ. Make it clear that there are two ways of helping at home. One is, because they "must" do so—the other is because they "want to." This last is neither common or easy. . . . Only by keeping the love of Jesus in their hearts all the while, can the children and young people do their daily duties cheerfully and well. . . . Then there are lots of other things that we don't have to do, but choose to do for Jesus' sake. These acts are counted by us a privilege—such are the deeds of kindness referred to in our lesson. To feed the hungry, clothe the ragged, visit the sick, etc., as we can, is to choose the path that Jesus trod as he "went about doing good." To do what he doesn't have to do, because his kind heart prompts him to do it, is one of the noblest and Christlike things a boy can do. . . . Willing service was that which Jesus himself gave, and taught others to give for his Father's glory and the good of humanity. Let us follow him.

Nov. 15.—"Lessons of trust from Bible deliverances."—Acts 5. 18-20; 12. 6-9; 16. 25, 26.

This week's Topic affords a fine opportunity for three descriptive papers on the three deliverances from prison allotted to our study. Select three bright members a fortnight ahead to write these stories in their own words. Let them be read in your meeting, and at the close, summarize the lessons of trust illustrated by the various persons. . . . Take Peter's deliverance from

prison, for example. Make it clear that what Peter could do for himself he was expected to do. But what he could not do, God did for him. Peter could not shake off the chains, but he could "arise." He could "gird" himself and bind on his sandals. He could put on his cloak and follow the angel; but he could not open the iron gate. So by the union of the natural and the supernatural Peter was released from prison. God wants us to do what we can for ourselves, and to trust him to do the rest. Encourage home study and preparation of these three Bible stories, and you cannot fail to have a good meeting.

The Junior Workers' Quarterly.

The Junior Workers' Quarterly, published by the Western Methodist Book Concern, 226 West Fourth Street, Cincinnati, O., is an admirable manual of methods, issued quarterly at 30c. per year. It ought to have a nice subscription list in Canada; and single copies, 10c. Send for one and try it. The following excellent article appeared in the last number:

IS THE JUNIOR LEAGUE WORTH THE EFFORT?

"The children of to-day are the society, the church, and the nation of to-morrow; the boy with his whip and the girl with her veil will before long be real factors in Church and State, and will train real lives for the weal or woe of the nation."

How, then, shall all this power be directed? Perhaps some of us Junior League workers have found to our sorrow that all children do not appear to be made of "plastic clay"; neither are they "sheets of paper white," to be written on and filled out as we choose; but as the patient sculptor with his countless marble chisels of a bit here and rounds another bit there, so the faithful teacher must work, with infinite patience and skill, until she shall see as the result of her labor "a vessel fit for the Master's use."

In a few Sunday-schools of to-day is there an opportunity for the close, personal work which can be introduced in a meeting composed entirely of children—the childish prayer or word of testimony, which means growth to a child as much as to an adult.

One of the greatest obstacles I have met with in carrying on a Junior League is the ill-behavior of the children. Some way, there seems to be nowadays little reverence for sacred things. This is more noticeable, perhaps, in the League and Sunday-school than anywhere else. I can not help feeling that, were our churches used only for sacred purposes, we would have less trouble in that respect. Children are not apt to be much impressed with the sacredness of God's house on Sunday if they have been there the evening before, playing boisterously at a social or listening to a troupe of minstrel singers, even though such things are given for the benefit of the church.

The Junior League should be a place of personal decision in favor of a Christian life for every child, a training-school for the development of character, a charge, a rescue station for neglected children, and a preparatory class for the Epworth League and the Church. Two boys stood looking at a huge locomotive, waiting to see it start off with its long train of loaded cars. They peered under and into it, eagerly watching and wondering. Soon the engineer mounted to his place, and opened the throttle. The sound of jerking and clanking links ran the full length of the train, and the boys saw the great iron horse move off with its ponderous load, Tom said, "Say, Sam, it's what's in it that makes it go." And so it is with the Junior League. It's

what's in it that makes it go. Our whole business should be to bring the children to Christ, then to train them up to love, serve, and obey him.

Some one has said, very aptly: "Save an adult sinner, and you save a unit; but save a child, and you save a whole multiplication table." When we realize how easy and natural it is for a child to accept Christ, does it not seem to you that we should have even one of our children leave the Junior League without having made a definite and personal decision?—Mrs. E. R. Martin.

One reason why some of our Junior Leagues are not more successful is the lack of interest in the League by the Church. The whole work and responsibility is left to the superintendent and assistants. Then, if things do not move harmoniously, the blame is laid to their charge. Happy the League that has the pastor as its counsellor, guide, and friend. I do not mean that he must carry the load; but he holds a peculiar position which no one else can fill.

To accomplish the best results, the Junior League should, if possible, do some kind of systematic work. It may be difficult to carry out a complete course of study, but by having a definite aim in view much more can be accomplished for each week. Of course the work will sometimes be discouraging, and our precious seed may seem to fall on rocks and by the wayside. But is it not infinitely better that a few seed fall into thorny thickets, than that no seed should be sown? Let us then take courage, and if the little maid is so very giggly, and the small boy so very, very wicky, let us remember that—

"A diamond in the rough is a diamond sure enough,

For though it may not sparkle it is made of diamond stuff.

Of course, some one must find it, or it never will be found,

And then some one must grind it or it never will be ground.

But when it's found, and when it's ground, and when it's burnished bright,

That diamond's everlastingly just flashing out its light.

"Oh, teacher in the Junior League, don't think you've done enough!

That worst boy in your class may be a diamond in the rough.

Perhaps you think he's grinding you, and possibly you're right,

But it may be you need grinding, to polish you up bright!"

—Mrs. E. R. Martin, Osage, Iowa.

Beatitudes for Teachers.

1. Blessed is he who helpeth the little ones; he shall have peace in his day.

2. Blessed is he who loveth the little children; he shall be held in everlasting remembrance.

3. Blessed is he who possesseth faith, hope, and patience; for him the rough places shall be made smooth, and the crooked places straight.

4. Blessed is he who loveth the child which is in the wayward child; he shall find his reward in the life of a noble man.

5. Blessed is he who hath brains, and knoweth how to use them; he hath the elements of growth within himself, and shall impart life to his scholars.

6. Blessed is he who knoweth good common-sense when he seeth it; his praise shall be continually in the mouth of children and parents.

7. Blessed is he who knoweth the secret paths which lead to the conscience of the child; for him the gates of peace shall hang on golden hinges, and the ending of his life shall be like the ending of exquisite music.—Arkansas School Journal.

Twelve o'clock Summer School.

Will the members of the district executives kindly arrange for a discussion of the Summer School for next year at their respective fall conventions. The constitution adopted at the last school provides for the appointment by the district executive or convention of one representative from each district who shall be a member of the school executive and the organizer of the district. Several districts have already appointed, or are preparing to appoint, a representative. The Conference League Executive recently decided to recommend to the Conference Convention the amalgamation of the convention with the school. It is hoped that every district will take part officially in the school next summer. Representatives of districts should be appointed as soon as possible, and in no case later than December.

Should the district convention programme be arranged now without reference to the Summer School we trust a copy may yet be found to discuss it. Copies of last school programme and any further information will be gladly supplied to any on application to Rev. S. F. Dixon, Secretary, Wooler.

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