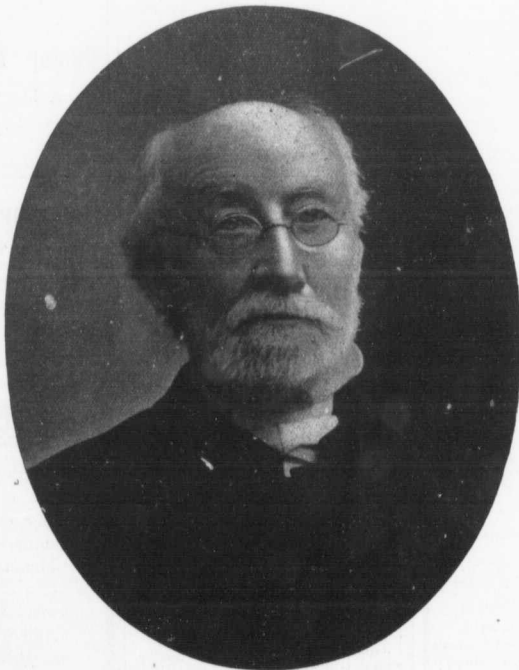


*The* CANADIAN  
**Epworth Era**



**REV. A. CARMAN, D.D.**  
General Superintendent Methodist Church, Canada.

**Toronto, September, 1903**

**Vol. 5**

**No. 9**

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**Witty Repartee.**

The quick-witted repartee of the late Pope was a well-known characteristic. In a newspaper article, descriptive of his daily life, the fact was mentioned that Leo XIII. always dined alone. The late Pope's attention was drawn to the article, and after reading the paragraph he laid down the paper and remarked quizzically, "Yes, it is true that I dine alone, and yet I am always the ALIETH at table."

**A Work of Necessity.**

A very small girl was observed by a friend of the family eating a certain cereal preparation. She seemed to eat with great effort.

"Don't you like that, my dear?" inquired the friend.

"Not pertickly," replied the little maid.

"Why do you eat it then?" persisted the inquirer.

The daughter of the house paused with spoon on the edge of bowl.

"It's got to be eaten," she answered gravely. "The grocery man gives mamma a rag doll for every two packages she buys, and it's got to be eaten every morning."

And she continued to eat the cereal.

**Slightly Ambiguous.**

Professor William Clark, D.C.L., in his very interesting papers on "People and Places I Have Known" in the Westminster, recalls many amusing stories of celebrities. Of Charles Kingsley, Professor Clark writes: In spite of a slight stammer, which he nearly overcame, he was popular in the pulpit, and on the platform. He once lectured in Toronto, but with no great success. In seeking to stimulate the Toronto youth, he recommended every young man to make it his ambition to "have a bust in Westminster Abbey." The young gentlemen had their own notion of a "bust," and broke into fits of laughter, which were redoubled when Mr. Kingsley repeated with still greater emphasis—"I say a bust in Westminster Abbey."

**Her Father's Strength.**

Recently in a Sunday-school the teacher was telling her class of small pupils the interesting story of Samson, of whom she spoke as being the strongest man that ever lived.

Little Ethel, a golden-haired new recruit, listened to the story with great interest. After the teacher had finished Ethel held up her chubby hand.

"Well, Ethel," asked the teacher, "What is it?"

"Samson wasn't as strong as my papa is."

"Is your father so strong?" queried the teacher, smiling.

"Oh, my papa's offal strong," replied Ethel with emphasis, "Why, I heard mamma say that he had an ellyfant on his hands."

**Punctuation Makes a Difference.**

It is related that the Dowager Empress of Russia once saw on her husband's table a document regarding a political prisoner. On the margin Alexander III. had written: "Pardon impossible; to be sent to Siberia." The Czarina took up the pen, and striking out the semi-colon after "impossible," put it before the word. Then the endorsement read: "Pardon; impossible to be sent to Siberia." The Czar let it stand.

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# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, SEPTEMBER, 1903.

No. 9.

**Impressed the Public.**—*Christendom*, the undenominational religious journal, of Chicago, says that "the Detroit International Convention certainly impressed the public with the evangelizing zeal and activity of the Methodist Church."

**Lay Workers.**—In all the churches there seems to be a growing interest in the development of lay workers. Presbyterians in the United States are giving more attention to this subject than Methodists. There is large room for a revival in regard to the use of laymen in evangelistic and other Christian work in our church.

**A Tireless Reader.**—If John Wesley were alive to-day he would undoubtedly be an ardent advocate of the Epworth League Reading Course. He was not only a tireless reader himself, but was constantly stimulating others to cultivate habits of reading. Books were about his only companions in his lonely and wandering life.

**A Valuable Institution.**—The Railway Young Men's Christian Associations are growing and prospering. So highly are they esteemed by the railroad companies that they bear a large share of the expense of maintaining them. This is not because they are specially interested in religious work, but it is regarded purely as a matter of business. It pays in many ways to maintain institutions of this kind.

**Our General Superintendent.**—Through the courtesy of the Detroit International Convention Committee we are able to publish this month the fine picture of our General Superintendent, Rev. Dr. Carman, which adorned the convention programme. It is taken from one of his latest photographs, and is an excellent likeness. Dr. Carman greatly delighted the people at Detroit in all his addresses.

**Make Them Companions.**—Hamilton Mable says: "To get at the heart of books we must live with and in them; we must make them our constant companions; we must turn them over and over in thought, slowly penetrating their innermost meaning, and when we possess their thought, we must work it into our own thought." Following out this idea it is easy to see how valuable a reading circle may be, as it affords the opportunity for kindred minds to meet together to talk of and discuss what they have been reading.

**Cards vs. Books.**—Card playing seems to be taking the place of reading among a large class in England, and is said to be interfering seriously with many profitable and helpful pursuits. The publishers and booksellers hold it responsible for a marked depression in the book trade. The *London Outlook* says: "A stock of five hundred copies of playing cards is more easily sold than two copies of any book. The book shops remain empty. The most adroit advertisements of publishers fail to incite interest in books among a card-playing and card-ridden public." If this be true it is a sad condition of affairs.

**Youth.**—Bishop Vincent gives utterance to some weighty truths when he says: "Young life is the beginning of that serious and responsible reality we call life. It is the bud from which are to come blossom and fruit. It is the early light which foretells sunrise and midday and sunset and evening. It is the first few steps of a long journey. It is the embarking and the sailing down the bay—the bay that opens into the wide sea beyond. What young life makes of itself determines very largely what later life and old age are to be. The molds of character are laid during the first twenty years of one's existence. To-day makes to-morrow."

**The Gideons.**—The annual convention of the Gideons has recently been held. "The Gideons" is a society of Christian commercial travelers, numbering about three thousand members. It has been organized a little less than four years, and is growing at the rate of about one hundred and thirty members per month. The object of this society is to create a higher standard of living among traveling men. In the state of Wisconsin, where the Gideons are strongest, through their influence seventy-four hotels have taken out their bars. In the city of Chicago, where they number three hundred members, they conduct from five to eight religious services every Sunday.

**The Benefits.**—In referring to the benefits of a great gathering like the Detroit International Convention, Dr. Spencer, of the *Central Christian Advocate*, says: "The crowds at the Detroit Convention came from the people; the rich were not there; the far-away districts were represented. As we saw them on the noble river, or in the parks at Niagara Falls, or on Lake Erie, we were very glad that some arrangement was possible whereby with absolute safety and amid inspiring companionships, songs

and conversations, they could move about in God's world, and see it, and learn it and appreciate it, the while they were being filled with high thoughts of the kingdom of Christ and their honored relation to it, by the gatherings in the great convention. We do not waste money by giving a little to the ennobling and enriching of our own life."

**A Faithful Servant Gone.**—Probably very few of those who read a paper or book ever think of the amount of painstaking toil that is necessary to produce it. The mechanical work alone calls for experienced skill by men whose names never appear in public. One of these, Mr. R. Min, the superintendent of our printing department, has recently been called away, after twenty years of service in the Methodist Book Room. The printing of our Epworth League Reading Course, the preparation of this paper, and much other work connected with the Epworth League, was under his direction, and everything was well done. Mr. Min was a reliable and faithful man, who will be greatly missed.

**Methodism's Strength.**—The editor of *Toronto Saturday Night*, in commenting on the Wesley Bicentenary celebration, after speaking of the numerical strength of Methodism and its great educational work, adds: "But when all is said and done, Methodism's strength is not in the number and wealth of its adherents, the size and costliness of its temples, or its superb organization. Its growth has been due mainly to the spiritual fervor and intensity which, on the whole, has animated its ministry and membership—that reviving enthusiasm which was Wesley's and Whitefield's, and which he and his co-workers bequeathed to the church they founded. The world was not slow to recognize John Wesley's greatness of purpose or to acknowledge his spiritual grandeur. Despite backsliders and the occasional wolf within the fold, the world has not been slow to recognize these same attributes in the church which derived its being from Wesley's genius and enthusiasm. John Wesley's birth may be commemorated by Methodists, but the inspiration of his life and achievements can never be monopolized by any sect. His is one of the great figures of Protestantism, one of the great forces in the religious evolution of the Anglo-Saxon nations, and in a sense which he could neither have intended nor foreseen his most characteristic saying, "All the world's my parish," has been justified by the marvelous growth of his fame and influence in the world."

## The Home of Summer Schools.

BY THE EDITOR.

THE Summer School idea, which has been spreading with such rapidity during recent years, had its origin in the brain of Bishop Vincent, and its first development at Chautauqua, N. Y. The Bishop believed that summer recreation and intellectual and spiritual profit could be combined so that, at the close of the summer, people might find themselves a little wiser as well as physically stronger. The experiment was undertaken about twenty-five years ago, with special reference to Sunday School work, in a beautiful grove on

sixty miles from Buffalo. A Normal course was established, and teachers came from various parts of the country for inspiration and instruction in the latest and best methods of Sunday School teaching. It was a success from the very first. Other subjects have gradually been added, until there are now 2,500 students enrolled each summer, who take up a great variety of studies. There are about sixty professors and teachers from the various universities and colleges in the United States and Canada, our country being represented this year by Principal J. L. Maggs, of Montreal. A fine college building, with an excellent library, provides splendid facilities for carrying on effective work. In addition to these educational features, Chautauqua conducts a Reading Course, which reaches a large number of people who have not had the opportunity of a college education. Those who take this course for four years receive a diploma, and seals are granted to all who continue to read the books beyond the four years. Each year quite a number of these readers are at Chautauqua, and most interesting graduation and re-union exercises take place.

Chautauqua, now, is a city of 10,000 people, who come from all parts of the United States. I was going to add, "and from Canada," but that can scarcely be said truthfully, for Canadians do not seem to have yet discovered this delightful resort, although it is within a few hours' travel from Toronto. After looking over the register of the Methodist headquarters very carefully only one name from Canada could be discovered. This seems very strange, when the nearness of the place is considered. For the small sum of \$15 a person can go from Toronto or Hamilton and spend five days on the Chautauqua grounds, and if anybody knows how an equal amount of pleasure and profit, in the way of a holiday, can be obtained, the writer would like to hear about it. It is exactly the kind of vacation that people living in towns, villages and country places need. At home they seldom or never have the opportunity of hearing the most eminent speakers and singers, but in a few days at Chautauqua they listen to sermons, lectures and concerts that will be an abiding inspiration during the rest of their lives.

For those who do not care to take up the regular school work a series of pleasing and profitable entertainments is provided, and if the visitor does not care for these he may amuse himself with boating, tennis, croquet, etc. Everybody is at liberty to follow his own sweet will as to how the time is to be employed. On the first day of my arrival I attended

nine different meetings, but later on was not quite so diligent.

The principal meeting place is the great Amphitheatre, which has seating accommodation for 5,200 people. It is built in a natural ravine, and the seats slope from every side to the centre. When it is filled with people it is one of the most impressive audiences I ever saw.

During the week of my stay, every morning at ten o'clock a devotional hour was conducted by the celebrated evangelist, Rev. J. Wilbur Chapman. This was marvellous and fitness to the souls of thousands who attended from day to day. From eleven to twelve there was a discussion of some great subject

which is engrossing public attention. This week a number of addresses were delivered on lynching and mobs, and these were thoroughly discussed by the people between services. Some weight was developed in talking on the subject of lynching, as there is a large attendance from the South, but it is understood that there shall be the utmost freedom of speech in dealing with every topic relating to the welfare of the country.

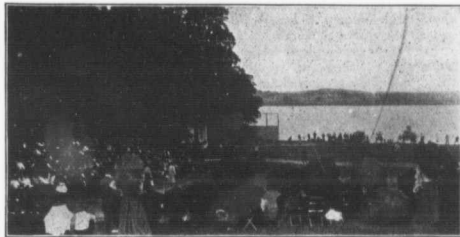
In the afternoon at 2.30 there is usually a lecture on some interesting topic. Dr. J. M. Buckley is a great favorite, and in addition to giving several lectures he conducted a "Question Drawer," which is an annual feature of the Chautauqua programme. He is a wonderfully well-informed and versatile man, who is always interesting, no matter what his subject may be.

General J. B. Gordon gave a lecture on "The Last Days of the Confederacy," which was full of striking incidents and eloquent periods. The old war-scarred veterans pleaded for the eternal reign of peace and goodwill between the North and the South in a persuasive way that could not fail to strike chords of response in the hearts of his hearers.

In the evening, concerts and miscellaneous entertainments are held, which, of course, draw large crowds. The Oratorio of "Elijah" was given during August, with several first-class soloists from New York.

One of the most interesting features of life at Chautauqua is the arrangement made for the young people. In addition to the kindergarten and "vacation class" for young children, there are the boys' club, the girls' club, the gymnasiums for young men and young women. The annual exhibition of the work done by the classes for physical instruction is one of the events that the people talk about and enjoy greatly.

During the season nearly five hundred boys are enrolled as members of the "boys' club," but, of course, this number is never in attendance at any one time. The boys are placed under the direction of competent instructors who are usually young men from some of the colleges. The boys exercise in the gymnasium, row, swim, play baseball, and do other things that are dear to the boy's heart. Meetings for instruction in various interesting subjects are held during each day, and addresses given by men who have not forgotten that they were boys themselves. Across the lake there is a camp, and from time to time the lads are allowed to go over there and sleep in tents for a night. It seems to me that this is



ATHLETIC GROUNDS AT CHAUTAUQUA.



GIRLS' CLUB AT CHAUTAUQUA.



WELCOMING BISHOP VINCENT AT CHAUTAUQUA.

the true solution of the "boy problem." If our city and town churches could carry on some such work as this there would be no trouble in getting and holding the boys.

The Chautauqua "Girls' Club" is doing a similar work for the girls. It is wonderful how interested these young folks are in the educational advantages placed at their disposal, for it is not all play by any means.

While people of all denominations attend Chautauqua, and the leading churches have headquarters buildings of their own, it is generally admitted that the institution as a whole is the result of Methodist enterprise in the persons of Bishop Vincent and Mr. Lewis Miller. Bishop Vincent is greatly beloved, and whenever he visits the grounds receives a great ovation. The actual management of affairs is now in the hands of his son, Dr. George Vincent, who seems to be a born general.

"The Hall of the Christ," a conception of Bishop Vincent's, is not yet complete. The walls are up, but the inside is not finished. It is a beautiful building, which is to be filled with the finest pictures, books, etc., concerning the life of Christ. Everything relating to "the man of Nazareth" that can possibly be secured is to be here displayed.

At the present time, to intelligent people, Chautauqua is easily the greatest and most attractive summer resort in existence, but plans for its improvement are now being prepared, which will make it still greater, grander, and, we trust, more effective for the good work which it is carrying on.

### Benefits of the Reading Circle.

BY MISS IDELL ROGERS.

THOSE who have the selection of books for our Epworth League Reading Course have brought the wealth of literature into the Epworth League storehouse. Art, science, philosophy, history, have been claimed for Christ and made tributary to His cause.

There are many young people who keep on the safe side of the line that separates the bad from the good in literature, and yet carry on all mental culture in such an aimless way that it is well-nigh profitless. The Reading Circle helps these persons, as it is not only co-operative in its class system, but also lays its hand upon the individual. By awakening a hunger for truth, the Reading Circle does its members a noble service. It is an agency that develops independent thought. What those who are acquiring knowledge have most carefully to guard against is the chaotic mind, but this can be done by the systematic study that class training gives. The thinker may not always arrive at the truth, but the man who never thinks independently is liable to make more blunders than he

who never allows another to think for him. The wise reader always guards against being the slave of his books. It is not always safe to allow editors, reviewers, or even preachers to do our thinking for us; neither should we bow down before statements because they are written in bold type.

The Reading Circle helps the individual in his search for truth, because its members may be likened to a mining party bent on discovering and gathering hidden gems. Through it we find that while on the surface of good literature fruits and flowers may appear, beneath are mines of gold and silver and precious stones.

The Reading Circle helps the individual in his search for truth, because in its meetings the sheaves of truth garnered in home study are threshed by keen criticism, fanned by the ventilation of ideas, until the true kernel only is left. In mutual interchange and sifting of thought there is great advantage. Thought awakens thought as iron sharpeneth iron. Prof. Drummond says that the advantages of a class or circle are that one is carried through a subject in an orderly way. Not only are new facts and new truths gained, but reading in a circle helps us to come at them in such a way as to have communicated to us a sense of their proportion, harmony, and relation. Masses of truth or facts without arrangement may not only be worthless but pernicious.

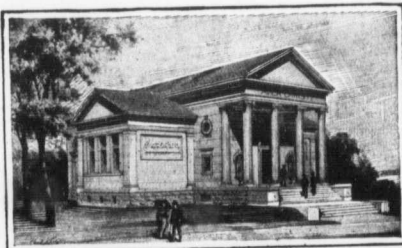
In order to inculcate truth into the heart and life a Reading Circle must be more than a literary club. In order to do the work it was intended for a Reading Circle must be permeated by the spirit of Christ. Its mission must be to awaken, to save, to help.

People, as a rule, join a club for the sake of the good they can get out of it. What is needed is men and women of culture and ability willing to sacrifice in order to join a Reading Circle for the good they can put into it. The work of the Reading Course is hampered, in some places, because the members do not regard it as something higher than a literary club. We all agree that spiritual leaders are needed for the Christian Endeavor and Missionary Departments, but they are equally needed for the Literary and Social Departments as well. You cannot take a single drop of water from the ocean that is not permeated with its salt, and there should be no hour or moment of life, no deep wave of sorrow or ripple of mirth which the salt of a Christ-like aim and motive does not permeate. Let us seek more earnestly than ever before to write over the portal of every department, "Holiness to the Lord"; and when we elect



HALL IN THE GROVE, CHAUTAUQUA.

are needed for the Christian Endeavor and Missionary Departments, but they are equally needed for the Literary and Social Departments as well. You cannot take a single drop of water from the ocean that is not permeated with its salt, and there should be no hour or moment of life, no deep wave of sorrow or ripple of mirth which the salt of a Christ-like aim and motive does not permeate. Let us seek more earnestly than ever before to write over the portal of every department, "Holiness to the Lord"; and when we elect



HALL OF CHRIST, AT CHAUTAUQUA.

our officers, let us not think that any one who has a taste for literature can look after the literary department. There is need of consecration and spiritual enthusiasm here as else where.

Enthusiasts for God! Soldiers of a new and holy war, of a nobler chivalry than that of arms, the symbols of which are the white shield and the white cross, let us go forth with power in our hearts that shall burn itself into action,—our great purpose, the broadening and deepening of an intelligent spiritual life, the maintenance of purity of thought, the inculcation of lofty ideals, the enthronement of a living Christ as King and Counsellor.

Cobourg, Ont.

## Picturesque Grimsby.

### Lessons from Its Surroundings.

BY A FORMER PASTOR.

In the closing song of the Psalter the dominant note of the singer is, "Praise ye the Lord."

IF God's ancient people found so much place for praise, how much more should we, who are inheritors of all the past—we, who have come to know the Truth and have thereby been made free—we, who have come to know the Son and in Him have eternal life.

I use the pronoun "we" in an editorial sense—the Christian world, and if the Christian world has so great reason to praise the Lord, how much more we in this fair land and clime of Canada. And if the people of Canada have every reason to say "Praise ye the Lord," how much more we in this Niagara peninsula. Surely the lines have fallen unto us in pleasant places. We have a goodly heritage. Surely there are sermons in our surroundings; suggestive ones at that. I would not say that we far surpass the Garden of Eden, for I never was there, and never saw nor knew anyone who was. God has strangely kept that spot in uncertainty. But this I do know, as our eyes feast, as if our mouths taste, and our hands handle, we have great reason to exclaim, "Praise the Lord."

Our surroundings, with their many suggestions, evoke this song, "Praise ye the Lord." "Whoso offereth praise glorifieth me."—Ps. 50: 23. When I speak of our surroundings I mean that beautiful body of water lying to the north, the mountain lying to the south, and the garden of Canada between, with all its profusion and abundance.

I. First, then, come with me and let us turn our steps toward the mountain, where we have provision for the majestic, grand and sublime. As we view its bold face and adamant front our adoration is called forth. It speaks to us of everlastingness. It says, "who can destroy me? I am ever of old. I know no change. My days are not fleeting, as yours. I abide forever."

In this, God and His word are suggested. God, Who is from the beginning—Who is all powerful—and even though men may fume and rage, "He that sitteth in the heavens shall laugh." He is the same, yesterday, to-day and forever. His word also abides, for

"Firm as a rock His truth shall stand  
When rolling years shall cease to move."

The majesty of that towering mass speaks to me of the everlasting God and His word. It speaks to me of protection and shelter. Our village, nestling beneath its shadow, appears to be so secure. The words of scripture immediately come to our mind, "As the mountains are round about Jerusalem, so the Lord is round about His people." What a protection from the sun on a hot day in summer to get in the shadow of that great rock. It was Jesus of whom the prophet Isaiah was speaking when he said, "And a man shall be a hiding place from the wind, and a covert from the tempest; as the shadow of a great rock in a weary land."

Look at that ravine, that prodigious cleft in the rock, as though the united strength of the world had smitten the once solid front a blow, resulting in the cleavage. What saith that huge retreat to me? For as one walks along its edge, turns his eyes to the perpendicular sides, looks along and down its deep recess, it is nothing short of gorgeous and grand. With its hidden springs, ever and anon gushing out and sweetly fertilizing the near by grass. I see in it all the

"Rock of ages, cleft for me."

I think of the rock smitten in the wilderness, whose gushing

waters satisfied all the thirsty ones, of which a later writer in the New Testament reminds us that "That rock was Christ."

Let us now climb its summit, and as we stand and gaze—we stand and gaze, for spoken words so feely express the soul's emotion, that silence is golden. What a panoramic view—what a feast to the eyes! what a vision to the soul. Surely Moses could not have witnessed a grander sight on Pisgah's Mount as he viewed the landscape o'er. One is almost dizzy with delight and aggravated at Father Time turning the hands on the dial, necessitating the entranced sight-seer to make his descent. Can we wonder at the poet and hymnologist uttering so many songs redolent with mountain perfume.

Can you wonder at Peter, James and John on the Mount of Transfiguration becoming so dead to the common world below that they would fain have remained on its height, especially, as the Master was with them.

Is it any wonder that Jesus so often hid away to the mountain when He wanted to commune with His Father. If any atmosphere outside of the Church breathes of prayer it surely is the mountain. Travellers going from Paris, with all its noise and show, to sweet, quiet, mountainous Switzerland, tell us that the soul that could resist the tendency to become Christian has become extremely hardened. Just for a moment let us turn our backs on the lovely vista below, and take a sweep of the level country beyond the mountain brow. Here we see God's provision for man's necessities. He has clothed the smiling fields with corn. The yellow stubble tells of the reaped grain, the fresh green bespeaks a bountiful future—God's promise for the days to come. The roots and vegetables mean food for months for man and beast. The trees of the field and givings of the partial forest tell of stored sun's rays far offsetting wintry winds and King Frost's bites. Surely the prediction of St. Paul has been realized:—"But my God shall supply all."

II. Next come with me as we descend the rugged steps and find ourselves on the level below. As we look around in garden and orchard, in field and vineyard, we see God's great provision for the luxuries of life. What a variety as to kinds of plants, the ground croppers, the busy rows, the trellis clingers, and the independent upright trees. What a variety as to modes of growing, the strawberry on its little individual stem, the raspberry rising higher on its dome-like mould—the grapes in their pendant clusters, the plum on its short wiry stem, and the peach, unique in its adhering, stemless, to the branch.

What a provision of God in nature as to time of maturing. I have often thought what a waste—what an inconvenience, if all ripened at once. But first comes the luscious, pyramidal strawberry, then the irrepresible, hardy raspberry, with its dental annoying seeds; next the ever beautiful peach, so attractive to the eye and refreshing to the gustatory nerves; then the oval plum of many sizes, colors and kinds; and the shapely pear, ever suggesting the continent of South Africa; then last the friend of all, the noble apple, peculiar to our temperate zone.

As one looks at the latter he thinks of the righteous man; "he shall be like a tree that bringeth forth his fruit in his season. Praise the Lord for such a variety of luxuries, for their different times of ripening. For five months the husbandman is busy, hardly any cessation—one fruit following hard after another, from the strawberry to the apple.

What a provision! Every gardener should read the first three chapters of Gene's, and the fifteenth chapter of St. John's Gospel. As one walks through the vineyards his thought reverts to the well-known words, "I am the vine and my Father is the husbandman." The vine bears no fruit, but oh how tenderly and lovingly it feeds the branches with liquid nourishment in order that they may have all the glory and joy of fruit bearing. The vine was the Eastern symbol of joy, and no sight perhaps is more productive of joy than the clinging vines with their rich and abundant clusters. But a season comes when the husbandman puts in the knife and the process of pruning takes place—here a gash, there a cutting, but why? that the branches may bring forth more fruit.

III. Come with me now to our northern boundary and we will wander by the water's edge, the lake, or in more scriptural terms, the sea. Here God has given us stimulus for the aesthetic and imaginative. Here again we have sermons in our surroundings. "The sea is His and He made it and His hands formed the dry land." The waters have furnished the

poets with material for many songs. The contemplative man enjoys his recreation near by the silent stream. Is it any wonder that Jesus in the purity and loftiness of His soul was so fond of the sea? The hymnologist has expressed the thought in one of our songs:

"Oh Galilee, blue Galilee,  
Where Jesus loved so much to be.  
Come sing thy song again to me."

For many souls the lapping waters have their sweet solo, while the boisterous waves furnish the storm of the full orchestra. God's love is compared to the sea because of its wide sweeps and impenetrable depth, and we are bidden "launch

horizon. If the day has been dull and dark with cloud and rain we think of the effusion of the poet:

"After a day of cloud and wind and rain,  
Sometimes the setting sun breaks forth again,  
And touching all the darksome woods with light  
Smiles on the fields until they laugh and sing.  
Then like a ruby from the horizon's ring  
Drops down into the night."

We are reminded that our sun of life will also set some day, sometime; opportunity and privileges will be over as we sink to rise no more, till God comes to judge in the resurrection morn. These are grand moments when we determine to live and do better.

As we sit we lift our eyes to the broad expanse and see a



EPWORTH LEAGUE MASS MEETING AT DETROIT.

This picture gives a very inadequate idea of the crowd which gathered in front of the City Hall at Detroit, during the International Epworth League Convention. Many of the people are hidden by the trees. If the service had been held half an hour later, the attendance would have been twice as great.

out into the deep," that is, sweep out on the broad bosom of His love. Like the waters He is always giving! giving!! giving!!! to the creatures whom He has made like the waters; giving does not at all impoverish him.

As I walked along the beach the other day I found the fishermen were mending and winding their nets and my mind went back to nearly nineteen hundred years ago, when by a smaller body of water two men were engaged in the same business, and as Jesus passed by he looked upon them and said: "Follow me and I will make you fishers of men."

Let us stroll eastward a mile or two and be seated on the high bank in that historic and charming wood, Grimsby Park. As we cast our eyes north-westward it is eventide, and the king of day in his chariot of fire is hastening to the

vessel or two upon the deep. If the vessel has a chart and compass, if the rudder is in good working order, then all is well. But, if through neglect the chart and compass have been forgotten, and the rudder should fail, and a storm should arise, then the shrieks and cries, as souls go down to a watery grave. We think of many who are thus situated on the sea of life, blindly forging ahead, and as we do we pray that God's spirit will guide them safely to Himself.

We have all watched the steamer nearing the dock and the passengers disembarking. A vessel on the deep is ever a picture of the human barque on the sea of life. If we are Christ's, then we are sailing to the goodly land. One day, after storms and tossings, waves and billows, we shall bear along nobly into the haven of our Father's land. Friends

gone before will be waiting on the shore. Soon the gangway of perfect trust will be thrown out, and we shall step on the pier of perfect love and clasp the hands of our departed ones, and to the strains of heavenly music we shall be escorted into the grove of perfect rest, and as we see the face of our Saviour, easily distinguished from all the others, we shall sing more sweet and loud,

"Praise ye the Lord."

### Books.

BY REV. JOHN MORRISON.

**W**HAT an embodiment of human history is compassed by these five letters, the sun-dried or fire-burnt bricks of the Assyrians, the papyrus of the Egyptians, the vellum of the Jew, the wax-coated wood or ivory tablets of the Grecians and Romans, and the paper of the moderns, each in turn have served as media on which to record human thought, action and desire. Solomon said: "Of making many books, there is no end." What would he say were he alive now when books fall from the printing press as snowflakes from winter clouds, good, bad and indifferent—a few of the first, many of the second, and an almost innumerable number of the third?

Carliste said: "In books lie the creative Phoenix ashes of the whole past, all that men have deserved, discovered, done, felt or imagined, lie recorded in books, wherein who so has learned the mystery of spelling printed letters may find it and appropriate it." Books are the "open sesame" by which we enter and enjoy the enchanted castle of the dim and shadowy past.

The precious gem is hidden beneath the eons of accretionary rubbish and sedimentary deposit, and to reach them requires patient toil and hard labor, yet does not the careful, earnest miner turn from the rigors of his task, nor accept the easily obtained crystal quartz for diamonds, nor fools' gold for the genuine article. The pure gems and precious gold in literature, the principles of eternal truth and righteousness, laid down in books by inspired and uninspired men, are well-nigh lost to sight beneath the accretionary rubbish deposit of the ages; yet the painstaking student dig for them; not fill the pockets of the mind with the false and the impure, because easily obtained, but seek out the true and the pure.

A fountain cannot rise above its source, nor the family or individual above their reading. No reading means mentally, a barren wilderness state; poor and low reading, a mental state comparable to a cesspool; reading only the best, an enlightened mind, quickened intelligence and loftier aspirations. But, alas! so many are reading "The Ships that Pass in the Night" class, which, to the immature minds at least, ought to pass in the night so they may not see them, for their teaching is not fit for the light of day, as the after taste is that of doubt and despair, not joy and hope; they have no time to scale the lofty heights of sublime literature, but, like Bunyan's "Man with the Muck-Rake," they grovel in the dirt and dwell in the dark valley, when they should be on the mountain peaks of God's faith and practice. He or she who enters the downward course of reading should have inscribed before their eyes Dante's discovered words over the gate of hell:

"All hope abandon, ye who enter here."

But as Beatrice in time led him out of that low and vile place and up the bright and shining way to heaven, so may some Beatrice spirit come and lead all who have taken the down grade on the rapid road of low reading to the upper slope, where the immortaltes of God are blooming ever bright and fair.

Good books are a long range telephone by which we converse with the best mind thought in every age; in the seeming solitude of the study we are not alone, but are in telephonic touch with the giant minds of both past and present. Good books are a kinoscope by which we have projected on the mental retina the deeds and actions of the noblest earth has seen, and as we listen and hear, look and see, our study becomes an enchanted palace, compared with which the temple of Arbaces, with its mystic vision of the future, as revealed to Ione, is as dust and ashes.

Where is my study, and of what books must my library consist? now may the reader ask. It may be the costly furnished room, in splendid mansion, with walls shelf-laden

with countless volumes, illuminated by the harnessed lighting, or it may be the chimney corner in the frontier or backwoods pioneer log cabin, with its Bible, Baxter's Saints' Rest, Pilgrim's Progress, Shakespeare and Milton, and for light the blazing hickory or old fashioned hearth. The latter has brought forth as good as the former, for the test must always be a qualitative, not a quantitative one; and those who saturate themselves with the splendid principles contained in the books mentioned will be neither illiterate nor poorly furnished for the great battles of life. But whether the home be lordly mansion or peasant cottage, guard the door by which books are carried in; let strictest quarantine code prevail; the moral and spiritual sanitarian and God-appointed guardian of the home be as alert and watchful for the sensual microbe and double entendre bacillus, as are our health authorities, for the germs of the Asiatic cholera or Bubonic plague, and against all such let the verdict be "instantaneous cremation."

Springfield, Ont.

### Scope of the Literary Department.

BY MISS CLARA WALLACE.

**F**OR a League to shut itself up simply to meetings that are entirely devotional is to forget to be as wise as serpents.

The wide-awake pastor expects, or ought to expect, the League to be an efficient and a practical helper in all the enterprises of the Church. In short, so long as it keeps to its rightful place and is to the pastor a supplement of, and not a substitute for, his labors, it may be to him hands, feet, eyes and ears. As physical exercise develops the body, as religious work quickens our spiritual life, so study increases brain power. Christianity means wholeness of being, body and spirit. Paul preached both to the Jews and Greeks the doctrine of a perfect manhood—perfect not only on one side of his nature, but on every side. The sacredness of man's body, the culture of his intellect and purity of his heart—all sanctified by one Spirit and consecrated to one great sublime object of life—that is the scope of the Christian religion. No part of man's nature is superfluous, and the spirit of the Christian life must touch and ennoble all.

Now, the Literary Department of the Epworth League aims at the culture and development of the intellect—one element in the trinity of the human being. And the Constitution of the League, more than that of any other similar organization, has been wisely arranged and adapted to meet the claims of the youthful mind as well as the heart.

In the Constitution, literary work is specified as embracing "Bible study, essays, lectures, debates, courses of study, reading courses." Such an outline presents a task that lies within the possibilities of every League, to some extent at least.

Granting the claim, then, that real literary work means mental culture, and that Christian culture means Christian character, as a result there is clearly a very intimate relation existing between such a work and that which is called "spiritual." The two departments are co-related, and, in a large measure, are interdependent.

Great revivals of spiritual life among the people have usually been followed by revivals of intellectual life and activity. To this, England, Scotland, Germany, Holland and America bear ample testimony; and these revivals of letters have reacted in promoting the reformation and evangelization of the world. To this the missionary awakening and zeal in the Church, in the colleges and Leagues bear unmistakable evidence.

True culture is more than religion's "hand-maid" so called; it is part of the Christian religion and essential to its highest type. There is not so much danger of our placing too high a value on mental culture as there is that we underestimate the value of the Literary Department to vast numbers of young people.

Notwithstanding the splendid advantages offered in these days for a liberal education, it remains to be said that a large majority of our young men and women are every year crowded past the doors of the High School and out into the busy world. Our Church would be recant in her duty and to her privilege if she did not open a way by which these could carry forward their studies in the Bible, in biography, in history, in philosophy, in science and in art.



Literary culture and effort are facts in the question of personal preparation for the highest service. Are we not sending out to distant lands men and women who are equipped with the latest achievements of our scholarship and culture?

Paul was not less but more useful because his learning was in advance of that of the rest of the disciples. John Wesley and Martin Luther were not less but vastly better prepared to serve God and the world by having received the Divine call while standing within college halls. We should be false to our professed appreciation of what Christian culture and Christian teaching have been to others if we did not seek to inspire the young people of our day with a desire to gain knowledge.

Literary pursuits open to the Leaguer a new world, in which he finds new light and royalty of true wealth that makes him a richer and a nobler soul. Superficial thinking leads to superficial work, and an empty head is closely related to an empty hand and heart.

There is no habit of our lives about which we are less careful than that of reading, unless it be the habit of talking, and I expect if in the latter particular we feel ourselves to be sinners, the cause might be traced back, in some degree at least, to a want of carefulness in the former. Who can measure the delight and blessing that reading gives to our lives? What enjoyment, what elevation, what instruction, what inspiration come to us from the printed page! The best thought of the great minds of all ages preserved to us.

Of more importance than our manner of reading is the matter we choose. The average small boy set before a well-filled table, with unrestricted powers of selection, will, in nearly nine cases out of ten, reach for the pie or tart. Are we not much like him in helping ourselves from the vast spread of literature. Do we not generally reach for the literary pie—the book that tickles the taste, that excites the fancy and feeds the imagination? Witness the records of our public libraries. Which class of literature is most patronized? Is it not fiction? To devote one's self to that class of reading is like deciding on a diet of pastry, and very poorly cooked pastry at that.

Thank God there are presses at work on pure, wholesome literature. It is a matter of congratulation that wise provision has been made for mental culture in the operations of the Literary Department of our Epworth League. In the reading of such a book as "The Young People's Wesley," by W. Macdonald, the Leaguer's heart will have kindled under the glowing story of magnificent courage, heroic sacrifice, energetic aggression, untiring zeal, miraculous success and sweep of world-wide conquest of the great itinerant of the last century and his coadjutors and successors.

"A knowledge of the real things in the objective world about us and the laws that govern them in their inter-relationships is of practical value to every man." Interest and pleasure will also be derived to enhance the value of such a study. "Nature's Miracles," by Elisha Gray, Ph.D., LL.D., cannot do otherwise than lead every reader from nature to nature's God.

"A Help for Common Days," by J. R. Miller, D.D., seeks to show why it is worth while to live earnestly at whatever cost.

This year we in Canada will study three books, which comprise our Reading Course:

Volume II. of "Nature's Miracles," by Elisha Gray; "Lessons in Life," by Timothy Titcomb; and "Our Church," by Jesse Lyman Hurlbut.

Broad is indeed the scope of such a set of books. In the reading of such literature, in the careful study of the same, we cannot as young people but be more spiritual, more evangelistic, more fraternal, more intelligently loyal, more widely and truly cultured, more delicately attentive in the Spirit of Christ to all whom winsome, consecrated youth may win to Christ and the Church. These ends, if attained, and this training, if it accomplish what it was intended to do, will entail effects far beyond those originally sought for.

League training seeks to make culture spiritual and infuse spirituality with the highest information and intelligence. So, trained in systematic reading, the Leaguer will have acquired familiarity with the volumes, with their contents, and will acquire knowledge as well as zeal, and be broadened himself. The thought has often occurred to me that it might oftentimes be better if some of our League meetings were diminished and a more frequent gathering take place to study some good

book, and master the study of same. Let us remember that all our works, although it is our bounden duty and privilege to perform them, have no saving virtue in themselves, and have not been the means of procuring our inheritance for us; for it is by His grace we are saved, through faith; and that not of ourselves. "It is the gift of God, not of works, lest any man should boast."

We, as Epworth Leaguers, have a great and glorious work before us. The soldier requires training before he can face the enemy, and so the Christian soldier requires preparation before he can go forth into service, for he has an enemy who is very sure to find the smallest break in the armour into which he may send his fiery dart; for "we wrestle not against flesh and blood, but against principalities, against powers, against the ruler of the darkness of this world, against spiritual wickedness in high places."

God never places us in a position where we cannot grow and develop. When we are not sending branches upward we may be sending roots downward.

The spirit that should permeate all our work is "to have none of self and all of Christ," that He may mould us to His will and make the fruit of each life to come forth perfect, rich and full. For His work it does not need that we should be great or one known of men. The sweet wood-violet nestling by the brook-side is fulfilling the mission of its Master as well as the most stately garden flower.

"Blessed are ye that sow beside all waters."

Toronto, Ont.

### My Fleet.

My gallant bark sailed out at morn,  
Out on the tide;  
Fair blew the wind, serene the skies,  
I laughed in pride.  
The evening waves like faithful friends  
Rolled in its track;  
The ship was youth—I watched in vain,  
It came not back.

Still brave of heart, a second craft  
I sent to sea,  
Wealth, friends, and honor from afar  
To bring to me.  
A passing captain spoke it once,  
Such is report;  
Though signalled off, my ship of Hope  
Comes not to port.

Then, feeling deep and anxious still  
To do my best,  
A loyal fleet, with captains bold,  
Sailed to the west.  
The big four-masters, "Industry,"  
"Economy,"  
"Ambition," "Fame," they too were lost;  
Alas for me!

But faith unmoved persuaded me  
To try again,  
And so the ship of love I sent  
Across the main.  
Quick the return, and loaded deep  
With charity;  
O happy ship, fitted to bear  
Life's argosy!

—The Outlook.

A MAN and a woman and a little child boarded a street car. The conductor missed them in collecting the fares. The little child began to call the attention of the woman to the oversight, but the woman shook the child and enjoined silence. And yet some day the man and woman will wonder why their child turned out a liar and a thief! Is a child without discernment and susceptibility? It is drinking in standards and conceptions through every pore. Every act of deception to which it is a party is a lesson leaving its enduring imprint. Let us show a child nothing that ought not to be incorporated in its life.

## Training in Early Childhood.

BY MR. L. A. SOVEREIGN.

**D**URING my life there has come to me scores of times a feeling of sadness, when I see so many going for years unconverted, spending the best years of their life in not serving the Master.

I have pondered the problem much, and have come to the conclusion that one great cause of this is the lack of proper home-training. There are many other reasons for human failures, but I think this the greatest.

The duties of parents are certainly very important. In the home the child gets its first notions and opinions, forms its first habits, etc., all of which go far—very far indeed—to make or mar its future life.

Anyone will admit that it requires thought—careful, painstaking thought—to produce the best results in any work. This is patent to all. Now, do the parents of children exercise the best thought of which they are capable in caring for the physical, mental, moral and religious needs of their children? Parents are willing to make great sacrifices, and to work hard and get their sons and daughters educated, and to arrange to make the same effort and equal sacrifice for their moral and spiritual uplifting?

The children of our land spend several hours of each day for five days a week in a public school, but I am afraid some parents—yes, even Christian parents—are satisfied with a paltry hour in Sabbath School on Sunday. Is not daily spiritual food as necessary as daily physical or mental to produce the most harmonious results?

The education of a child starts shortly after birth, and ends at death. Most certainly, a part of that education, to those who are parents, is to study carefully how best to rear children in all that pertains to their well-being.

One great cause of the neglect of parents to study this matter is the lack of means at hand put in an available form, easily understood by people of ordinary education. Some organized effort is necessary.

The need of better home-training is plainly and painfully apparent, and how best to attain it is now the question. In the plan outlined below I have thought of a way which I trust will help towards solving the problem.

My plan is as follows:

1. Have a department organized in each League, in which the members would be parents or guardians, or others able to influence children.
2. Have two classes of members—Christian and non-Christian—each class pledged by a suitably worded pledge to study how best to advance the physical, mental, moral and spiritual well-being of the children under their care.
3. Have a regular course of Bible studies, as in Sabbath School.
4. Have these lessons taught from *illustrated* books or leaflets or papers.
5. Have children early taught to pray, learn the catechism, etc.
6. Have a weekly paper, to be taken by each member, in which would be notes on Bible lessons to be studied; a long series of easily understood articles on the proper management of children.

The foregoing is my plan, each step of which I deem important, though any could be modified to suit varying circumstances.

There are many books published suitable for teaching all the things enumerated above. Many parents would study such books if they knew of them, and knew where to get them, and fully understood the good to be gained from the study of such literature. Others could be best reached through the medium of a weekly paper.

The above would probably call for another vice-president. There are good reasons why the pastor should take this part of the work. It might be advisable for a visitor or visitors to be appointed, the same as in the home department of the Sabbath School work.

The results of such work would well repay all the efforts required, though the effects would possibly not be at once apparent.

The plan outlined above could be filled in as to details in

ways suitable to the varying circumstances of people. It may not be practical, but I trust that if it be not that it will start some one else thinking, who will evolve a scheme more suitable for this work so urgently needed. What do you think of it, fellow-leaguers and Christian workers?

Of course, such a plan or some other plan to influence parents is necessary in all churches and in all lands.

Round Plains, Ont.

## Nothing Else So Influential.

**A** BOOK is hard to measure. It is not definable in inches, —so wide, so deep, so high. It is as wide as the opportunities of the human race. It is as deep as the degradation of humanity. It is as high as the aspirations of the human soul. It is not made of so much paper, white as the infant's spirit, inscribed with the author's thought. It is made of grinding defeats and vast victories, of the gloom and gladness of the ages of the alertness and the anguish of the centuries. It took all the experience of the world to make the modern book.

Nothing else is influential. The black man who came to England with Livingstone understood the picture gallery, for the face of his own child answered to the faces of Raphael's cherubs. He understood the cathedral, for it reminded him of his own altars and funeral hymns. He understood the city, for it was like many towns brought together in one. But there was one thing the savage could not understand. It was the great library crowded from floors to ceilings with books; strange white pages, with little marks, over which the reader bowed as one who listened to voices in the silence, while smiles or tears showed on the reader's face as clouds and sunshine chase each other across the meadows. No fetich, no necromancy, no African snake-charming, was like that. The greatest conjurer in the world is a book. Open it. Out of the misty past come trooping kings and queens and warriors and statesmen and knights and martyrs and scholars of half-forgotten ages. We meet the world's greatest, wisest, meanest, worst, best; know their manners, foibles, as we know the people of our own household. When we are tired of reviewing the kingdoms, empires, civilizations, of the centuries, as if we were indeed the children of Him with whom a thousand years are but as yesterday when it is past and as a watch in the night, we close the book, and the glory of the ages is banished. The wandering Jew is eclipsed. He could tell us what is most worth seeing in twenty centuries, but the books tell us of all centuries.—*J. C. Shel-land, Ph.D.*

## Books in Turkey.

**N**OWADAYS, when advertisements of the latest novel confront one on every side, it is strange to read of a country where literary enterprise is unknown. Such a land, says Henry Otis Dwight, is Turkey. He describes in *The Book-Lover* the methods of the booksellers in the bazaars at Constantinople.

No one of the booksellers, he says, pays more attention to possible purchasers than he does to the hungry dogs which nose the moist pavement in hopes of finding choice morsels of food. Grave, preoccupied and serene, the Oriental merchant is content to be surrounded by his books; he seems almost to grudge the interruption of his calm by a sale. He is, however, always willing to display his treasures to any one whom he recognizes as a fellow lover of literature.

Many of the books are in manuscript, for the Turk loves beautiful calligraphy, and has scarcely yet recovered from his distrust of print. When books were first printed in Turkey, it was necessary to reassure the conscientious doubts of possible purchasers by a certificate issued by the Sheik-ul-Islam, and duly bound in each volume, to the effect that "Nothing in the law of God forbids printing."

The Koran, although more in demand than any other book, may not be sold, because to require of any man a price for that which is considered necessary to his salvation the Moslem holds to be a sin. But, by a recognized and accepted fiction in which no one sees any evil, the man who wishes, and can afford, a Koran, easily gets it. He merely points to the copy he desires and requests the bookseller to present it to him.

"If you will make me a gift of five dollars," replies the merchant, politely, "I shall be glad to bestow it upon you as a present."

The typical Turkish bookseller loves old books, old manuscripts and the wisdom of the ancients. The familiar phrases "just out" and "best selling book of the year" would have no attraction for him. There is, it is true, a small pile of thin little modern Turkish books tucked away inconspicuously upon one of his shelves; books written by representatives of that "Young Turkey" in which, to Western thought, lies the one hope for Turkish literature and progress. Call his attention to them and ask by whom they were written, and he replies, with a gesture of low disdain, "A lot of apes."

### How It Developed Them.

THAT the Gospel really opens one's life to the fullest powers was shown not long ago in a most unlooked for place. That the young people's movement has been a factor in the same direction was also incidentally illustrated. A certain business house called its drummers and office men together to discuss the affairs of the business. In order to create a spirit of good cheer a fine banquet was spread, with "reports" from the field in the way of after dinner speeches. Each man was expected to give the conditions on his field, and to make such recommendations as he deemed wise. None of these men were "speakers," but each man was supposed to know how to present his case in an intelligent way. It was a singular experience; the Christian young men in that group were the calmest men, self-possessed, and spoke with clearness and point; it so happened that they were also in touch with the young people's movement, and had some experience in addressing small companies of people. Without an exception, the non-Christian young men in that group had a hard time of it; they did not know what to do when they got on their feet; while the nominally Christian fellows in that company, who were too busy to be allied with active Christian service, came near to being failures also. A visitor at the banquet, in speaking of the matter afterwards, said, "I never was so impressed with the practical helpfulness of this young people's movement in the common affairs of life, as I was that night." The suggestion opens up serious thinking. The truth is, the Gospel of Jesus Christ always enlarges one's faculties; if being a Christian does not make one a better business man, a clearer-headed lawyer, a stronger physician, a more skilled mechanic—there is something wrong with the religion such people are supposed to have. Christ is the Enlarger of life; and "all life is one." So it must needs be that the greatest quickening of all the faculties of one's being comes through a surrender of life to Jesus Christ. What a world it would be if all men believed it!—*Baptist Union.*

### He Who Reads, Rules.

I KNOW a man, says a writer in the *Saturday Evening Post*, who, quite early in life, adopted for his motto this legend: He who reads, rules. He probably found it in the back part of his dictionary, but it seemed to him as if the practical wisdom of all the ages was speaking to him through these words, and he made them his guiding star. He was taken out of the village school when but twelve years old, put to work in a shop, and such education as he had was confined to the "three R's," and was quite limited even in them.

Beginning to read without guide or plan, he continued in that rut for some years, but gradually he began to choose between the wheat and chaff of literature, until his reading was along lines that naturally led to an interest in what was helpful and solid, and formed a foundation upon which to build better things.

At twenty-one he had worked his way out of the factory and was a successful salesman in a large wholesale store with a salary far exceeding his earlier dreams. No small part of his success was due to the fact that he was, in the broad sense, an educated man with a fund of knowledge that was practical because it had been well digested. The city library had been his college, and the greatest minds of all the ages had been his teachers.

The same day that he went into the factory a schoolmate of the same age went to work in another shop. The two had been in the same classes, were of equal ability, and of about the same standing. The shop boy's family was in better standing than that of the factory lad, and in a position to bring influence to push him upward, so that his future was much brighter than that of the other boy.

But his idea was that when one had worked all day he should devote his evenings to recreation, and reading or study did not come under this head. A day came when a higher position was open to him if he was competent to fill it, but after a trial he had to confess that he was not equal to the demands; he settled down into a common workman and is working at a tinner's bench to-day.

Little things lead to advancement, though they seem so trivial at the time.

### Will Grow Rapidly.

SET aside a small per cent. of your income per month to be spent for books, and you will be astonished how rapidly your collection will grow. Another thing: After you have gathered your fundamentals, make it a rule to read every new book before buying another. This is a habit of thoroughness that will prevent every form of prodigality.

Buy only nicely-bound books. We do not mean always buy expensive bindings, but bindings that are neat and substantial. Eschew paper-backs. If books are our friends—and indeed they are—there is no reason why we should not be as loath to see them in a cheap costume as any other of our friends. Besides, a poor binding and poor printing are not economical when viewed from the standpoint of wear and looks.

This habit of book-buying is most earnestly commended to all; follow it, and the passion for literature will grow until one can understand what Fenelon meant when he said: "If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and love of reading, I would spurn them all."

### Charged With Life.

EVERY great book is charged with life; the measure of its greatness is the degree in which it has been vitalized by the great nature out of which it issued. This vital power is the heart and soul of the book, and to get at it and possess it is the highest task and the supreme reward of the reader of the book. When he has reached a point where, his intelligence alert and eager, he unconsciously absorbs the book, he has become co-operative with the writer, and, in a sense, on a level with him. It is to such readers that the great minds speak, and from such readers they hold back nothing they have learned of the mystery of life and art.—*Hamilton W. Mobie.*

THERE is no frigate like a book

To take us lands away,  
Nor any courser like a page  
Of prancing poetry.

This traverse may the poorest take

Without oppress of toll;

How frugal is the chariot

That bears a human soul!

—*Emily Dickinson.*

THERE are two words which ought never to be heard by a young boy or girl—"luck" and "chance," the two verbal scapegoats on which are laid half the sins and follies of the race. If there is anything which is essential to the moral health and strength of a boy or girl, it is to plant deep in the consciousness the fact that this is an ordered world; that a man reaps that which he sows; that he secures the rewards for which he is willing to make the effort, and gains the prizes for which he is willing to pay the price in labor, self-denial, and strength. It is true that there are cases in which force of circumstances seem to make it impossible to succeed, but failure oft means success.—*Outlook.*

## Anecdotal.

### A Bargain.

A British officer, who had an idea that his good wife was paying too high for household supplies, undertook to show her how business ought to be done. "My dear," he said the other day, "that baker of yours is swindling you. He ought to give seven of these buns for sixpence. I know I can get seven for sixpence."

So the major set off, and when he reached the baker's shop he pointed to a pile of buns on the counter and said in his sweetest manner. "I wan. seven of those buns for sixpence."

"But—" said the girl in attendance. "No 'buts' in the matter," thundered the major. "If you don't give me seven of those buns for sixpence I'll go to another shop where I know I can get them."

"Well, sir, if you insist," said the girl, "I—"

"I do insist," interrupted the major. The girl then counted seven buns into a paper bag and handed it to the major in exchange for his sixpence, and the gallant warrior went home triumphant.

"Look," said he to his wife, "what firmness can do. I have got these seven buns for sixpence."

"Yes, dear," said the lady, "no doubt you have; but don't you see you should have got more than seven for sixpence. These are ha'penny buns!"

### Book-Hungry.

"Johnny took home 'The Boys of '76' again last night. I think this is the 12th time." The school-teacher sighed over her Saturday down-town lunch with a friend. "I beg your pardon," she said. "Of course you are not interested in my pupils."

"But I am, indeed. Why has Johnny taken home one book twelve times?"

"Because I have no other history story and he's crazy about history. Johnny's mother wishes for a living, and he has special permission to stay at home Mondays to turn the wringer for her. Every Friday night he takes a book home from the little library I have collected in my school-room. You don't know how hungry the children are for books, and many of them never see one except those from the school library. These are read over and over."

"Why, I have a lot of books I never look at. You make me ashamed. Won't you take them? I never dreamed of any one not having enough books."

"Within the week two big boxes containing sixty books were sent to the schoolhouse. There were reference and story books, books of travel, history and poetry, and many volumes of one of the standard magazines that had a thousand and one nights' entertainment in them.

In the course of a few days the donor got an important-looking document in the mail. It was drawn up in formal style that was in contrast to the round, childlike hand in which it was written:

"We, the pupils of Room — of the — School, hereby extend to you our most

heartfelt thanks for sending us so many interesting books. We appreciate your kindness very much indeed."

To this was appended forty-two signatures of children. The lady felt as if she had not deserved this, but she folded the paper and put it among her personal papers, as a reminder to herself and to friends to whom she could show it that, while some are surfeited, others, often within a stone's throw, are starving for books.

This little story is told here and now because this is the season when homes are being shut up for the summer and the well-to-do are often glad to get rid of old lumber, books included. Other things can be destroyed, but a book is sacred. No one can throw away, or burn up, a good book with a good conscience; so books for which no one in the house has a particle of use are carefully packed and unpacked year after year. A postal card to a school teacher, a hospital nurse, or mission Sunday-school teacher would often find out the book-hungry.—The Little Chronicle.

### Under An Atlantic Liner.

On a recent voyage from New York to Liverpool by a White Star liner, a very charming young Englishwoman had a seat at the captain's table, in close proximity, although unknown to her, of a well-known and expert oceanographer.

"Captain," she said, suddenly, bending her glance upon the courteous skipper, "can you tell me exactly how far we are from land?"

"From the nearest land?"

"If you please," was the reply.

"Then you had better ask Mr. Wyman, on your left. He is better up in such matters than I. My business is only with what I can see with my two eyes, or hit with my ship's bows during a fog. Mr. Wyman, would you mind telling Miss A. how far we are from land?"

While the company stared at this odd speech, the gentleman addressed pulled a chart from his pocket. From another pocket he produced a watch. He consulted both, and said, gravely:—

"At our present rate of speed, at 7.15 p.m., we should be in latitude 47 deg. 10 min., longitude 38 deg. 41 min." Here he tapped lightly with his finger the spot upon the chart answering to this description. "We are now, therefore, just about seventy yards from land."

Naturally a thrill of amazement ran through the company. Some of the more nervous ones had sudden visions of shipwreck; others, in spite of the gravity of the gentleman who had furnished this extraordinary information, began to laugh it off as a joke.

"Seventy yards!" they cried, "more like eight hundred miles. Is this land to the east, west, north or south?—for we have never heard of an island in mid-Atlantic, at least not on this course."

"Ladies and gentlemen," responded Mr. Wyman, imperturbably, "you are evidently of those who only believe what you actually see. The land I speak of is just thirty-six fathoms beneath this ship. It is the summit of the Laura Ethel Mountain, which is just

twenty thousand feet above the lowest level of the Atlantic basin. If it were some two hundred feet higher, or the sea were two hundred feet lower, you would call it an island."

The laugh was thus very neatly turned on the company, and for the remainder of the voyage much more interest was evinced by the passengers in submarine geography than they had ever felt before, and whenever the question, "How far is it from land?" was asked, it was always added that the meaning was in a horizontal and not a vertical sense.

Thanks chiefly to the labors of the cable-laying and cable-repairing ships, our knowledge of the configuration of the bed of the ocean grows greater annually. Oceanography as a science may be said to date only from about 1850.

The Laum Ethel Mountain is the uttermost peak of one of the most celebrated of the submarine elevations in the Atlantic. It was discovered in 1878 and figures on all recent charts. Adjacent soundings showed a depth of two thousand fathoms, so that the discovery of a depth of only thirty-six fathoms created much surprise. It has been repeatedly explored by the sounding-line, until now, after a quarter of a century of acquaintanceship, its contour and characteristics are almost as well known as many peaks of the Alps or Andes. Yet its moist surroundings will probably for ever preclude Messrs. Whymper and Fitzgerald from scaling its sides, although this feat has frequently been performed by various aquatic travellers, who build nests, lay eggs, frolic and perish on its summit.

It needs but a glance at the chart of the ocean's bed to perceive that all the islands of the main are merely the summits of hills. Some are more precipitous than others, as the Azores and Cape Verde Islands, whose hidden slopes descend almost abruptly for some thousand fathoms or so.—*Strand*.

### Used In The Business.

The reasons which lead men to choose a certain trade or profession are often perhaps no more sensible than the reason the boy in the following story from a New York paper gave for wanting a place in a bank. The president of the bank told the story at his club.

"I don't think I ever told you of our redheaded office boy, Brickbat," remarked the bank president after the rest had each told a story.

"Never did," was the answer.

"Well," continued the speaker, "he came to me with recommendations from his father, who was a schoolmate of mine up in Steuben county. After I read the note from his father I told the boy to take off his hat, sit down in a chair and tell me why he wanted to be a banker. His answer was:

"Cause I'm good at multiplying."

"Well," said I, "can't you subtract and divide too?"

"Oh, yes," he said, "but because a banker wants to make all he can, I thought you wanted a boy who could multiply."

"I hired him on the strength of that."

## Quiet Hour.

### The Morning Watch.

All hail, good soldier of the King of kings,  
And would you kindly tell us how so bright  
You keep your armour always, day or night!  
"Ever before the sun his first ray flings  
My soul unto my King its tribute brings,  
And from His countenance beams such a light  
As makes my being thrill with glad delight,  
And I enraptured in His presence stand;  
And from that Presence darkness flees  
away:  
All dross of soul beneath His gentle hand  
Doth vanish as I humbly kneel and pray,  
Awed and subdued in audience so grand;  
And when I rise to face the new-born day  
My armor gladdens: Do you understand?"

—William Ellsworth Witter.

### "All's Well."

A traveler returning from Europe relates how, one beautiful Sunday evening on the steamship *Oceanic*, in midocean, a large group of Welshmen sang beautifully, both in Welsh and in English, the great old church hymns. There were more than two thousand passengers, and nearly all were listening with delight. Just at dark, they sang "Jesus, lover of my soul." After singing it in Welsh, they repeated it in English. Just as they finished the line, "Safe into the haven guide," the captain on the bridge tapped three bells. The watchman on the first lookout repeated the three taps loudly on his larger bell, and sent out over the decks and out over the waves the cry: "All's well!" Far up in the crow's nest, nearly one hundred feet from the deck, the watchman in the second lookout caught it up, and sent it out farther yet into the ocean's darkness. "All's well!" A gentleman standing by the traveler's side on the deck remarked: "Wouldn't it be fine if every soul on this great liner could, from the heart and for himself, echo it yet again, and fling it up to the angels above, 'All's well!'"—Louis Albert Banks.

### One Step Enough for Me.

Lord, there are times when I get work to do whose good I cannot see. Sometimes, before the walls of Jericho, there is put into my hands a trumpet when I think it should be a sword. Sometimes I am sent a long circuitous march when I expect to be retained for the assault. These moments are very hard to me. It is not the work that is hard; it is the want of vision. It is easy enough to blow a trumpet; it is a light thing to walk round the city. The hard thing is to see the good of it, to believe that I am not shunted from the race. Help me at such moments, O Lord, to say, "One step enough for me!" When the distant scene is denied me, when the gloom encircles me, when the things of to-morrow are veiled from me, help me to say, "One

step enough for me!" When the voice of Moses is heard no more on the hill, when the song of Miriam has been drowned by the roaring wind, when the fire of the bush has been hid by the intervening trees, help me to say, "One step enough for me!" Let that one step be the ordered step, the commanded step. Let me not ask how the sound of my trumpet can aid the fall of Jericho. Let me not ask why I am to go round about when there is a short and easy way. If I am not to be Moses let me be Joshua; if I am not to see the whole let me see nothing—let me leave all to Thee. I would have no half-vision, O, my Father, for half-vision is a misleading thing. Either let me see the Promised Land with Moses or with Joshua. Let me be led blindfold by Thee. When I see not the Promised Land, let me feel the Promised Hand. When I behold not Thine Ararat, let me touch Thine arm. When I view not Thy glory let me have Thy guidance. When there is no dove from heaven, let there be a duty of the hour. When I have lost sight of Thy coming let me strain the ear for Thy command. I shall not weep the want of the wing if only I can say, "One step enough for me."—Geo. Matheson, D.D., in "Joshua the Prosit."

### As Thy Day.

Not as my day, or the day of some one else. Not as yesterday. Not as to-morrow. Each day for itself. Each individual for himself. Life is not a repetition, nor a return to its past self. Life is a continuity, and yet life is ever new. Life coming out of the past, and yet always going on into a future unlike that which has been. Life's newness is a perpetual characteristic which forever keeps it from being tired of itself.

Then there is something comforting in the thought that my journey each day is over an untraveled road, and each day the Guide says to me, "You have not gone this way before." This is not yesterday, nor last week, nor last year, much less forty years ago. There are mountains to see to-day never before within the range of vision. There are fair landscapes drawn by the artist of the universe for your eyes to see. There are songs which will ring from the very music of the spheres which only are for your ears. The blue of the sky, the song of the birds, the penciling of the fair flowers along your path, are for this day only. Along with all these will come trains of new thoughts and raise orisons of praise for that which has never been yours before. All this, and yet the beginning is only begun to be told. Then why should this be a sad, weary, gloomy day? How full of comfort Jesus has crowded each day if we will only look at it! How He would make every day our best if we only knew how to take it.

But more. There is a great relief in the thought that I only have to live one day at a time. No yesterdays to go back into. No bridges of to-morrow's crossing to come into to-day's journey. Just to live one day at a time. That is all. Whether or not I need something to-morrow should not trouble me. Whether I shall hold out to-morrow is not the

perplexity, but rather, whether I am holding out to-day. What Christ shall be or do to-morrow need not perplex me, but rather what He is and is doing to-day. Why should I trouble as to what the coming years shall find Him doing, since He is just now what He always will be, and is now doing just what He always will do, so far as changing His relations to all who are His? To-day He wants me to regard Him as "all in all." A thousand millenniums hence there will be no change in this respect. Having Christ to-day and living with Him and for Him to-day is enough. What need I more! Why have anxious forethought as to what He will want of me to-morrow? All He wants of me is to live for Him to-day. It is only one day at a time. Heaven is on earth when Christ is enthroned within. In heaven, in eternity, He is yesterday, to-day and forever the same.

What pains He has taken to secure from anxious fretting, forethought and worry! Just one day at a time. Reduced to a finer division, we live moment by moment. To-morrow cares for itself. We seize the comfort of the day. We take its sunshine to enjoy what the sun shines on. We take the season for what it has in hand. We accept present conditions and begin to look not for something different, but for Jesus just where we are. Looking for Him, He loves to have us find Him, since He is always looking for the soul who is looking for Him. As with Zaccheus, He will always find the tree into which we have climbed to look for Him.

"EVERYBODY has been taught to pray daily, 'Thy kingdom come.' Now if we hear a man swear in the streets we think it very wrong, and say he takes God's name in vain. But there's a twenty times worse way of taking His name in vain than that. It is to ask God for what we don't want. He doesn't like that sort of prayer. If you don't want a thing don't ask for it; such asking is the worst mockery of your King you can mock Him with; the soldier's striking him on the head with the reed was nothing to that. If you don't wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it—you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking."—John Ruskin.

WHATEVER other books you read or neglect to read, let me entreat you to give yourselves thoroughly and systematically to the mastery of that which is the oldest, the greatest, and the best of all—the Bible. Our literature owes more to it than to any other, and however literary we may be, we shall enjoy it the more. Here are the earliest histories, the noblest lyrics, the loftiest philosophy, the most honest biographers, and the most earnest letters that were ever penned. And besides all these other attractions, here is the portraiture of perfect life, the exposition of true religion, and the proclamation of the only atonement for the sins of men. Other books are trees of knowledge, bearing a mixture of good and evil; this is the tree of life, whose very leaves are for the healing of nations.—William M. Taylor.

## Hints for Workers.

### Well Done!

But this we know—when our work is done,

And time shall be no more,  
When all the boats upon life's stream  
Have touched the "farther shore,"  
We all may hear that blest "Well done;  
Enter eternal bliss!"  
O what is all this world can give  
Compared to hope like this?

—Selected.

**Don't Be Discouraged.**—In the vestibule of a beautiful library, erected in memory of a woman whose gentle face looks down upon every one who passes the great doors, is a bronze tablet with these lines:

"The good she tried to do shall stand as if  
I were done;  
God finishes the work by noble souls begun."

Only two lines, but how clearly they tell the story of that life—of the eager dreaming and purposes of it, and finally the resignation to the message that the task was not for her. Was all the life and hope put into it lost? The splendid building with its open doors is an eloquent answer. Work for God never can be "lost."

**The Next Duty.**—Then, what is my next duty? What is the thing that lies nearest to me? "That, I repeat, belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing you neglect? Is there nothing you know you ought not to do? You would know your duty if you thought in earnest about it and were not ambitious of great things." "Ah, then," responded Lady Georgiana, with an abandoning sigh, "I suppose it is something commonplace, which will make life more dreary than ever. That cannot help me." "It will, if it be as dreary as reading the newspaper to an old deaf aunt. It will soon lead you to something more. Your duty will not begin to comfort you at once, but will at length open the unknown fountain in your heart."—*George MacDonald.*

**The Remedy for Pessimism.**—It is to be found in health: healthy-mindedness. This is to be secured by a return to the simplicities of life. If we could be content with smaller incomes, get back to the soil, and live more out of doors, we could remove many of the causes of pessimism on the physical side. To philosophical and practical pessimism Jesus Christ is the answer. To Him life was worth living, despite its sorrows and its odds. He believed in men—the worst of men. He was called the friend of publicans and sinners. There were gigantic evils in His day, incrustured by centuries of wrong done and less love. He did but little justice and less love. He did not preach so much against the sins of men, but He went about doing good, seeing the good everywhere, discovering hope and latent energy in lost souls.—*The Rev. Charles L. Kloss.*

**Doing More than is Expected of Us.**—Christ laid on His followers the duty of doing more than their share. He took upon himself the same duty. He always went more than half-way to meet a soul that would meet Him. We are apt to think we are doing well if we consent to do our share; the Christian spirit is a readiness to do all we can, even if it is more than our share. If a man would have us go with him a mile, go with him twice; if our share would be to give him our coat in his day of great need, give him our cloak also. That is what Christ set forth as the divine spirit. In the same manner, the Apostle Paul wrote, saying: "Unto him that is able to do exceeding abundantly above all that we ask or think. . . . unto him be the glory in the church and in Christ Jesus." That is the way we have been ministered unto—good measure, pressed down and running over. So let us minister unto others.—*Sunday-School Times.*

**The Stagnant Life.**—There are seasons when the Mississippi River throws off the restraint of its banks and overflows the low country bordering on either side, until it is at some points twenty, or even forty, miles wide. Its quiet flow has been transformed into a raging torrent, and this mighty sweep of the swollen current is irresistible. It is a thing of life, of action, of power. It absorbs and consumes the sewage and debris poured into it by the cities that fringe its shores, and sweeps on victorious and self-purifying. Its activity insures its purity and its power. When the flood subsides and the river sinks into its proper channel, it leaves behind, in swamp and bayou and pond, a legacy of water, no longer rushing passionately to the sea, but lying quiet and stagnant in its land-locked prison. The summer sun looks down upon it, and brings it the fetid heat. It receives debris and garbage from forest and farm, but in its inaction it has no power to consume impurity. The stagnant pool becomes a breeding place of vermin and fever germs, a source of disease and death. That water which in its activity was a thing of life and power, has become in its stagnation a blight and a curse. There are Christians who are in a state of stagnation. Inactive and listless and indifferent in their service for Christ, they have lost their vigor and power, and are but a swamp, fertile in spiritual miasma. They bless not, but blight. They give out not health, but disease. They are incapable of absorbing and consuming the evil humors poured into their lives by the world, and so they give a burden and a curse.—*George E. Burlingame, in Baptist Union.*

**The Spirit of Service.**—A servant may often have to serve the unworthy. Such a service is all the more credible and noble; such a servant is the more worthy to be honored. Christ ministered to the unworthy. He washed the feet of His disciples, the feet of Judas, who used his cleansed feet to go on the errand of treachery which culminated in the Saviour's betrayal. Christ washed the feet of Peter, who stood on those cleansed feet while denying his Lord. He washed the

feet of the remaining disciples, who so soon thereafter put their best foot forward to run away from him. If we are the true servants of Christ, we shall not shrink from serving the unworthy and the disagreeable, inspired and encouraged as we shall be by remembering that it is all "for Christ's sake," and unto Him. A medical missionary in India, speaking of the loathsome condition of some of the hospital patients, whom she must serve, says she takes heart as she repeats to herself the words of Tennyson:

"Oh, how could I serve in the wards, if the hope of the world were a lie?  
How could I bear the sights and the loathsome smells of disease,  
But that He said, 'Ye do it to Me when ye do it to these?'"

True service brings its reward. It did and will yet do so more abundantly for Christ. He did not work for mere reward, however, nor should any of His servants do so. There is a satisfaction in the service, when loyally and lovingly rendered, that is in itself a rich reward. One company with Christ in every hour of service performed unto Him and for His sake. Even the day's toil for the day's bread may be done as unto the divine Master, and thus take on beauty and dignity and nobility. He who toils solely for his wages lives meanly. He is simply a waiter in the world's restaurant, serving only for the tips he gets. The pay is poor, and so is the service, because not rendered in the Christ spirit. That they who work best do not work for reward is evidenced by the surprise of those in the Parable of the Sheep and the Goats, who hear Christ's words of commendation, "I was an hungred, and ye gave Me meat," and cannot recognize the service which they did.—*Henry Force, in The Observer.*

**Have You Ever Done Anybody Any Good?**—The decisive question is not, are you orthodox; but are you good in the positive and practical sense of the word—are you doing good? As Wesley said in his bold, impressive way: "You may be as orthodox as the devil, and as wicked." The heart-searching question cannot be better expressed than in the language of the Scandinavian evangelist Sage: "Have you ever done anybody any good?" And we might add: "What good are you doing now?" The darkest day in the history of the Christian Church was the day on which so-called orthodoxy was substituted for personal goodness; in other words, the mental acceptance, real or imaginary, of certain ecclesiastical formulae for the real, practical imitation of Jesus Christ. We are well aware that we must attempt to express in language, and sometimes even in technical language not found in the Bible, the conclusions of the Christian reason. But woe to us if we are satisfied with the mere intellectual effort to give verbal expression to the mysteries of God. The vital and essential thing is to obey and imitate Christ. And we know nothing better calculated to rouse us into some adequate consciousness of our responsibility and our urgent duty than to repeat and echo the question addressed to the consciences of our heathen ancestors: "Have you ever done anybody any good?"—*Methodist Times.*

## Practical Plans.

### The Epworth League Reading Circle.

#### How to Organize and Conduct It.

The Reading Circle is a very important feature of the Literary Department in the Epworth League, and cannot be neglected without serious loss. In many places it has been found to be a wonderful source of inspiration and profit.

Those who have taken it up are enthusiastic in its praise, and in most cases continue the work from year to year.

It has been discovered that intellectual development is by no means in antagonism with the highest type of piety. To attain the perfect character it is necessary to develop all sides of our nature, and knowledge is as important as enthusiasm.

#### THE BENEFITS

of the Course are manifold

1. It provides for systematic reading which many people find difficult to arrange for without some stimulus of this kind.

2. It makes a selection of three choice books that will abundantly repay careful study. It is not an easy thing, even for those who have a taste for reading, to choose books wisely, and consequently much time is often wasted in the perusal of worthless literature. The Epworth League Course of reading obviates this difficulty.

3. It provides for our young people profitable employment during the winter evenings, and proposes to settle the vexed matter of questionable amusements by the law of substitution.

4. It increases the intelligence of its readers, giving them enlarged views of life and its duties. So far from decreasing religious zeal, it has been noted that the members of the Reading Circle are among the most consecrated and useful members of the congregation.

#### GENERAL SUGGESTIONS.

1. Before starting to organize a Reading Circle, talk it up, and distribute freely among the League members the prospectus, which can be obtained, free of charge, by sending a postal card to the Central Office of the Epworth League, Wesley Buildings, Toronto.

2. Enlist the sympathy of your pastor, who will, in ninety-nine cases out of a hundred, be glad to help you.

3. Inaugurate the Reading Circle for the season by arranging an attractive literary evening. Have short, pointed talks or papers on "The Influence of Good Books," "The Right Use of Books," "The Misuse of Books," "The Mastery of Books," "The Danger in Books," or other like subjects. Interperse your programme with music and prayer, and end it with four short ringing talks on the four books of the Course. Then let the third vice-president explain the Reading Course—its purpose, its plan, and take the names of any who will join it.

4. Give full explanations about the Course to the whole League, but do not expect all to join the Reading Circle.

Give all a chance to take it up, but be satisfied with a dozen, or even a half dozen members, if more cannot be induced to join.

A large membership is not only difficult to manage, but it is the next thing to impossible to interest a large number of young folk in the same books; and a few careless and indifferent members can do much toward destroying the pleasure of a whole Circle.

5. As far as possible, induce each member of the Circle to purchase a set of these books, as they are to be read at home and discussed in the meetings. Good work cannot be done when one set of books is made to serve half a dozen persons. Let the ambition of every Epworth Leaguer be to have a small library of his own. If it is deemed impracticable for each member to buy the set, the next best thing is for two or four persons to form a club and obtain the books in partnership.

6. If the Circle does not number more than twelve or fifteen, it is better to hold the meetings in the homes of members, and let them be as informal as possible. It is not necessary to provide refreshments, but if it is done let them be of the simplest character, so that none will feel the meeting to be a burden. Let it be understood that the meetings are not merely for entertainment, but for profit.

7. It is not necessary that the literary vice-president of the League be in charge of the Reading Circle, unless specially qualified. Get the best person available to take hold of it, so long as he is a consistent Christian.

8. At the commencement it is a good thing to pledge the members to complete the Course, and to attend the meetings whenever practicable.

9. In reading the books at home use memorandum books and pencils freely. Mark passages that are particularly striking or beautiful. Opposite any passage that you do not fully understand put an interrogation point. This marks it as something about which you should ask a question at the next meeting of the Circle.

10. Some Circles meet weekly, others fortnightly, and a few monthly. This must be decided by circumstances, and time and place of meeting arranged to suit the convenience of the majority. Many have declined to buy the books because of their inability to attend the Circle meetings. It should be remembered that the Course can be pursued at home with much profit and pleasure.

#### THE CIRCLE MEETING.

1. At the first meeting of the Circle officers should be elected. These usually are president and secretary.

2. In some Circles two committees are appointed—literary and entertainment—the former to select essays and arrange for the allotted readers, the latter to furnish musical numbers.

3. Each meeting should be opened by brief devotional exercises.

4. It is better to have a time limit, and adhere strictly to it under ordinary circumstances. To exceed an hour and a half is a mistake. It is better to have the members go away wishing that the programme had been longer than wishing it had been shorter.

5. Let the meeting be conducted some-

times by the president of the Circle, sometimes by the pastor, and occasionally by members of the Circle.

6. The leader should not permit wandering from the subject, and no general conversation should be allowed, except during a few minutes' intermission.

7. It is a good plan to have the roll called at the commencement of the meeting, and have the members respond with a quotation upon some subject previously announced, or from the book under consideration.

8. In some Circles short essays of, say ten minutes each, are read by members, followed by general discussion and criticism. This method has the merit of always providing a programme.

9. The question and answer method usually works very well. Let the leader question the Circle on the reading for the week, just as a teacher would question a class in school, and then allow the members the privilege of questioning the leader.

10. Occasionally let each member write a question on a piece of paper. Shake these questions together in a hat, and have each one draw a question, to be answered by the drawer.

11. Let the leader frequently ask the members to mention the most striking passages in the chapters that have been selected for the week's study. He should ask them to tell why they consider these portions of the book worthy of special note.

12. Before commencing the consideration of new chapters, it is well to spend a moment or two in reviewing the pages that have been previously considered.

13. It provides a pleasing variety for the Circle occasionally to be divided into two sections, the members of which will take different sides in the discussion of the subject in hand.

14. There should be perfect freedom in all the conversations and discussions. Members should never be ashamed to say that they do not know. The best way is to admit ignorance and seek for light. If any criticism be indulged in, let it be friendly, and have for its object mutual improvement.

15. It enlivens the meetings to have, once in a while, some musical selections. The recitation of a choice poem occasionally will be appreciated.

16. In preparing for the Circle meetings, in addition to the careful study of the prescribed books, as much information as possible should be obtained from other sources. The public and other libraries should be ransacked, and help obtained from every quarter.

17. A couple of times during the winter the Circle should take charge of the literary meeting of the League, and give all the members the benefit of what they have been reading. Upon such occasions let the speeches and essays be well prepared, interesting and brief. These can be chosen from papers that have been read before the Circle.

18. The books will suggest many questions for consideration that naturally grow out of the reading. It is not absolutely necessary to adhere closely to the subject-matter of the text-books, although this should be mastered.

## THE CANADIAN EPWORTH ERA

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

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. C. CREWS, - - Editor.  
REV. WILLIAM BRIGGS, Publisher.

**SUBSCRIPTION PRICE**, 50 cents per year, payable in advance.  
For every five subscriptions received, one free copy of the paper will be sent.

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

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

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

## Editorial.

### A Pioneer Church.

In one respect, at least, the new King Street Methodist Church in this city is a pioneer institution. One feature of its equipment is a well-appointed gymnasium for the use of the boys and young men, with a view to providing them with healthful recreation, and thus offset the influence of the street. In many new churches this idea is never thought of, or if it is the ultra-conservative element rule it out. In the modern church the women are furnished with a comfortable parlor, for social purposes; there is a kitchen and dining-room for entertainments; the Sunday School is provided with the latest appliances; the Epworth League is not forgotten; and the builders congratulate themselves that nothing has escaped their attention. But when it is asked, "What arrangements have been made for the boy-life of the church?" the enquirer is doomed to disappointment. There is no sign, in the architecture of the church, that such a being exists.

The "boy problem" has been under discussion at our recent Conferences, and it is gratifying to see that attention is being directed to so important a subject. Let the discussion go on; it will do good. In the meantime let pastors and church boards do something to provide for the physical, mental and spiritual needs of the boys. Surely a room can be found somewhere in our large city churches for their use.

### Public vs. Private Libraries.

Public Libraries are good institutions, of course, but they are not always an unmixed blessing. Doubtless they help to cultivate a taste for novel reading, as it is a well-known fact that more fiction is read than any other kind of literature, and it is not the highest class of novels that is most eagerly sought, by any means. There is scarcely any demand for the works of such authors as Dickens, Scott, Thackeray, etc., but the ephemeral book is the one that is kept moving. More than one-half of the books issued by the Boston Public Library are absolutely worthless as far as improving the mind is concerned.

An able English essayist and lecturer, who has been giving considerable attention to the study of the Free Library System of England, thinks that "many of these institutions cultivate a taste for reading merely to kill time, develop intellectual dissipation and introduce the youth to poems and books of a questionable character."

It may be said that this is the abuse of a very valuable

institution. Very true, and yet these dangerous tendencies cannot be ignored. It might be better for the people generally if more attention were given to building up the home library. A carefully selected stock of books that is one's very own, and which gradually increases as the years go by, is a most important element in the development of character. Every young person should be urged to lay the foundation of a private library at as early an age as possible.

### Begin at Once.

The first literary meeting of the League for the autumn should be devoted entirely to the Epworth League Reading Course; to a full statement of its aims and methods, and to a rehearsal of the benefits to be derived from the organization of a Reading Circle. Advertise this meeting thoroughly, and do everything possible to secure a crowd. Have a set of the Reading Course on the table, and have three members appointed to give an outline of the contents of the three books. Then several members should be called upon to read attractive passages from the volumes, so that the people may have some idea of the good things which the Course contains.

The pastor or president should emphasize the benefits to be derived from the systematic study contemplated by the Course. Before closing, call for the names of those who are willing to join a Reading Circle, and start one, even though there be only two or three who are willing to undertake it. Give an opportunity for those who are not prepared to join the Circle but are willing to read the books, to order the Course. Remember that it is of immense importance to have this inaugural meeting as early as possible.

### A Splendid Example.

That great journal, the *Daily News*, of London, England, has decided to exclude from its columns all advertisements of alcoholic liquors and also betting news. So far from interfering with its prosperity, this policy has gained for the paper many new friends, and it is now more successful, financially, than ever before.

We trust that this splendid example may be followed by many newspapers on this side of the Ocean. The subscribers could do much toward bringing it about. Here is an illustration: One subscriber of an horticultural journal wrote to the editor, commending the literary excellence of his sheet, but taking strong exceptions to his custom of admitting whiskey advertising. "In this age of enlightenment," said he, "such advertisements are an insult to your readers, and a snare to the weak. How can you afford, even from a financial standpoint, to become a bartender for the trade? Does liquor drinking make more and better fruit growers? Does it not rather ruin many who otherwise would be prosperous and paying subscribers to your valuable paper? Unless such advertisements are discontinued within a reasonable length of time, it will be my duty to order the paper discontinued."

If an editor should receive two or three hundred such letters during the course of the year, he would very seriously consider the advisability of cutting out the whiskey notices from his columns. Like everything else, the people themselves have it in their power to settle this question.

BISHOP GALLOWAY, in his address at the Detroit Convention, declared that, as a result of the Wesley revival, Methodist preachers everywhere are declaring a free and full salvation for all men, and he added, "All the rest of the Christian world is preaching it too." This is undoubtedly true. There may be wide differences in the creeds of Christendom, but evangelical pulpits everywhere are declaring, with no uncertain sound, that Christ died for every man.



"ORGANIZE, VITALIZE, EVANGELIZE," are the Watchwords of the year adopted by the recent Christian Endeavor Convention at Denver. This forms a splendid rally cry for the Church of God everywhere.

✕

The papers report that some of the delegates to the Detroit Convention, who got in to the city late, had to sleep in the pews of the Central M. E. Church. That is not so very extraordinary. We know people who sleep comfortably in the pews every Sunday.

✕

RELIGIOUS prosperity does not consist merely in large congregations and increasing membership, and yet it is the natural thing for a live church to grow. There is something wrong when it is said of any religious organization, "We are simply holding our own."

✕

A CHURCH official, some time ago, on being asked, on Monday morning, if his Church had enjoyed a good day on the previous Sunday, replied, "Yes, we had a great day, the collections were over a hundred dollars." So long as the collection plate is used as the measure of success no revival need be expected.

✕

THE NEW YORK *Post* has an article on the bright prospects for young people's societies, referring specially to the great conventions held by the different organizations during the summer. It thinks that the Epworth League, Christian Endeavor, etc., have taken a new lease of life. Certainly the prospect never was better.

✕

BISHOP McCABE says "that if the whole membership of the church would attend the prayer-meeting just one night, the revival would be already begun." If even half of the membership of any one of our large city churches should come out to the mid-week meeting it would make a sensation in the neighborhood. If a revival is to come, the people must gather in great numbers in the place of prayer.

✕

FIELD Agents, General Secretaries and others may do something to create and maintain interest in our Sunday School work; but the pastor is the man upon whom the chief responsibility rests. As one of our exchanges remarks, "the pastor holds the key of the Sunday School situation." If he realizes the importance of this department and throws his energies into it, good results are sure to follow.

✕

"I HAVE no taste for reading," is the excuse made by many people who scarcely ever peruse a book thoroughly. There is nothing more absolutely certain than that a taste for reading can be created, and it is the mission of the Epworth League to do this. Pastors, Sunday School Superintendents, Librarians, League Presidents and Vice-Presidents can do much to interest young folks in good books by calling special attention to them and recommending them.

✕

A UNIQUE and delightful feature of the Summer School in Toronto last month was the arrangement for holding the evening meetings in the open air. The attendance was larger, by scores, than it would have been in any building, and although the weather was unusually warm the audiences were quite comfortable. At the close many said, "How much better this is than a close, stuffy room." Why could not services of this kind be held more frequently? Many churches could easily double their congregations by having their meetings out of doors during July and August.

The stereotyped phrase, "We are organized to death," was heard again at Detroit; but if the speaker had been asked to name the part of our organization which could advantageously be eliminated, it is not likely that very much lopping off would have been suggested. What we need is not less machinery, but more power.

✕

IN seeking to interest people in the reading of good books we are confronted by two great obstacles, ignorance and indifference, and the latter is much the more serious. The few who really feel the importance of reading must put forth tremendous efforts to overcome the carelessness of the many. It can be done, but it means work.

✕

THE Conference returns for Young People's Societies of our Church show that we now have 69,606 members, an increase of 204. This is not anything to be proud of, but it is better than a decrease. The amount raised for missions was \$29,531, an increase of \$4,963. This is certainly very gratifying, and indicates that the interest in the Forward Movement is being well sustained.

✕

REV DR. GOUCHER has spent many thousands of dollars in establishing Christian schools in India which bear his name. In speaking of these at the Detroit Convention the Doctor simply said: "These schools were made possible by the gifts of a Christian gentleman who regarded himself as God's steward." We wish there were more men who would do such deeds and then talk of them so modestly.

✕

THE United Society of Christian Endeavor, at its recent Convention in Denver, decided to increase the Canadian representation on the Board of Trustees. The General Secretary of the Epworth League was re-elected, and the following added: Rev. W. F. Wilson, D.D., Rev. Alex. Esler and Rev. J. L. Gilmour. Dr. Clark has struck the right keynote when he calls for an advance movement all along the line.

✕

A CORRESPONDENT of the *Christian World* does not believe in letting the lay preacher drop out. He believes he is in the true apostolic succession, and could be made a potent means of occupying ground in new suburbs. Denominations must call them out, supply them with tools, and teach them how to use them; they must encourage their best young men to become lay preachers, and draw men of influence and real ability into work from which they now hang back. The evangelistic campaign in which our Church will be engaged during the coming autumn would be a good time to begin this plan. Our laymen could greatly assist in work of this kind, and many of them would be glad to do so, under wise leadership.

✕

AMONG the resolutions adopted by the International Epworth League Convention at Detroit, was one referring to the liquor traffic in the following terms: "The gigantic iniquity of the Anglo-Saxon race is a fostering of the monstrous traffic in intoxicants. We believe the complete disenfranchisement of the business will abolish dangers that threaten us and clear up problems that perplex us." When this was read, at one of the meetings, Rev. Dr. Carman at once sprang to his feet and suggested as an addition, "that we determine to smite this iniquity with our ballots." This was unanimously accepted, but whether it will be followed by Methodist voters everywhere is another question. We will certainly not accomplish much in the direction of temperance reform until this is done.

# The New Reading Course

## The Course for 1903-04.

We make no apology for giving so much of our space this month, to the Epworth League Reading Course, as we regard it as one of the most important features of our work. We are led to give it special prominence on account of the fact that so many Leagues have, in the past, entirely ignored it. Surely they can have no knowledge of the beneficial results of bringing the young people into contact with such helpful literature as is published from year to year by the Epworth League Board. We want a much larger number than usual of our Leagues to organize Reading Circles this year. Read opposite page, and begin the work of organization at once. As usual the books will be found to be instructive, entertaining and inspiring. The following are the selections which comprise the Course for this year:

### I. LESSONS IN LIFE. By Dr. J. G. HOLLAND.

This is a series of familiar essays written in an unusually bright and breezy style. There is scarcely a common-place sentence in it from cover to cover. The best feature of the book is that it deals with practical topics, having an intimate relation to life and character, in such an entertaining way that if one chapter is read, it is pretty certain that all will be. The following are some of the chapter headings:

Moods and Frames of Mind.  
Bodily Imperfections.  
Reproduction in Kind.  
Truth and Truthfulness.  
The Rights of Women.  
Undeveloped Resources.  
Greatness in Littles.  
The Influence of Preaise.  
Sore Spots and Sensitive Spots.  
Unnecessary Burdens, etc., etc.  
The Ways of Charity.  
Faith in Humanity.

### II. OUR CHURCH. By Rev. J. L. HURBUT, D.D.

The author of the second volume of the Course, was for a number of years editor of the Sunday-school publications of the M. E. Church. This book very appropriately follows the "Young People's Life of Wesley," which was studied last year, as it is most important for our young people to know something, not only of the foundation of their church, but how it is managed and governed. This volume supplies very interesting and valuable information on what Methodists believe and how they work, in such chapters as:

Our Place Among the Churches.  
The Methodist Family.  
The Methodist System.  
The Faith of Our Fathers.  
The Porch of Probation.  
The Witness of the Spirit.  
The Higher Life.  
The General Rules.  
The Articles of Religion.  
The Requisites for Church Membership.  
The Church Officer.  
The Class Meeting.  
The Local Preacher, etc., etc.

No doubt that the reading of this volume will provide subject for some very interesting discussions in the Read-

ing Circle, and the League, and will result in a much more intelligent understanding of "Our Church." Five of Dr. Hurbut's chapters toward the close of the book have been rewritten so as to make them suitable to our Canadian Church government.

This volume will be especially valuable, inasmuch as several topics in the regular League topic list will relate to connexional affairs, and "Our Church" will be exceedingly helpful.

### III. NATURE'S MIRACLES. Volume 2. By PROF. ELISHA GRAY.

He is master of his subject. It is a marvellous condensation of knowledge, presented in readable form. It is exact and yet popular.

Last year, the first volume of "Nature's Miracles" was a great favorite with all the Circles, and many will be delighted to get volume 2. The following is the table of contents in part:

Sound Sympathy.  
Noise and Music.  
Music and Musicians.  
Heat and Matter.  
Generation of Heat.  
Diffusion of Heat.  
The Science of Light.  
Light and Ether.  
Gunpowder.  
Powder and Nitro-glycerine.  
High Explosives, etc., etc.

#### PRICE.

The regular price of these three volumes is as follows:

Lessons in Life .....	\$1 25
Our Church .....	0 60
Nature's Miracles .....	0 60

\$2 45

By special arrangements with the Book Room they will be sold for \$1.25, which is about half price. If sent by mail, 20 cents must be added for postage.

#### HOW TO ORDER.

By ordering several sets together and having them sent by express in one parcel considerable can be saved on the cost of transportation. The Literary Vice-President, or some one else appointed for this purpose should make a thorough canvass of the League and congregation as early as possible. Many of the older people would buy the books if they knew how attractive they are, and how cheap. Give them a chance to do so.

Send all orders for the Course to Rev. William Briggs, Toronto, Ont.; C. W. Coates, Montreal, Que.; S. F. Huestis, Halifax, N.S.

### The Epworth League Reading Course.

Physical science in some of its common and practical aspects made easy and attractive; social science and popular psychology made keen and entertaining; church government made plain and instructive; these likely are the characteristics of the books this year recommended to our young people. In the physical science they will see that yet at the beginning of the twentieth century there are marvels and mysteries, and even miracles so-called in nature, and

that profound scientists confess ignorance of some things, and regard it as a spur to honest inquiry. Why should they, if honest, feel or do any differently toward religion? In social science and the ordinary verdict of the people, and the general play of the human mind, they will see that a well developed, common sense is a monarch in human affairs, a sharp corrective of follies and evils, and a prompt incentive to what is higher and wiser, and purer, and better. It is closely allied to conscience, and the nobler life. Why do so many people disregard it when they are dealing with religious matters, and the salvation of their souls? In church government they will discern how indispensable is authority, and its proper exercise as to pure doctrine and right living in the household of faith, and how simple and liberal in the interests of personal religion and the progress of the Gospel of the freedom of conscience and the growth in grace are the Scriptural appointments and apostolic sanctions in these regards. Why in the world some of them will ask, has the boastful and historic Christendom through the centuries so wandered off from the original purpose and plan, and the primitive spirit and injunction? No wonder when the church makes her rule, pomp and tyranny, and her doctrine error, in intention and pride that the nations are encompassed with darkness, and the multitudes perish in spiritual and eternal death. Let us pray, study and labor for a genuine science, a noble psychology, and a genuine ecclesiastical government, after the pattern of the apostles, and the mind of Christ. All elements of strength, and all aiding in the coming of the kingdom. There is a science falsely so-called; there is a philosophy, which is a delusion and a snare; there is a government, which is an assumption, misdirection and wrong; let us avoid them. Let us cleave to the simplicity of the faith delivered to the saints, the purity of the trade in science and religion, and the rightfulness of authority in wisdom, obedience and love.—Rev. A. Carman, D.D.

### It's All Right.

The Epworth League Reading Course? Oh, yes! Well, it's all right. Just the thing to set our young people thinking and to keep them at it. Here we have good science, linked with plain, practical, homely wisdom. All this is dressed up in a neat, tidy form. The style is bright, crisp and entertaining.

The volume on "Lessons in Life," says some splendid things on "moods," "men of one idea," "American public education," etc. It is exposé in its healthiest way the nest of false notions about these pressing issues of life, and shows a more excellent way.

"Nature's Miracles" gives a charming peep into the household secrets of our old mother. It is brimful of first-class material. Every young person ought to know all he can about "energy," "sound," "heat" and "light." Here he gets a clear explanation of these patient servants of humanity, and sees how they will explain many of the simple mysteries around us.

Our church! Our young people love her. To keep this love strong and glowing, it ought to be based on knowledge. One of the volumes sets forth the characteristics of the Methodist Church, and shows her place in the forward march of Christ's army. The last five chapters explain the organization of our own church and its working. This volume is most timely in this bicentenary year.—Rev. J. H. Riddell, B.D., Wesley College, Winnipeg, Man.

## :: What the Pastors Say ::

### The Pastors Like It.

Here are a few expressions of opinion from pastors who have had personal experience with the Epworth League Reading Course. Others would find it equally helpful if they would undertake it:

#### A Source of Interest.

When regularly kept up a Reading Circle is a source of great interest and helpfulness.—Rev. R. D. Hamilton, London, Ont.

#### Good Way to Spend Evenings

The young people can scarcely find a way of spending evenings more pleasantly and profitably.—Rev. A. J. Irwin, Norwich, Ont.

#### Opened a New World.

Our Reading Circle of the Epworth League at Springhill appointment was quite a success, for something new, as it was, to them. After studying the books separately, and discussing them at the meetings of the Circle, we had an open meeting in the church with John Wesley. This helped in two ways: It brought the cause before the whole League, and let the congregation know what kind of reading the young people were doing. Other benefits were, that several people in other churches learned about Methodist work, and the young people of the Epworth League, who took part, claimed that "Nature's Miracles" opened to them a new world, and wished for more, while others said they were very much helped by "A Help for Common Days."—Rev. W. S. A. Cruik, B.A., Franklin, Man.

#### Develops Young People.

I consider the Epworth League Reading Course one of the very best and most helpful means of furnishing pleasant and profitable employment for our young people, and for developing their mental and social qualities.—Rev. John Morrison, Springfield, Ont.

#### It Pays Every Way.

I find, where the Reading Circle exists, there is more intelligence, and consequently more work done for the church. It pays every way a Reading Circle.—Rev. J. Hart, Woodham, Ont.

#### Believes In It.

I am a great believer in the Epworth League Reading Course, and feel that pastors cannot do better than to encourage it in all possible ways.—Rev. Dr. Crothers, Belleville, Ont.

#### Pleasant and Profitable.

The Reading Course is a very pleasant and profitable line of work for young people. It furnishes very useful reading at a low price.—Rev. J. Wass, Jarvis, Ont.

### Cannot Get Along Without It

In reply to your request received today, we have had a most successful Reading Circle during the past winter. Thirty sets of the books were procured. In a number of cases that meant a set for two persons, as many of the members of the Circle were married, both husband and wife belonging. Mr. M. H. Reid, the senior master in our High School, was teacher. Owing to sickness, either personal or family, some were unable to attend regularly, but we always had an attendance of twenty. Everyone enjoyed the meetings, and as a proof of it, anxious inquiries are being made about the books for next year. We meet every week, not in the church, but around at the houses of the members. The Eastern Church will have a Reading Circle next year, as large, I believe, as this year. We cannot get along without it. It has been a success here, and is filling a long-felt want. From my experience of it, I would urge every pastor to have one. He will soon begin to see the benefits of it in weed-

**J**AMES FREEMAN CLARKE closes an excellent chapter on reading with these words: "Let us thank God for good books. When I consider what some books have done for the world and what they are doing, how they keep up our hope, awaken our courage and faith, soothe pain, give an ideal life to those whose homes are hard and cold, bind together distant ages and foreign lands, create new worlds of beauty, bring down truth from heaven—I give eternal blessings for this gift, and pray that we may use it aright and abuse it never."

ing out a great many social gatherings which are not profitable.—Rev. C. E. McIntyre, Napanee, Ont.

#### Influenced the Whole Church.

I am an ardent advocate of the Epworth League Reading Circle. The circles which I have been associated with have made an impression upon the whole church, influencing the intellectual and spiritual life, and almost entirely solving the problem of "questionable amusements and how to avoid them." I think the pastor unwise who could use this agency for good and neglects to do so.—Rev. A. E. Pates, Richmond, Que.

#### Delighted With the Interest.

We had a splendid Epworth League Reading Circle in Wingham last winter, with, I think, twenty-four or five members. I was delighted with the interest taken in the Circle, and in the study of the books constituting the Course. I regard the Reading Circle as one of the most important, helpful and healthful departments of our young people's work. I hope that all our Leagues will avail themselves of the excellent Reading Course presented to them at so small a cost by our Book Room every year.—Rev. Richard Hobbs, Wingham, Ont.

### No Difficulty Whatever.

We have had no difficulty in keeping up the attendance at our Reading Circle meetings, and the interest has not faded. Intensely interesting meetings were kept up from October to June. A taste for good literature was greatly increased, and a better knowledge of how to read acquired, together with ability to express what was read. Best of all there was real spiritual growth.—Rev. A. G. Harris, Lucknow, Ont.

### An Unqualified Success.

As a means of creating a taste for, and a thorough enjoyment of, a higher and more worthy type of social recreation during the fall and winter months, in a rural community, the Reading Circle has proved an unqualified success. The questionable features of social life were almost entirely supplanted and forgotten, and in measure of it the pastor became practically the head and centre of the entire social life of the place. The experiment is well worth trying by any pastor.—Rev. Edward S. Bishop, Meadowdale.

### A Prosperous Circle.

Rev. A. Hamilton, B.D., Fergus, writes: "Our Reading Circle last winter met once a week. The attendance ranged from eighteen to twenty-five. We spent from two to three hours of an evening. Each one came with a list of questions prepared after reading the lesson. These were distributed, and the pastor called on each to answer, and then a general discussion often followed. We only succeeded in covering the two books, 'Life of Wesley,' and 'Nature's Miracles.' The latter particularly was enjoyed, and the young people found the two and a half hours going too quickly in its study. There seemed a real relish for such truths, as were contained therein. When we found that we could not take up the third book in the Circle, we took it through the summer in connection with the League. Some member was given ten minutes to review two chapters, and that added greatly to the interest of the League. We selected a good organizer for vice-president of the literary department, and that was the whole secret of a good Reading Circle."

### An Inspiration and a Blessing.

The Reading Circle has been an inspiration and a blessing to the young people of the church. It has not only furnished them with good reading in the books embraced in the Course, but it has awakened within them a love for books, and supplied them with themes for profitable conversation.—Rev. A. Langford, D.D., Owen Sound.

### Helped the Church.

There has been a strong desire for knowledge among the young people here, and the Reading Course seemed to fill that want. I know of some who are more zealously attached to the church since the Circle has been conducted, and the Circle meetings did not in any way lessen the attendance at other week night services.—Rev. A. Hamilton, B.D., Fergus, Ont.

## FULL OF GOOD THINGS

Selections from the Epworth League Reading Course of 1903-1904

In order that our readers may have some idea of the good things contained in the three books that constitute the Epworth League Reading Course of this year, we have made a few selections from their pages, which are here given as samples of the treat in store for those who read the books.

### Intelligence Needed.

But besides the element of spirituality, we need intelligence. "Knowledge is power," and in this age of school-houses, and colleges, and newspapers, and books, the church must lead the way. Big the day shall come when the non-church-going people know more and read more widely, and have a greater mastery of the problems of the age than the church members that will be a dark day for Christianity. The religion that has power to win the world and to lead the world must be an intelligent religion.—Rev. J. L. Hurlbut D.D., in "Our Church."

### The Church's Burdens.

Every church member should expect to bear his share of the church's burdens. These burdens are of three kinds, thought, work and money. These are the cares of the church to be carried, and every member is expected to take an interest in them; the work of the church, through varied agencies, is to be done, and every member should help in doing it; the expenses of the church are to be met, and every member, even the youngest, should contribute toward them. On our ocean steamers there are cabin passengers who have nothing to do except to sit on the deck and visit in the parlor; but on the old ship Zion everybody belongs to the crew and must work his passage.—Dr. Hurlbut in "Our Church."

### A Working Christianity.

We need a working Christianity—not the Christianity that sits in a chamber and reads Thomas a Kempis, or John Wesley's Journal, or the History of Methodism, and then says its prayers and feeling the fire within, goes out to kindle the same fire in another soul; the Christianity that is in its seat at church on Sunday morning, and drops its share into the plate, and stays awake during the sermon; the Christianity that attends not only the Epworth League meeting, but the church prayer-meeting also, and has a prayer and testimony in both; the Christianity that takes a class in the Mercy and Help Department, and stands every week beside the president and the pastor in the work of the church; the Christianity that lays upon the altar of the church its service as well as its faith.—Dr. Hurlbut in "Our Church."

### Distinctive Doctrines of Methodism.

These four doctrines, the universality of salvation, the freedom of the will, the witness of the spirit, and entire sanctification are the distinctive doctrines of Methodism throughout the world. None the less are they, are our peculiar heritage, because they have triumphed over opposition, and are now the accepted faith of all evangelical churches. They are in

the hymnals, in the sermons, in the prayer-meetings, in the testimonies of the entire Anglo-Saxon Protestant world. But while other churches have slowly changed their attitude toward these doctrines, from opposition to acceptance, have gradually adopted them in their preaching and their experience, and are even now trying the hard task of reconciling them with their ancient church, on both sides of the sea, has held these doctrines continuously, and preaches them, unchanged, to day; for the faith of our fathers is still the faith of their sons.—Dr. J. L. Hurlbut, in "Our Church."

### "He Was a Deacon."

I have seen a deacon in the pride of his deep humility. He combed his hair straight, and looked studiously after the straight, and while he looked, he employed himself in setting a good example. His dress was rigidly plain, and his wife was not indulged in the vanities of millinery and mantua-making. He never joked. He did not know what a joke was, any further than to know that it was a sin. He carried a Sunday face through the week. He did not mingle in the happy social parties of his neighborhood. He was a deacon, because he was a deacon. He refrained from all participation in a free and generous life, because he was a deacon. He made his children hate Sunday, because he was a deacon. He so brought them up that they learned to consider themselves unfortunate in being the children of a deacon. They were pitted by other children, because they were the children of a deacon. Nobody loved him. If he came into a circle where men and women were telling stories, they always stopped until he went out. Nobody ever grasped his hand cordially or spoke of him as a good fellow. There was no softness of character—no loveliness about him.

Now, it is of no use for me to undertake to realize to myself that God admires such a character as this. I do not doubt that he loves the man, as he loves all men, but to admire his style of manhood and to be in his style is impossible. It lacks the roundness and fulness, and richness and sweetness that belong to a truly admirable character.—Dr. Holland in "Lessons in Life."

### Reproduction in Kind.

A seedsman may cheat you, but a seed never does. If you plant corn, it never comes up potatoes. If you sow wheat, it never comes up rye. Wrapped up in every capsule, bound up in every kernel, packed into every minutest germ, is the law written by God, at the beginning, "Produce thou after thy kind." So the whole living world goes on producing after its kind. Year after year we visit the seedsman, and read the labels on his drawers and packages, and bear home and plant in our gardens the little homely seeds that keep God's law so well; and summer rewards our trust in them with beautiful flowers and autumn with bountiful fruit.

It is a general truth, under the law that everything produces after its kind, that children become what their parents are. A simple, people, virtuous and healthy will produce virtuous, healthy, and true-

hearted children. A luxurious people—lazy, sensual, wasteful—will produce children like themselves. There is no way by which bad parents can bring up a family well. No sensible man ever dreams of gathering figs from thistles, or grapes from bramble bushes, and no man has the slightest right to suppose that he can bring up a family to better than he is.—Dr. J. G. Holland in "Lessons in Life."

### Sound Language.

Who has not heard the cry of a mother bird when it has said to you plainly, "Help! help! somebody or something is disturbing my nest!" You instantly recognize the voice as one of distress, and although you do not see you know it is a bird in distress, and if you are a kind-hearted person you will run to see if you can relieve it. Perhaps a few minutes later you hear the glad song of the same mother, telling you all is well with the bird and that she is happy.

Mrs. A. and Mrs. B. are visiting in the parlor. Their babies are asleep in a room upstairs. Suddenly a complicated air motion comes shivering down the stairway which gives Mrs. A. a start. Mrs. A. and Mrs. B. remains quiet. The former exclaims, "Oh, my baby!" and runs to him. Why did Mrs. A. start and not Mrs. B.? Because they both knew by the quality of voice which baby it was.

All the multitudinous sounds of nature have a meaning. The humming of the insect, the cry of the child, the song of the birds, the moaning of the winds, and the dashing of the waves, all tell a story of their own.—Prof. Elisha Gray in "Nature's Miracles."

### A "Grand" Display.

Some years ago I visited the Yellowstone Park and spent some time studying the wonderful phenomena of that most interesting region, and I venture to say that to the lover of the marvellous in nature there is no spot in the wide world where there is so much of intense interest as there is to be found within the area of a few hundred acres in the Upper Geyser Basin of Yellowstone Park.

The Geyser that produced the greatest excitement and enthusiasm of all was called the "Grand," which played once in twenty-six hours. When I saw it in action it was late in the afternoon, and standing between the sun and the geyser, with my back to the former, I had the advantage of reflected light, which is very bright in that high altitude. Close by the side of the geyser is a steam blow-hole about six inches diameter, and all about are a number of boiling springs that are connected with the geyser. Just before the play begins all these springs are in great agitation in sympathy with the coming event. I once witnessed the coming of the Sultan of Turkey through the palace gates, when he found himself surrounded by 10,000 soldiers, who blew trumpets and sent up shouts that were intended to be very impressive, but this scene paled in impressiveness when compared with nature's announcement of one of her grandest displays. Immediately the steam trumpet made the announcement, the water in the top basin of the great geyser heaved several times as if unable to make a start, and then lifted itself bodily for more than 100 feet in the air, when there began the most beautiful sublime, and, at the same time, the most exciting spectacle I ever witnessed. It assumed the shape of a beautifully formed evergreen tree whose branches cover the trunk down to the ground, the tips of which are loaded with cones set with purest diamonds. These cones shot out from the centre on moving arms and burst into brilliant jets of the tree-like form, producing the effect something like that of the rocket when it

first bursts in the air, and before it has fully spread. Imagine thousands of these jets moving in all directions and bursting into beautiful colors, now vanishing, and now others taking their places, till one is excited to the highest pitch by this wonderful exhibition of color, form, and motion. All the time nature's great steam-forg-horn is sounding its thunderous note beside the eyer, as if sympathizing with this mighty effort of pent up energy.

Such are some of the wonderful exhibitions caused by the expansive power of heat upon water.—Prof. Gray in "Nature's Miracles."

**The Witness of the Spirit.**

John Wesley did not originate this doctrine of the witness of the spirit. It shines in every page of St. Paul's epistles, and breathes in the writings of St. John. It radiates from the early Christian fathers. Through the dark ages it illumines the songs of Bernard and the prayers of Thomas Kempis. But in the strifes that followed the Reformation, when dogma was made more prominent than experience, it was almost forgotten. A few small bodies of Christians, like the Moravians, kept the truth alive, as a seed destined to bear fruit in other generations. From the Moravians John Wesley received it, and through Wesley and the church which he founded it has been proclaimed throughout the world.—Dr. Hurlbut, in "Our Church."

**"I Make No Profession."**

I once heard a careless fellow say that he "professed nothing, and lived up to it;" but "professing nothing does not exonerate a man at all, so far as relates to the maintenance of honor, purity, and truth. The man who would excuse a lapse from virtue, or any obligation of conduct, on the ground that he did not profess anything, simply announces to me the execrable proposition has a kind of right to be a rascal until he pledges himself to be something better. There are altogether too many men who are keeping themselves easy with the thought that if they are not very good, they never pretended or professed to be. It seems to be a poultice to some sensitively injured consciences. There is no release from the obligation to do right by failing to make the promise.—Dr. Holland in "Lessons in Life."

**Music.**

I once heard a street singer who had a fairly good voice, but wholly uncultivated. She sang in a manner that showed she had in her the soul of a true artist. Her words were in a foreign tongue, but that was no difference, as she told her story more effectively because of it. Her words could not be understood, but left the imagination to supply them. No words have ever been invented that will convey the sensation of a profound emotion as well as the language of music when it really is music. She did more than sing a song; it was the plaint of her own burdened soul, "floating away on the wings of melody." She moved me profoundly by impressing a moving picture of the emotions of her burdened heart upon the surrounding air, by throwing it into a peculiar form of motion, and this motion was conveyed to my brain through the organs of hearing and there translated into emotion. What wonderful mechanism is the human vocal organ, and what wonderful powers of expression it has when it is servant of a profound emotion! What a wonderful mechanism is the human ear to be able to pick up and translate with fidelity all the soundings of such a wonderful complicated atmosphere!—Prof. Elisha Gray in "Nature's Miracles."

**Greatness in Littles.**

I do not know how these people who do not believe in the intimate special Providence of God can believe in God at all. I can conceive how God could rear Mount Blanc, but I cannot conceive how He could make a honey bee, and endow that honey bee with an instinct—transmitted since the creation from bee to bee, and swarm to swarm—by which it enables it to build its waxen cells with mathematical exactness, and gather honey from all the flowers of the field. It is when we go into the infinity below us that the infinite power and skill become the most evident. When the microscope shows us life in myriad forms, each of which exhibits design; when we contemplate vegetable life in its wonderful detail; when chemistry reveals to us something of the marvelous processes by which vitality is fed, we get a more impressive sense of power and skill of the Creator than we do when we turn the telescope toward the heavens.—Dr. Holland in "Lessons in Life."

**The Influence of Praise.**

It is pleasant to be praised. The man does not live who is insensible to it. As natural to every human soul as the love of offspring, or the love of liberty. It was planted there by God's hand, and it is as useful and important in its fruit, as it is fragrant and beautiful in its flower. I repeat that the man does not live who is insensible to honest praise. That great orator who seems to be a king in the world, independent of his race, holding dominion over human hearts, far above the necessity of the plaudits of those around him, will pause with gratified and grateful ear to listen to expressions of approval and admiration from the humblest lips. The greatest mind in the world, and the most dignified, drinks praise as a pleasant draught. Perhaps you think that Doctor of Divinity who weighs two hundred pounds, more or less, and is clad in glossy broad-cloth, and lifts his shining forehead above a white cravat, as Mont Blanc pierces a belt of cloud, and talks articulated thunder, and veils his wisdom behind gold-mounted spectacles, and moves among men with ineffable dignity, is above the need of, and the appetite for, praise. Ah, you don't know the soft old heart under that satin waistcoat! It can be made as warm and gentle and grateful, with just and generous praise, as that of a boy. Nay, the barber who takes his reverend nose between his thumb and fingers, and sweeps the beard from his benevolent chin, understands exactly what to say in order to draw from his pocket an extra sixpence. There is no head so high, there is no neck so stiff, there is no back so straight, that it will not bend to take the flowers which praise tosses upon its path.—Dr. Holland in "Lessons in Life."

**Characteristics of Methodism.**

In former times Methodism was distinguished from other churches no less by its spirit than by its doctrine and methods. A peculiar fervor, enthusiasm, and vigor characterized all the exercises of our church. One would at once recognize a Methodist meeting by the energy with which the preaching, prayer and testimony were carried on. To some extent this trait is still prominent, but we have toned down and our fellow Christians of the other churches have toned up, and in spirit the evangelical churches are nearer alike than formerly. But even now a Methodist prayer-meeting, whether in New England, or Ohio, or Oregon, has generally a distinct flavor which will be found in no other church.—Dr. Hurlbut, in "Our Church."

**Shameful Neglect.**

The most precious possessions that ever comes to a man in this world is a woman's heart. Why some graceful and most amiable women whom I know will persist in loving some men whom I also know, is more than I know. I will not call their love an exhibition of petulance, or venereous, although it looks like it; but that these men with these rich, sweet hearts in their hands grow sour and snappish, and surly and tyrannical and exacting, is the most unaccountable thing in the world. If a pig will not allow himself to be milked, he will follow a man who offers him corn, and he will eat the corn, even though he puts his feet in the trough; but there are men who take every tenderness their wives bring them, and every expression of affection, and every service, and trample them under their feet without tasting them, and without a look of gratitude in their eyes.—Dr. Holland in "Lessons in Life."

**Ordinary Duties.**

What we greatly need in this country is the inculcation of soberer views of life. Boys and girls are bred to discontent. Everybody after a high place, and newly wealthy, makes to get one, and falling loses heart, temper and content. The multitude dress beyond their means, and live beyond their necessities, to keep up a show of being what they are not. Humble employments are held in contempt, and humble labors are everywhere making high employments contemptible. Our children need to be educated to fill, in Christian humility, the subordinate offices of life which they must fill, and taught to respect humble callings, and to love to glorify them by lives of contented and glad industry.—Dr. Holland in "Lessons in Life."

**The Mirage.**

There is a phenomenon that is called mirage, that may be seen on sandy plains or deserts on any very hot day. The sand becomes very much heated and a stratum of heated air is raised close to the ground, which makes the density of the air increase upward, for a distance, forming a line of condensation which acts as a reflecting surface for light, and it has the appearance of smooth water. Any one seeing it for the first time will declare that it is water, and in fact the deception is perfect as I have occasion to know.

I was once travelling through what is called Smoky Valley, in Nevada, on a hot day. About two o'clock in the afternoon we came in sight of a large body of water several miles in extent, as it appeared to me. It was a lake of wondrous beauty, with a smooth surface. The mountains and trees were reflected in the water in inverted position, as all of us have seen in other bodies of smooth water. I imagined that it could be some towns and cities scattered along the distant shores, and the deception was so perfect that for the time I could not believe it was not what it seemed. My companions were natives, and knowing that it was a tenderfoot," were disposed to have a little fun; and they had it. They had names for the towns, as well as the lake, and I got a lot of information regarding the industries carried on there. I could discern sails in the haze of the distance, and imagined I could see moving trains and hear the whistle of locomotives. After I had enjoyed this spectacle for an hour or more, as we jogged slowly along in our wagon, and the natives had had untold fun in a quiet way, the whole thing suddenly picked itself up and got out of sight. I knew then that I had been witnessing an unusually fine exhibition of mirage on the desert.—Elisha Gray in "Nature's Miracles."

## From the Field.

### Edmonton District.

Good progress has been made in League work on this district. Ten new Leagues have been organized in one year.

Clover Bar is the Senior League of this district in the Forward Movement Department. It raised 64 cents per member for missions during the year.

The Leagues here seem to enter heartily into the plan of undertaking the support of Rev. W. B. Chegwain, missionary to Peace River. The Peace River country is situated about three or four hundred miles north-west of Edmonton, and is being opened up for settlement. Rev. W. B. Chegwain is the first missionary appointed by our church for that distant field. The Leagues of Alberta are undertaking his support.

The Epworth League at Clover Bar was especially glad to hear and see Rev. W. B. Chegwain, on Sunday, July 5th. In his trip north he stopped over and preached at Clover Bar.

### Carman District Convention.

The fourth annual convention of the Carman District League, held at Glenboro, was quite a success. Fifty-two delegates were present, as well as a number of others who were interested in the young people's movement. Very helpful addresses were given by Rev. W. C. Leech, on "Personality as a Power in Christian Work," and by Rev. J. C. Walker, on "The Epworth League as a Power in the World."

"How to Conduct a Consecration Meeting," was discussed by Rev. J. W. Van Norman, and Rev. J. C. Walker spoke suggestively on "The Lookout Committee."

Rev. R. G. Pritchard dealt with the subject of "How to Sustain Interest in Foreign Missions." Rev. J. J. Crookshanks read a paper on the Junior League.

The most unique feature of the convention took place on Tuesday evening, when Mr. Brooks, of Carman, and Mr. Shipley, of Glenboro, debated on the subject of "Home and Foreign Missions." Resolved, that we are justified in selecting West China as a mission field in preference to the Canadian North-West.

Mr. Brooks supported the affirmative and contended that we are justified in selecting West China in preference to the Canadian North-West for the following reasons: From the nature of missions; "Go ye into all the world and preach the Gospel," is the command; on account of the greatness of numbers in China in comparison with the Canadian North-West; on account of the great need of China; how much more would be accomplished by winning the Chinese for Christ than the Canadian North-West.

Mr. Shipley very ably supported the negative, and contended that we support Canadian missions in preference to Chinese missions; for the sake of the future of our country; to answer the call from the settlers; to save our sacred institutions; and in the interest of the foreign field in the future.

The judges decided in favor of the affirmative.

Wednesday morning was devoted to business, during which time the President, the Rev. W. A. Cooke, read the annual address. He pointed out how the League had prospered during the last year in all its undertakings, and in particular in their efforts to raise

money to support a missionary, and suggested that this year the Leagues take up the organization of Junior Leagues. The motto was discussed during the session and it was decided that the watchword this year be "A Junior League in connection with every Senior League."

In the afternoon the Rev. R. E. Spence conducted an open parliament on literary programmes. Many of those present were asked to give their experience regarding literary evenings in the League, and in this way many helpful suggestions were thrown out, particularly along the line of getting the young people interested in reading and in conducting a Reading Circle.

Rev. W. A. Cooke gave an inspiring address on Bible Study, and Miss Sanderson read a paper on "Our Pledge." The convention sermon was preached by Rev. J. C. Walker.

The officers for the coming year are as follows: Honorary President, Rev. Mr. Stacey; President, J. W. Van Norman; First Vice-President, Rev. H. H. Gilbert; Second Vice-President, Rev. Mr. Saunby; Third Vice-President, Miss Sanderson; Fourth Vice-President, Miss Matchett; Fifth Vice-President, Mrs. Crookshanks. Associated with the Fifth Vice-President are Rev. M. Doyle, of Elm Creek, and Rev. R. E. Spence, of Glenboro, who were chosen as campaigners for the Junior League Movement; Secretary, Rev. W. H. Leech; Treasurer, Mr. Shipley, B.A.; Conference Representative, Rev. W. A. Cooke.

### Coming District Conventions.

September and October are the best months of the year for holding district Epworth League Conventions. A real enthusiastic and practical gathering at this time of the year is worth two held in January or February, as far as its influence on the work of the year is concerned. We trust that as far as possible all our districts will hold their conventions in the early autumn. Above all things do not fix upon a date in November, December or March, when roads and weather are likely to be unfavorable. The following conventions are reported. We shall be glad to hear of others:

- September 1.—Brampton District at Bolton.
- September 2.—Bradford District at Cookstown.
- September 15.—Warton District at Tara.
- September 15, 16.—Simcoe District at Port Dover.
- September 16, 17.—Galt District at Hesler.
- September 21, 23.—Woodstock District at Woodstock.
- September 29.—Picton District at Demorestville.
- First week in October, Perth District at Carlton Place.
- October 20.—Exeter District at Park Hill.

### Convention Programmes.

The Sixth International Convention programmes may be obtained from Epworth League headquarters, Wetherbee Building, of Eason and Main's, Detroit, Mich., for 10 cents per copy, postage prepaid; also the Convention Souvenir, "Detroit the Beautiful," for 30 cents, postage prepaid.

### For Corresponding Secretaries.

Corresponding Secretaries of all Leagues would confer a favor by sending a copy of their programme, and a correct list of their officers to the District League Secretary. Now we wonder how many will do it!

### Work in the East.

The General Secretary will commence his field work this year in the East, visiting the Nova Scotia and the New Brunswick Conferences with the object of holding conventions in all the districts which have not yet been organized. As far as possible Epworth League, and Sunday-school interests will be combined, and delegates from both departments will be in attendance. We trust that the workers in these Eastern Conferences will do their best to secure a large attendance at these gatherings. The following is the plan:

- Sept. 13, 14—Yarmouth, N.S.
- " 15—Digby, N.S.
- " 16—Annapolis District Convention at Hillsburg.
- " 17—Liverpool District Convention at Lunenburg.
- " 18—Windsor District Convention at "
- " 20—Halifax, N.S.
- " 21—Halifax District Convention in Kays St. Church, Halifax.
- " 23—Sydney District Convention in N. Sydney.
- " 24—Canso, N.S.
- " 25—Truro District Convention at New Glasgow.
- " 27—Charlottetown, P.E.I.
- " 28—Charlottetown District at Charlottetown.
- " 29—Summerside District at "
- " 30— "
- Oct. 1—Chatham District at Chatham, N.B.
- " 2—Rally at Amherst, N.S.
- " 4—St. John, N.B.
- " 5—St. John District at St. John.
- " 6—St. Stephen District at St. Stephen.

### Just a Line or Two.

The Owen Sound Reading Circle had fifteen members who took the examinations.

The League at Dauphin, N.W.T., held a delightful outing at Lake Dauphin during the summer.

Woodstock District will hold a school for the study of the Bible and missions in Dundas Street Church, Woodstock, September 21st to 23rd.

No report of the Twelve O'clock Point summer school has been received by this paper, but we are pleased to learn that it was a gratifying success.

Walkerton Epworth League publishes a very attractive programme of services, which is adorned by a very good picture of the pastor, Rev. Dr. Ross.

Mr. T. S. Keough, of Toronto West District, attended the conference of Missionary Leaders at Lake George. He reports that it was a most enthusiastic gathering.

The annual convention of the Ontario Christian Endeavor Union will be held in Stratford, September 29th, 30th and October 1st. There will be a good programme, and a fine gathering is expected.

The regular meetings of the Parkdale League, Toronto, have been kept up all summer, under the enthusiastic leadership of the President, Mr. Ivor E. Brock. There has scarcely ever been less than a hundred in attendance.

We regret very much to hear of the illness of Prof. Riddell, at Edmonton. He had gone there to make investigations regarding the new illness, when he was taken down with typhoid fever. We hope soon to hear news of improvement.

# Sunday School

## The General Board.

The General Sunday-school and Epworth League Board will hold its annual meeting, in Wesley Buildings, on September 2nd, at 10 o'clock a.m. This board consists of four members from each conference; half of these members belong to the Sunday-school section, and half to the Epworth League section. Each conference Epworth League Convention has the privilege of electing one member, and all others are elected by the General Conference. The two sections of the board meet together and give attention to both departments. Sunday-school and Epworth League affairs are, however, to be considered at separate sessions. On account of expense the members of the board outside of Ontario and Quebec do not attend the annual meeting, but a special arrangement made at the last General Conference provides that one representative from the West and two from the Eastern Conferences shall be in attendance.

## Order in the School.

1. Have a uniform order of exercises. The teacher and scholars will soon learn and observe the times when their attention is required.
2. Arrange order of exercises so that there are as few changes as possible from attention to class duties to attention to general exercises.
3. Quiet and consistent order in and about the desk will go far in producing order among the scholars.
4. The distribution of papers, etc., to the school should always be had at such times as the attention is on the desk, or the lesson, or to the singing-book, is not required.

## Childless Teachers.

An entry in John Wesley's Journal shows how he handled a criticism which is still occasionally passed upon childless pedagogues:

"In the evening and the following morning I brought strange things to the ears of many in Manchester, concerning the government of their families and the education of their children. But some still made that very silly answer, 'O, he has no children of his own!' Neither had St. Paul, nor (that we know) any of the apostles. What then? Were they therefore unable to instruct parents? Not so. They were able to instruct everyone that had a soul to be saved."

## A Superintendent's Fitness.

Fitness for the high office of superintendent does not lie in the fact that he who fills it acceptably is prominent in professional or business life, or that he stands high in public esteem, or that he is a man of exceptionally fine scholastic attainments, or that he is truly and eminently pious, or that he is a successful professional teacher, or that he loves children. But it does lie largely in the fact that in addition to all the preparation that nature, culture and grace have given him, he has so set his mind and heart on his high calling that he is willing to learn what his work is, and how to do it. This is saying that there is very much to learn about Sunday-school methods and management before a man is qualified to do the first things in the office of superintendent. No matter what a man's fitness for other stations in life may be, he is not fit for this until he realizes that there are many things

for him to learn before he reaches a reasonable degree of efficiency. The great superintendents are the most earnest students of the whole Sunday-school problem. Let the young superintendent put himself in the attitude of a learner. If he learns his holy calling thoroughly, he will be prepared for a sphere of service, not only second to any other in all the long catalogue of Christian activities,—Bible Studies.

## Rally Day.

All Sunday-school officers should remember that the last Sunday in September is Sunday-school Rally Day. The Rally Day celebration gives a splendid opportunity for a reunion of old and new teachers, and scholars who have been scattered during the summer, for increasing the interest of the parents of the scholars and the friends of the school, and for stimulating all connected with the school to make renewed and stronger effort.

## Some Common Mistakes.

Mr. J. R. Pepper, one of the most inspired leaders of Sunday-school work in the South, writes brightly about some mistakes which are frequently made.

It is a mistake to think it is all to get people in. Almost anyone can lead an army into the field, but it requires tact and skill to win a battle; so tact and skill must be used to win the new scholar for Christ.

It is a mistake to think teaching is all done on Sunday. The week-day walk is of more power than the Sunday talk.

It is a mistake to think conversion is the chief end of teaching. Setting a person upon the right road is good, but instruction how to keep it until the other end is reached is better.

It is a mistake if the teacher does not find Christ in every lesson. The boy who on his way from Sunday-school was asked what he had learned about Jesus, replied, "We have not got to him yet," could be found in too many of our schools.

It is a mistake to enter upon the study of any book of the Bible without first finding out the purpose for which that book was written. "Bible drills" from the desk are helpful to this end.

It is a mistake if the lesson is not brought down to the present day, and made to apply to those who are studying it.

It is a mistake for the superintendent to use the word "children" very much when talking to his school, unless he wants to drive away all those who feel that they are no longer children. Why not say scholars? That fits all ages. It is a mistake for the teacher to attempt to answer every question that may be asked. Ofttimes it is better, and greater evidence of smartness, to say, "I do not know."

## Church-Going for Children.

The Church Economist has some excellent suggestions upon the subject of church-going by children. The article, however, does not put sufficient stress upon the worshipful element in the Sunday-school. The Sunday-school is to give information, but it exists also to develop the spirit of worship. The points made by Dr. Hillis should be profoundly pondered. The Economist thus states the case:

The Rev. Dr. Hillis, of Plymouth Church, Brooklyn, has been doing good service by sharply calling attention to a lack of parental authority in the matter of church-going habits of children. He justly condemns the practice of let-

ting children of even eight or nine years of age decide whether they shall go to church or not. Parents are altogether too indifferent in this matter, especially in cities, and it is a subject which the pulpit can very well treat with vigor.

In this connection it might be said that the Sunday-school is a splendid supplement to church attendance, but a poor substitute for it. In this age of specialization many look upon the Sunday-school as the children's church. This is a grave mistake.

The Sunday-school has information for its keynote, not worship. Its stirring activity, its friendly bustle, its conversational and familiar atmosphere lack the quality of reverence which is the very first essential of public worship. The best Sunday-school for a child, if there can be but one, is a seat in the family pew beside its parents, at the ordinary services of the church.

The argument that children acquire an aversion to the church by being forced to "go to meeting" by their parents is ridiculous. Children are "forced" by their parents to do all sorts of things, such as eating good food and abstaining from food that is harmful, attending school, and going to bed. It is not apparent that they thereby acquire a rooted aversion to wholesome food, to sleep, or to an education. Nor is it a matter of observation that children who are trained up by their parents to go to church are the people who, when they come to adult years, constitute the absentee class from church attendance and services. The argument is simply one of those ingenious and plausible little fictions invented by that very rabid opponent of church services, the "father of lies."

## The Review.

In reply to the question, Should a superintendent take any time for a review? the S. S. Journal says:

"A review that is well done is a good thing. A review poorly done is not likely to add much to a lesson which has been thoroughly taught in the class. One point in favor of a review, however, is the fact that in the average Sunday-school the lesson has not been well taught in every class. Generally speaking, there should be a review and not a re-teaching of the lesson. It should be brief and rapid and made up of a few important points.

A review becomes a bore when the scholars are compelled to listen to a representation of all the facts in the lesson, and this feeling is aggravated when as much or nearly as much time is given to the review as was taken by the teacher in the class. When this is done the scholars are apt to become weary and impatient, and the result is disorderly, and the favorable impressions made in the class is likely to be dissipated. It is sufficient to take only a few minutes for the review and to pack into these minutes a few essential facts."

## A Lookout for Absentees.

It is well to have some one to be always on the lookout for the members who are apt to be dropping out. This is really the teacher's work, but all teachers will not attend to it, and it is so very important that it should be placed in the hands of one who will see that it is done and will co-operate with the teachers in this duty.

John Wanamaker's Sunday-school is said to have 5,215 scholars. The church membership at the church, Bethany Presbyterian, is given at 2,921.

## Missionary.

### Music in the Missionary Meeting.

Now that Christian Endeavors are holding so many missionary meetings, our readers will be particularly interested in a most suggestive article by Belle M. Bragg, in the Missionary Review of the World, on the subject of music in the missionary meeting. The writer thinks, and we believe, quite correctly, that music is not always as effective in the missionary meeting as it should be. A serious hindrance to the spiritual power of music is the use of inappropriate selections. Elaborate anthems rendered largely for the gratification of the musical faculty, and not in the true spirit of worship to God, are out of place in missionary meetings. So also is secular music of any kind. The practice of having secular solos in the hope of attracting those not interested in missions is deplorable. No matter how beautiful and pleasing such music may be, it has no place on the missionary programme. Every missionary organization should have a committee to take charge of the music, and see that it is made an attractive feature of each meeting in an accompanist should also be appointed, and either a precentor or choir to lead the singing, but it is well to remember that the power of sacred song is immeasurably increased when "the hands that touch the organ keys and the voices that lead the singing in psalms and hymns and spiritual songs are at the disposal of the Holy Ghost and usable as His instruments." While it is well, occasionally, to arrange for appropriate solos and duets, music in the missionary meetings should largely consist of congregational singing. The method of conducting it, however, may frequently be varied. Responsive singing, rightly conducted, can be made very effective. In hymns, such as "The Light of the World" and "What a Wonderful Saviour!" where two lines of each stanza are alike, one division of the society may sing the first and third lines and the other respond with the second and fourth, all uniting in the chorus. In such hymns as "Give Us Again" and "Bringing in the Sheaves," where the repetition occurs in the chorus, the entire society may sing the stanzas and the two divisions alternate in the lines of the chorus. Reading the words of a hymn instead of singing them is helpful occasionally.

### A Twenty-Four-Hour Day.

Calling one day upon a business man in his office, I found him, as usual, "up to his eyes" in work. "Sit down and wait a moment," he said, handing me a chair. "You are always working." I exclaimed; "how many hours do you put in each day?" "Twenty-four," he replied, with a smile. My face expressed my astonishment. "Yes," he said, "I work ten or twelve hours here; the rest of the time I am working at the other side of the world—by proxy, of course." "I don't understand," I said. "Let me explain," he returned, more seriously than before. "When I was at school I became deeply interested in the mission cause. I determined to go out to China and work in the field. But my father died, and his business here was in such a state that no outsider could successfully carry it on. There were a mother, sisters, and younger brothers dependent upon the profits of the house. I was obliged to remain here. But I determined, nevertheless, to have a representative in the field and

I took up the support of a native preacher in China."

There my friend took down a much-thumbed map of southern China, and pointed out a certain town.

"There is where my man is at work," he said. We had representatives of our business in several of the principal cities of the world. I call this our missionary branch. My man there is working while I sleep. He is my substitute. In that way I work twenty-four hours a day in the Mission. I work here for the money to keep my representative working over there."

### Encouragements.

The whole world is now open for the reception of the Gospel. The Bible is printed in 250 languages and dialects. There are 150,000,000 copies in circulation. The number of missionary societies is tenfold what it was eighty years ago. The number of converts is nearly fiftyfold. Wonderful revivals, with pentecostal power, are frequent in heathen lands. The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed, although the tests of discipleship are of the most trying nature. But above all other encouragements are the precious promises of God. Our great desire is to awaken the people of God to the unparalleled opportunities of our own age, and the need of a movement more deep and wide, more earnest and self-denying, more bold and aggressive, than anything that has yet been attempted, to reach the neglected at home, and evangelize the mighty millions who are dying in Christless despair at the rate of 100,000 a day. Let us remember: "The light that shines farthest shines brightest nearest home."

### Picture of a Decaying Church.

An artist was once asked to paint a picture representing a decaying church. To the astonishment of many, instead of putting on the canvas an old tottering ruin, the artist painted a stately edifice of modern grandeur. Through the portals could be seen the richly carved pulpit, the magnificent organ and the beautiful stained glass windows.

Just within the grand entrance guarded on either side by a "pillar of the church," in spotless apparel and glittering jewellery, was an offering plate of gaudy workmanship, for the "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—through a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions;" but right over the slot, through which certain contributions were to have gone he had painted a huge cobweb!

### "They Also Serve."

I once visited the Indian school at Albuquerque, New Mexico. Professor Bryan was then at the head of it. At table I was trying to find from each teacher his share in the great work they were doing. Opposite me sat a bright-faced German, looking the wisest person at the table. As I came to him I said: "And you, Professor?" "Madam, I am the cook." Whether my face flushed with surprise, or not, I do not know. No one smiled. After a somewhat embarrassing moment for me, he said: "Madam, since I was a little boy I have desired to be a missionary to the Indians. I received a good education, graduated at Berlin University, took a course in

theology at a seminary in Germany, then came here, where I found that my imperfect English was an unsurmountable barrier to religious work among the Indians. We had no cook. Some of our best teachers were ill nearly all the time, so I became the cook, and I do it unto God, believing that every soul saved by these devoted workers whose health I have improved, is part of my work. Do you approve?" "Do I approve?" I said. "Why, every pot and kettle becomes a sanctified implement in your hand. The Master said: 'And whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life unto, but for many.'"—Mrs. Harriet Earhart Monroe.

### Favorably Impressed.

With our missionary work in China I am most favorably impressed. We are doing a larger and better work in this country than I had supposed. I knew the statistics of our work here, but I did not know, until I came to see, the quiet and yet far-reaching influence of our missionaries are exerting over this people in the schools and hospitals we have established among them. In our school and hospital work we are not only reaching the lower classes, but the higher and most influential classes are coming to us for medical treatment; even princes of the royal blood are grateful patients of some of our medical missionaries. No treatment for a physical ailment is ever ministered without also ministering to the needs of the soul.—Rev. Dr. Homer Eaton.

### A Great Gift.

One Sunday, years ago, there came to one of the churches at Utica a clergyman who made an appeal to the missionaries working among the heathen, which was then a new work to American Christians. Among those who were moved by his appeal was a godly mother, who had little to give in the way of money, but who, tearing out a fly-leaf from a hymn book, wrote on it, "I promise to give my two sons to be missionaries, and dropped it in the contribution box. Those two sons were S. Wells Williams, one of the greatest missionaries who ever went to China, and Dr. Frederick Williams, who was in his sphere almost as distinguished a missionary at Mosul. After all, those who give life give more than those who give money.

### Immense Population.

A new census of China, just completed, shows that the population is 426,447,000. The number of inhabitants in Manchuria, Mongolia, Tibet and Turkestan was only estimated. These figures show that more than one-fourth of the world is contained within the Chinese Empire. Even the British Empire, with its vast possessions on every continent has 30,000,000 less inhabitants than China. In 1890 E. G. Ravenstein estimated the inhabitants of the earth at 1,487,900,000. Since then the number has increased to about 1,500,000,000.

### Scarcity of Missionaries.

A missionary of the Church of England writes from northern Nigeria: "From my house I can walk straight away until I have walked the whole length of England and Scotland combined five times before I could see another missionary, and if I then saw one he would be in a ship going to Uganda."



## YOUNG PEOPLE'S Forward Movement for Missions.

In charge of F. C. STEPHENSON, M.D., C.M.,  
Missionary Vice-President Epworth League Board,  
Wesley Buildings, Toronto.

### For Your League and Its Members.

Have you a missionary evening once a month? Are the books in your missionary library read? Is each member of the League giving to missions? Do you know how to write to your missionary? You can find the address of your missionary in the Missionary Outlook, the Missionary Bulletin, and the Summer School Hand-Book.

Have you seen a copy of the Missionary Bulletin? If not send 15 cents to Dr. Stephenson, Methodist Mission Rooms, Toronto, for a copy.

Have you a missionary study class? Do you pay in your missionary money to your pastor once a quarter?

Do you pray daily for our missionaries, and the people they are trying to help? Do you know how many missionaries our young people are supporting?

Would you like to increase the missionary interest in your League? Begin with prayer, continue with getting information about our missions and using this information.

Are you in earnest for "The Evangelization of the World?"

### Japan's New Missionary.

REV. R. C. ARMSTRONG, B.A.

Will represent Woodstock, Milton, and Galt Districts.

During part of July and the month of August Mr. Armstrong has been busy visiting the Leagues of the three districts which have united to support him in Japan. The meetings have been well attended and the interest in missions increased. It has been a great satisfaction to the districts that Mr. Armstrong has personally campaigned the Leagues pledged for his support.

Galt District will hold its convention at Hespeler, September 16th and 17th. The distinctive features will be the study of the Bible and missions on the school plan.

Woodstock District will hold an Autumn School in Woodstock, September 21st, for the special study of the Bible and missions. The Bible study will be conducted by Prof. J. F. McLaughlin, of Victoria University. Mr. Armstrong will attend both schools.

### The Heart of Sz-Chuan.

BY E. W. WALLACE.

The Forward Movement Text-Book for 1903-4.

Our motto—Pray, Study, Give, cannot be worked into satisfactory results without something to study. West China has been made familiar to us through the letters from missionaries in the Missionary Outlook, the Epworth Era and the Guardian, but these sources are not sufficient for connected study. To meet the need, the Forward Movement has issued its first text-book in one of our mission fields. The book is on "Our Work in West China," and will be the text-book used during the coming winter in our Leagues, study classes and by individual workers.

Mr. E. W. Wallace, of Victoria College, has prepared this text-book from information gathered from many sources

and arranged it so that we now have a valuable history of our West China mission. The book is well written, and the object for which it is designed is not for one moment lost sight of in the interesting descriptions of the country, the people and the long journey into the heart of Sz-Chuan.

The chapters are so arranged that each is a study of some particular phase of the work. The suggestions on "How to Conduct a Study Class" are practical and helpful. The list of books on China and those for reference are valuable to student and reader.

Every League should procure a copy of this book, and place it in the League library. The price is 35 cents, and may be ordered from F. C. Stephenson, Wesley Buildings, Richmond Street, Toronto. It will be especially valuable, inasmuch as the monthly missionary topics for 1904 are taken from its pages, and its study will be exceedingly helpful.

### The Summer School and The Summer Resort.

GRIMSBY PARK. 12 O'CLOCK POINT, ERIE,  
ELGIN CO.

The Summer Schools for the study of the Bible and missions, have come to stay and develop and multiply. The need of trained workers to carry on the work of the church has created the demand for the means of preparation.

College professors, missionaries home on furlough, Epworth League leaders, as well as those to whom has come the vision of the possibilities in our young people awaiting development, are united in the effort to give the opportunity for the study of the Bible and missions.

The custom of our people to leave the towns and cities, during the summer months, and live by lake or river, in cottage or hotel, lends valuable aid in carrying out the summer school idea at several centres. Why should our young people not use these summer resorts for study and recreation, while the physical life is refreshed and strengthened by the beautiful outdoors, with all its beauties, through summer school the daily Bible study and the knowledge gained of our world-wide neighbors and their needs, and the higher life finds rest and gathers strength for life's work.

At 12 O'clock Point, near Trenton, on the Bay of Quinte, a successful school was held during the early part of June. This year it was tried as an experiment. At the close of the school it was unanimously decided to hold another school next June.

At Grimsby Park, at the western end of Lake Ontario, is famous as one of the most delightful gathering places for summer recreation on the continent. During the last week in July, for the first time, a summer school for the study of the Bible and missions gathered at the historic camp ground. As the days of the school went by the interest grew, and additional classes were arranged to meet the requests of those who were unable to attend the morning sessions. Another school for next year is already being planned for.

At Erie, Elgin County, on the shores of Lake Erie, during the second week in August, a large number of young people assembled for the third summer resort school. The careful preparation which the hours of study and recreation, made the school a success.

Summer holidays, instead of being a hindrance to the life of our church, may through this latest phase of the Forward Movement, become a recreative force, physically, mentally and spiritually.

### Collingwood and Brace- bridge Districts.

Rev. A. C. Hoffman, S.T.L., who sails for China next month, is the missionary representative for Collingwood and Bracebridge Districts. Mr. and Mrs. Hoffman have visited all the Leagues on both districts, and have made many warm friends among the Leaguers.

The Missionary Rally, which was held at Thornbury, August 4th, 5th and 6th, proved to be one of the most helpful missionary gatherings in the history of the district. Dr. W. E. Smith, who has just returned from Kiating, Sz-Chuan, West China, was present and brought the needs and opportunities of our work there home to the hearts of all.

During the three days there were many opportunities for getting acquainted, as social meals were served in the school-room of the church. The social hours which this arrangement afforded for conversation with the outgoing missionary, and the speakers added to the value of the many helpful addresses and discussions during the regular sessions.

### News Items.

Rev. R. C. Armstrong, who leaves for Japan in October, has visited the Leagues of the Galt, Milton and Woodstock Districts. The young people of these districts will support Mr. Armstrong.

"I am buying an Epworth League Reading Course for the benefit of the League. I think if many presidents would do this it would be money well spent." This is a line from a letter received from a leaguer in the west. What will help Epworth Leagues in the west will also help Epworth Leagues in the east.

Schools for the study of the Bible and Missions will be held during the winter at many points. The District Convention will be held at the same time, one afternoon being given up for the business of the district and the school work, supplying the place of the addresses, papers, etc., which we are accustomed to have at our District Conventions.

One hundred and sixty-seven dollars were paid by the Missionary Society of the Wesleyan Theological College, Montreal. This is less than last year, but denotes real progress, as many of the Leagues of the Montreal, Galt formerly and Waterloo Districts, which formerly gave through the college, now give independently. Huntingdon District contributions amount to \$175.

Mr. and Mrs. Gaudin, of Nelson House, Kawartha, cared for fourteen Indian children in their own home last spring, in order that they might complete the school year while their parents were obliged to go fishing. The parents supplied what the mother provisions they could. The mother helped Mrs. Gaudin make six moose hair mattresses. Some Epworth Leaguers in Ontario had sent sheets and quilts, and these did good service in making it possible for Mrs. Gaudin to take the children.

The members of the Carlton Street Epworth League, Toronto, who attended the Summer School, gave the programme at an evening in the League during August. The several who took part were successful in giving a helpful account of the school and telling what they heard of others. A synopsis of the Bible study, and account of the missionary addresses, and a short outlook of the Missionary Department of the League Among the business meetings which were discussed at the school, will be very helpful in helping the leaguers of Carlton Street, in giving \$300.00 for missions, the mark at which they aim this year.

## Devotional Service

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

### SEPT. 20.—"WHY AND HOW WE SHALL BEAR WITNESS FOR CHRIST."

Acts 5, 27-32.

#### HOME READINGS.

Mon., Sept. 14.	Through the Spirit.....	Heb. 2, 1-4
Tues., Sept. 15.	Of Christ's lordship.....	Acts 2, 32-36
Wed., Sept. 16.	Of His power to save.....	Acts 1, 8-10
Thurs., Sept. 17.	Of His kindness.....	1 Th. 43, 9-8
Fri., Sept. 18.	Of a hope of heaven.....	Tit. 2, 7-11
Sat., Sept. 19.	Of rewards of confession.....	Luke 12, 8, 9

Unless there are witnesses for Christianity it dies. Lacking testimony to the truth, which Christ declared, the great cause cannot advance. The audible witness of the tongue and the silent testimony of Christ-like lives are both necessary.

#### WITNESS—ITS MEANING

The word "witness" is derived from the Anglo-Saxon word "witian," which means "to know." The root meaning, therefore, of witness is "one who knows"—one who has personal knowledge of anything. So, to witness for Christ, one must know Him by spiritual experience, must have a personal knowledge of Him by the Spirit through His Word. Only thus can one render effective to the Saviour of the world. In a court of law, the statement of a witness is immediately challenged if he testifies to anything of which he has not personal knowledge. If the witness says: "Mr. A. told me that Mr. B. was on the railroad bridge at the time of the accident," the judge would likely say, "Don't tell the court what Mr. B. told you, tell us what you know by actual observation." And the faithful and effective witness for Christ is not the one who says: "I have been told that Christianity is a good thing, that it satisfies the soul and guides the life aright." No! testimony that has real power in it is that which is the outcome of "I know." The strength of the Christian is not in arguing, but in testifying. He bears witness to facts which he knows. Hence just in proportion as he has experienced what Christ can do, and as his nature and life have been, transformed by the truth, can he do his best work as a Christian.

#### WITNESSING—HOW?

All Christians are to be witnesses for Christ, testifying to the reality of religion, to the living presence of Jesus, to His power to save from sin, to guide into righteousness, to support in trouble, to the fulfillment of the promises, to the superiority of Christianity as compared with all other religions.

A Christian bears witness—

1. By His Words.—There is much which can be made known only by his expressing what Christ has done for him and in him. What Christ has done for him is expressed by the atonement. What Christ has done in him is denoted by his regeneration.

2. By His Character and Conduct.—A believer is to be a well-known example of what Christ does for a man. His personal life, his family life, his example in business, in public affairs, in social life, are all witnesses as to what Christ has done for him and can, therefore, do for others.

3. By His Spirit and Influence.—The Christian exemplifies the fact that "Christ worketh in him." He prays and endeavors to answer his own prayer, "Let this mind be in me what was also in Christ Jesus." The Christian man

exhibits the spirit of kindness, justice, mercy—the spirit described in the twelfth of Romans. His influence, conscious and unconscious, is always on the right side. He can always be depended upon in a struggle for moral reform and the ushering in of a better day. Thus he is a constant, an everyday witness to the Master, "who went about doing good."

#### ILLUSTRATION.

Do you wish to know how the Spirit convicts men of sin? Imagine yourself to be in a house where people have lived till now entirely at peace in following sin. When you come, there comes a friend who knows the better life, the fear of God, which is the beginning of wisdom, the love of Christ, which is the fulfilling of the law. You walk in the Spirit and do not bring forth the evil fruits of the flesh. You stand among your ungodly companions as a witness for Christ and his truth. Then the Spirit will convict the others. You may not need even to speak one word. The evil-doers are convicted of their evil-doing by your character and conduct. They learn from you either to serve the Lord with you, or to reject your testimony and fall into greater condemnation. This is one way in which the Spirit convicts of sin and makes faithful witnesses for Christ effective unto salvation.

#### PETER AND THE APOSTLES.

Peter and the other apostles are striking illustration of courage in witnessing for Christ. And what made them courageous witnesses? The Spirit witnessed in their hearts. The Spirit made clear the word of Christ in their souls. He came with power, witnessing to their spirits that they were God's children. They realized that their treasure was in heaven. They were united in one and the Spirit was the messenger passing between them. Thus spiritually equipped, it is no wonder they declared: "we ought to obey God rather than men," and "we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him."

#### ILLUSTRATION.

When the sunbeams have borne witness to the planets and the moon as to the source of their light, they in turn shine in the night and bear witness of the source of their light. When the sunshine bears witness in the flowers of the source of their life, then they bear witness to the source of their life in their varied beauty and sweet odors. So should it be with Christians and Christ.

#### FROM ANOTHER ANVIL

The original Greek word for "witness" is the same as our word "martyr." There can be no true witness-bearing without some suffering.

Christ, we must ever remember, is not speaking for Himself now, but trusts us to speak for Him. What a privilege! What a responsibility!

Effective witness-bearing is an art to be learned by practice. Do not be discouraged if you do not succeed perfectly at first.

Bear witness to what you know about Christ and you will soon know more of which to bear witness.

The apostles had "filled Jerusalem" (v. 28) with their teaching. We are to bear witness for Christ so abundantly that, though much of the good seed may fall, some of it must bring forth fruit.

When men oppose us with sneers and hindrances (v. 29), we are to set off God against man, and judge which it is best to mind.

Every Christian is a witness (v. 32) for Christ. How much a man that is on trial relies on his witnesses! And Christ is always on trial before the world that He saved.

We need never worry about our witnessing, since it is only part ours and the rest is the Holy Spirit's (v. 32), who will take care of all of it for us.

#### POINTS FOR THE PRESIDENT.

You will find in the foregoing three ways of witnessing for Christ pointed out. Appoint three members of the League in advance to develop the three suggestions in a brief paper or address. Use the daily readings and have them read at appropriate times in the meeting, or continuously, as you think best. Of course, spend considerable time in testimony, so that the service will illustrate the topic. Are there not some who will witness for Christ for the first time?

### SEPT. 27.—"MISSIONARY: THE EVANGELIZATION OF THE WORLD AS A WATCHWORD."

#### HOME READINGS.

Mon., Sept. 21.	Getting back his own.....	Mal. 3, 16-18
Tues., Sept. 22.	Gathering scattered flocks.....	Jer. 23, 1-4
Wed., Sept. 23.	The day-star rising.....	2 Pet. 1, 16-19
Thurs., Sept. 24.	Light in darkness.....	Isa. 60, 1-3
Fri., Sept. 25.	No sunset.....	Isa. 60, 19-22
Sat., Sept. 26.	A whitened field.....	John 4, 31-38

The idea of evangelizing the world in a generation, did not originate, as some have thought, with Student Volunteers for Foreign Missions. In substance, and often in practically the same phraseology it has been urged in different generations by leaders of the church, both in Christian countries and on the mission fields. The Student Volunteer Movement, however, was the first body of Christians to adopt it as a Watchword, and to promote in an organized way its acceptance by all disciples of Christ.

#### ADoption OF THE PHRASE.

When the Students' Volunteer Movement was fully organized in 1888, one of the first acts of its Executive Committee was the adoption of the phrase, "The Evangelization of the World in This Generation," as the Watchword of the movement. From that time to the present, the leaders of the movement in North America have earnestly advocated the idea. The leaders of the Student Volunteer Missionary Union of Great Britain in 1896 adopted the same Watchword. This Watchword was adopted for the movement in the sense of making it a great aim of the movement, toward the realization of which they as leaders would seek to guide its forces. As a result, not only the Student Volunteers, but a great number of other Christians, have accepted the evangelization of the world in this generation as a controlling principle in their lives. In a word, it was made the Watchword of a movement in order that it might more widely and more effectively be made the watchword of individual lives.

#### REMARKABLY EFFECTIVE.

In actual use the Watchword has proved to be remarkably effective. This is due to the fact that it is at once concise, comprehensive, definite, instructive, Scriptural, striking and inspiring. It has helped to concentrate the convictions, desires and proposals of a great number of Christians on the work of the world's evangelization. It has exerted a unifying influence among the volunteers. This means much in a movement which has become well-known world-wide. As

a rallying cry it has been of great value, affording a strong ground of appeal to men to become volunteers. It has attracted the attention of the church, lifted its faith and moved it to a greater sacrifice and prayerfulness. It has kept before the volunteers, as well as other Christians, the universality and urgency of their purpose. It has inspired a steadfastness of purpose, a unity of aim, and a ringing note of hopefulness to the whole union.

HELPFUL TO INDIVIDUALS.

The Watchword has exerted a most helpful influence in the lives of individual Christians. By emphasizing Christ's command, it furnishes a powerful motive. By urging the responsibility comprised in a life time of service, it lends greater intensity to one's missionary zeal and activity. It prevents unnecessary delay. It leads to the study of what is involved in the evangelization of a nation in a generation. It calls out enterprise, self-sacrifice and heroism, and stimulates hopefulness and faith. It brings to the individual the inspiration which results from union with many others having the same ideal and purpose.

Many testimonies regarding the value of the Watchword to the life of the Christian might be given. A prominent Christian worker says:

"In my life the Watchword has become a passion and a controlling force. It has kept me from confining my prayers and efforts to any one country. It has prevented me from manifesting a corner of the world-field out of its proper proportion. It has given me a truer perspective in service, a bolder faith in God, and a broader love for all evangelical Christian denominations; since the co-operation of all is necessary to the realization of the Watchword. Moreover, it has increased my love for the Lord, who not only suffered and rose again from the dead, but also made it possible that repentance and remission of sins should be preached in his name by the Christians of each generation to the unevangelized of their generation."

WHO SHOULD ACCEPT IT?

It is hoped that missionary societies and other Christian organizations may accept the Watchword, not only as expressive of the duty of the Christians of the present generation, but also as one of their points of missionary policy. In the last analysis, however, the Watchword must be made the Watchword of individual Christian, if it is to be realized. The Watchword must be regarded and treated by each Christian as though he were the only one to whom it had come. It belongs to each one to give himself to the evangelization of the world in his day with such energy and faith that, if a sufficient number of Christians could be induced to do likewise, the task could be achieved. Responsibility is individual, non-transferable. Each Christian should be on his guard lest he be hindered from discharging his responsibility to the unevangelized. The number of the heathen, the serious combination of difficulties on the mission field, the indifference of so many Christians, the lack of active interest among one's own associates, should not be allowed to keep any Christian from saying, "I am debtor both to Greeks and barbarians," and therefore "as much as in me is, I am ready to preach the Gospel."

WHAT IS INVOLVED?

What is involved in taking as one's personal watchword the evangelization of the world in this generation? Far more

than mere intellectual assent to the idea and nominal acceptance of it. More even than earnest belief in it and strong desire to see it realized. Knowledge, emotion and resolution are not substitutes for action. It is very dangerous for a man to become intellectually converted to a great idea and not practically. Nothing less is meant than making the Watchword a commanding influence in each man's life.

There are several particulars in which the Watchword should govern the Christian. In dealing upon his life work the Christian must let the Watchword have its true place, and not be afraid to settle the question in the light of the opportunity and obligation to make Christ known to all men. He should be ambitious to enter that particular work and field in which his life will count most for the world's evangelization. This decision, made conscientiously and fearlessly, will result in not a few going out to unevangelized lands as ambassadors for Christ. Others will be led to work in Christian countries as ministers and evangelists, but for the same purpose, to give all mankind the opportunity to know Christ. The religion of Christ should be a great reality in the life of every man who adopts such a watchword. How inconsistent and unreal it would be to urge preaching Christ as the sufficient Saviour and rightful Lord of all men, and yet not know him in personal experience day by day as a triumphant Saviour, and as the actual Master of one's life. There is no more direct or effectual way to hasten the evangelization of the world than to give Christ the absolute right of way in one's own life and to be filled and energized by His Spirit.

The Watchword summons the man who would come under its sway to a life of self-sacrifice, to a life of prayer. He must devote himself with intensity and enthusiasm to its realization. And real Christian enthusiasm is not a product of the energy of the flesh, but of the spirit of the living God. It is a possession to be measured which might be done by a few men, who catching a vision of the world evangelized, yield themselves wholly to God to be used by him to realize the vision.

Was it not one man, Peter the Hermit, who stirred all Christendom to unexampled sacrifice of property and life to rescue the Holy City from the Moslems? Did not God use Carey alone to awaken a sleeping church and usher in the marvellous modern missionary era? Was not the conscience of a whole nation to abolish the slave-trade? Was it not Howard who, also single-handed and alone, laid bare before the eyes of the world the sad state and suffering of the prisoners of different lands and brought about reforms for the amelioration of their condition? So to-day, let not one, or a few, but many of those in all lands and among all races who acknowledge Christ as king arise and resolve, at whatever cost, to devote their lives to leading forward the hosts of God to fill the whole world with a knowledge of Christ in this generation.

POINTS FOR THE PRESIDENT.

"The Evangelization of the World in this Generation" is a great Christian Watchword. This meeting might be well spent in examining three questions: 1. The meaning of the Watchword. 2. Who should adopt it? 3. Why should it be adopted? 4. The results of its adoption. Arrange for four three-minute papers in answer to these questions, and frame the meeting as to make the wonderful phrase, blessed of God, live in the minds of the young people present.

OCT. 4.—"GREAT MEN OF THE BIBLE: WHAT ABRAHAM TEACHES US."

Gen. 12: 1; Heb. 7: 1-10; Rom. 4: 1-12.

HOME READINGS.

Mon., Sept. 28.	A lesson in generosity	Gen. 13, 10-12
Tues., Sept. 29.	A lesson in obedience	Gen. 13, 14-18
Wed., Sept. 30.	A lesson in charity	Gen. 10-16
Thurs., Oct. 1.	A lesson in hospitality	Gen. 18, 1-8
Fri., Oct. 2.	A lesson in prayer	Gen. 18, 25-33
Sat., Oct. 3.	A lesson in faith	Gen. 15, 6-10

The great, outstanding lesson, which the career of Abraham teaches us is that of faith. Said a distinguished Christian to one of his brigadier officers: "Hasten onward with your troops to yonder ravine; hold your ground there until I arrive with the main body of the army!" The subordinate officer obeyed. But whence sprang his obedience? He trusted his general's statement, "Until I arrive with the main body of the army." Faith was not the blossom, it was the root, and obedience was the flower. Abraham's remarkable life, his obedience to God—so prompt and perfect—had its root in divine trust. The strength of his character was faith in God. Believing in the Almighty, he obeyed and went forth and endured.

"And if the way seems rough, I only clasp  
The hand that leads me with a firmer grasp."

MEANING OF FAITH.

Faith in God implies something more than listening to his voice, and receiving as truth what he reveals. It is a living principle that must show itself in action. Abraham pursued his journey from the land of his fathers—Ur of the Chaldees—in response to the call of God, in obedience to the divine voice. He is an example of the belief of the heart as distinguished from a mere intellectual assent. When a man believes with the heart, he acts upon that belief—it is not a mere sentiment, but a living, active principle.

1. Faith Trusts in God.—Abraham did not know where he was going, but, like Paul, he knew "whom he had believed." True faith which merely believes the truth concerning God is of little value; but that faith which believes in God is powerful and energetic. Such faith is not an attachment to some system or truth, which the mind may approve of; it is trust in a person. "Abraham believed God."

2. Faith Braves the Unknown.—Abraham went forth on his untrodden journey without any clear idea as to where he was going, or what might await him along his course. The unknown ever gives a feeling of unrest, and we can only enter it with confidence, and hope when supported by the mysterious power of faith. Spiritual men derive the force and energy of their superior life from the influence of the distant and unknown. Faith is the power which links these to the present and makes them a reality to the soul.

"He heard the promise as one hears  
The voice of waters through a wood;  
And faith foreran the appointed years  
And grasped the substance of the good."

3. Faith Has an Element of Reason.—Religion does not require us to exercise a blind faith. We have to venture something, but still we have sufficient reason to justify us in the step. The call of God may demand of us that we should go never that our reason could point out, but beyond what we should act contrary to reason. God appeared to Abraham and Abraham felt that it was reasonable to obey the high command. It was enough for him to know that it was God who spoke, and God could only be trusted and worthy purpose in view in all his

command. So following the promptings of faith is the noblest act of reason.

"For Christian works are no more than  
Animate faith and love,  
As flowers are the animate springtide."

#### FAITH—ITS QUALITIES.

1. Faith is Prompt.—When Abraham heard the call of God that was to change his whole life, he exercised great promptness in obeying it. There is a popular maxim that second thoughts are the best. And that maxim is worthy of consideration when applied to ordinary affairs, for in these, for the most part, to act on the first impulse is unsafe. But this advice is not so good when applied to those things that concern the soul. In matters which pertain to the conscience, first thoughts are, as a rule, the truest and best. He is a foolish man who, in the things of the eternal world, delays between the thought and the action. When God commands, to delay is to be disobedient. Faith makes haste to obey. Such was Abraham—ready to hear the Divine voice, prompt to obey it.

2. Faith Considers Others.—After the death of his father, Abraham took his place as the leader of the colony. He sought to urge others to obedience to the Divine will by the force of his authority, and by the milder influence of his example. He was known to his God as one who would command his household after him. True piety is never selfish. He who has received the mercy of heaven catches the spirit of the divine benevolence, and longs for others to share in similar blessings. Abraham was not content to be absorbed in attention to the salvation of his own soul. Religion does not place a saved man as an isolated individual, but rather in relation to others. The lights of the inner world of the soul, like the sun, are public—they are intended to bless far and wide. The life of both acquires a sublime value by the consciousness that its blessings are shared by multitudes of others.

3. Faith Faces Difficulties.—To all human appearance, Abraham had little else than discouragement throughout the whole of his course. From an outside view the ordinary observer could not discern that he had received any real benefit from his belief in God. (a) He was a wanderer. He had no settled place of abode, but travels about from place to place. (b) He is visited by enemies. The Canaanites were already in possession, so that he could not pass through the country without challenge. He might have thought that his way would be made clear for him, and all he would require to do would be to take possession and enjoy. (c) Not much for himself. The land was to be given not to himself, but to his "seed." In the case of Abraham himself, the promise appeared to point to an earthly reward, but in reality had no such fulfilment. The promise referred to things remote and beyond the limits of his own earthly life. Here was faith which could trust in God against all appearances, and when lenient a present earthly reward. It was enough for him that God had spoken, and he would fulfil his word in his own way.

4. Faith Performs Religious Acts.—Abraham was not satisfied with private devotion—with those exercises of the soul which, though true and real, are invisible to others. He met a public profession and exhibition of his faith. He "built an altar unto the Lord and called upon the name of the Lord." Thus Abraham made a public confession of God, and showed that he regarded all things as consecrated to him. The action of Abraham in building an altar amounted to the taking possession of the land for God. So the believer holds the

gifts of Providence as steward of them, and not as their possessor. It is difficult for man to realize the invisible without the aid of the visible. Hence, the pious in all ages have built places in which to worship God. This arises from no desire to limit God in space; but in order that men might feel that he is present everywhere, they must feel that he is specially present somewhere. Abraham, too, was not one of those who had his heavenly treasure and kept it for himself alone. He made it known to all around him by outward acts of devotion. His building of the altar, and calling upon God, showed his belief that all claims were on the side of God, and not on that of man; that all true and lasting help and reward must come to man from above.

#### SCINTILLATIONS.

Obedience to the utmost of the Word of God is the necessary issue of a sound faith (v. 4).

The rule of the believer's life is what God has spoken. The divine word faith (v. 4).

He who shows the obedience of faith is fitted to be a leader of other souls (v. 5).

God does more than act upon men by the outward circumstances of life. He can appear to the spirit of man and impress it by his presence and his truth (v. 7).

The spiritual feelings of the soul express themselves in outward acts of devotion.

The gifts of God should be consecrated to his service. Noah thus consecrated the new world and Abraham the land of promise.

Abraham erected an altar: 1. As a protest against the idolatry around him. 2. As a spiritual example to his household. 3. As a recognition of an atoning sacrifice for sin.

We may on various occasions change places, provided we carry the true religion with us; in this we must never change.

#### POINTS FOR THE PRESIDENT.

A necessity for the intelligent study of this topic is a brief biography of Abraham. Arrange for it. Any Bible dictionary will give the facts. The foregoing exposition presupposes this biography. Having had the life of Abraham presented, then have another paper on "What Abraham Teaches Us." Ample help will be found in this article. Then, throw out the question, "What can we learn from Abraham in our twentieth century life?" Have answers given generally from members present. The form of remarks or brief testimony.

#### Oct. 11.—"GREAT MEN OF THE BIBLE: WHAT JOSEPH TEACHES US."

Gen. 41: 14-16, 42-46.

#### HOME READINGS.

Mon., Oct. 5. To have high ideals. . . . . Gen. 37, 5-11  
Tue., Oct. 6. To bear injustice. . . . . Gen. 37, 18-28  
Wed., Oct. 7. Not to remain a neutral. . . . . Gen. 39, 1-26  
Thurs., Oct. 8. To show kindness. . . . . Gen. 40, 1-23  
Fri., Oct. 9. To give God the glory. . . . . Gen. 41, 15-28  
Sat., Oct. 10. To believe God's promises. . . . . Gen. 50, 23-29

In studying the great men of the Bible we are inclined to think that they are elevated above common men by qualities and favors that ordinary persons can never obtain. The fact is, if we had seen Joseph when he lived we should have thought him remarkably like any other good man. If we had talked with him, we should have said: "Well, Joseph is human like the rest of us. His experience is much the same as ours, and what makes him different is the place he fills

in divine Providence." His ability may not be within our reach. But his good character any of us may possess.

#### JOSEPH'S CHARACTERISTICS.

1. Joseph Had Good Home Training.—In reviewing the life of Joseph, one notices the strong contrast between his character and that of his brethren. Joseph was good, noble, valiant; his brethren, selfish, cruel, murderous. Whence the difference? The brothers were born when Jacob was in the midst of active business life, and he probably spent little time in their home-training. But Joseph was the son of his advancing years, when the father had laid aside active business affairs, and had more leisure to attend to the moral and religious education of his son. Thus, in all likelihood, Joseph's careful home-training under the favorable conditions of age, and the difference between him and his wayward brothers. Home-training! It is true that there are examples of boys and girls, who have had good home-training, and who have drifted from parental counsel. It is also true that there are examples of boys and girls who have had bad home influences and turned out well. But the general principle still holds good—good and judicious home-training will tell, and a young person who has had such is highly favored, as he or she starts the race of life. Such training should ever be remembered, as in the case of Joseph, and father and mother who gave it, should be kept in grateful memory.

2. Joseph was Industrious.—Joseph is introduced to us at seventeen years of age, at work—busy performing his appointed tasks. Industry is divine, for Christ said, "My Father worketh hitherto and I work." Joseph's occupation at this time was that of a shepherd. He was not ashamed of it. He ought to have been proud of it, for he was a successful shepherd. It was a lowly position—true. But the way to rise from a lowly position is to be conspicuously successful in that lowly position. You may not have found your sphere yet, young man or young woman, but work hard at what you are at, and do your best to succeed, and other paths will likely open up to you. There are two ways before every youth entering upon life—one of ease, self-indulgence, dissipation and final failure; the other, of high purpose, noble endeavor, persevering effort, and then success. Which will it be?

"Toil with rare triumph,  
Ease with soft disgrace,  
The motto still for us  
And all the human race."

3. Joseph Sought Moral Good.—Joseph was sent to find his brothers and see how they fared. He found they were acting badly—probably destroying their father's property and indulging in dissipation. And Joseph brought to their father the evil report. He was no tattler. We all despise the tattler. But not to report a positive and dangerous evil in order to remove it, is criminal action. Epworth Leaguers should stand on the water-tower of the nation, and when the enemy to moral and religious life in any form approaches, he should shout the alarm, to arms, to arms, the foe is nigh. Whether it be the liquor traffic, or neglectful legislators, or assaults on the Book of Truth, or wickedness in high places, or evil in the lower walks of life, the true Christian must be on the alert, prove himself a good citizen of a great country, and pray and work that our common country may be free from those moral diseases that sap the life of the nation. Eternal vigilance is the price of moral liberty.

4. Joseph had the Lord with Him.—

We read that, after Joseph came down to Egypt, he was finally a success. The record says, "The Lord was with Joseph and he was a prosperous man." "The Lord was with him"—what does this imply? The man who abandons sin, serves God, lives a life of holiness, like the Lord will do. The Lord delights to dwell with such a man. He will be useful, honored, respected, and God's blessing will constantly attend him. The highest prosperity is the presence and power of God, in the heart and life. Great men of all ages have had the Lord with them. Gladstone said, when he was living, and in the zenith of his glory, that he had come in contact with sixty master minds in the course of his political life, and all but five were Christian men. Some make the great and strong morally and pious religiously. The very opposite is true. Which is the stronger man of the two—the one who resists the tide of evil, or the one who gives in and floats with the easiest current?

E. Joseph was Firm in the Face of Temptation.—Joseph had not been long in Egypt before he came in contact with a severe temptation. There was a woman in the case, and his honor was assailed, but true to his principles and faithful to his God, he resisted the persistent attempts to ruin his character, and disgrace the cause of Jehovah. And he was victorious against the solicitations of evil. What an age this is for temptations in a thousand forms! The flowing bowl, the strange woman, the detractions of employer, the breaking of the Sabbath, the neglect of religion, the violation of conscience. Ten thousand pit-falls are around the young people of the present age. They must be like Joseph—firm and true. They must learn to look above them when sorely tried, for God is used to help them. Even if falsely accused, even at the risk of pecuniary loss, they must be firm, unyielding, unflinching, in the right.

"Let each in his sphere be faithful,  
It may be in toll and sorrow;  
Who bears a cross for his Lord to-day  
Shall wear a crown on the morrow."

STRAY THOUGHTS.

God wants us to plan our lives, but when he takes the planning out of our hands, he wants us to acquiesce.

If Joseph had not made the most of himself in prison he would never have been able to make the most of himself in a palace.

Men are looking for their "chances" in the world. Let them give God a chance at governing their lives, and they will rise rapidly enough.

God may change our sins into blessings, as he did the sins of Joseph's brothers, but never without punishing us in the process—as Joseph's brothers were punished.

POINTS FOR THE PRESIDENT.

Again, arrange of a brief biographical sketch—"The life of Joseph." It is of entrancing interest. Then have a paper or address on "Lessons from the life of Joseph." You will find five suggestive points in the exposition above. Before the meeting closes, spend some time in testimony or religious conversation, with the following question as the touchstone, "How may I imitate Joseph in my daily life?"

Let our Lord's sweet hand square us, and hammer us and strike off the knots of pride, self-love, and world-worship, and infidelity, that He may make us stones and pillars in His Father's house.—Samuel Rutherford.

Bible Study.

The following note has been received from Rev. J. H. Riddell, B.D.:

"It was my privilege to take part in the Bible study classes conducted at Toronto and Grimsby in July. The interest manifested in Bible study was a great surprise to me. The people seem hungry to get an intelligent grasp of the mind of God, as revealed in the Scriptures. The studies here were as searching as those usually given in the lecture-room of the college, and yet no part of the school work was more enthusiastic interest taken. At Grimsby I found it difficult to leave off. At the earnest request of the people lectures were arranged for the afternoon, as well as the morning. All this is prophetic of good things to come."

Ontario Christian Endeavor Convention.

At STRATFORD, SEPT. 29-30, and OCT. 1.

The Classic City will entertain the Endeavorers of Ontario in their Convention for 1903.

Dr. Clark, the man that Canada gave to Christian Endeavor, will be in attendance, as also will the new General Secretary of Christian Endeavor, Von Ogden Vogt.

The Convention opens Tuesday afternoon with a preparatory service, led by Dr. Clark, and in the evening Von Ogden Vogt will address the Convention after the usual addresses of welcome have been given.

A special feature of the Convention will be the Bible Study classes, conducted by Dr. Elmore Harris each morning of the Convention from 8.45 to 10.30, and for this feature alone it will be worth the trip to Stratford.

Denominational rallies will be held on Wednesday evening in the several churches of the city, and the Junior rally will be given on Thursday afternoon.

Such well-known speakers as the following assure the success of the Convention. Rev. A. L. Geggie, Toronto; Rev. Elmore Harris, Rev. A. Esler, Toronto; Rev. W. F. Wilson, Hamilton, Rev. Geo. S. Clendinning, Elgin; Rev. E. R. Hutt, Ingersoll; Dr. V. H. Lyon, Ottawa; Rev. J. S. Henderson, Hensall; Rev. Dr. Johnston, London; Rev. T. Albert Moore, Toronto; Rev. R. Whiting, Toronto.

Single tickets can be secured on the Convention plan, good to start Sept. 25th, and return Oct. 5th, and if 300 or more attend (which is very likely) delegates will get home free.

Miss Nellie Brown, Stratford, is Secretary of the Convention, and delegates wishing to secure homes in advance should correspond at once. Reasonable board can be had at a moderate rate.

It is expected that every Young People's Society of the Province will appoint delegates and enjoy the inspiration and spiritual uplift of such a gathering. Further information can be secured from the General Secretary, A. T. Cooper, Clinton.

Literary News.

A biography of the late Dean Farrar is being prepared by his son, and is soon to be published.

Lord Wolsley has written his reminiscences and they will be published, probably in the autumn, in two volumes.

In the production of nine paper novels, of which 1,600,000 copies were sold, a statistician estimates that 2,000,000 pounds of paper were employed. The paper is made from wood pulp, and as one spruce tree yields about 500 pounds

of paper, these nine novels destroyed 4,000 trees. Were they worth the sacrifice?

Word comes from China that five young women of that country have arranged to publish a daily journal in Canton. They propose to make it an organ for the women of China, but they will also give generous space to general news. It is said the girls come from excellent families, and that they have ample financial backing.

Pertinent Paragraphs.

Consider carefully before you say a hard word to a man, but never let a chance to say a good one go by. Praise judiciously bestowed is money invested.—Letters from a Self-made Merchant.

One thing is indisputable: the chronic mood of looking longingly at what we have not, or thoughtfully at what we have, realizes two very different types of character. And we certainly can encourage the one or the other.—Lucy C. Smith.

Be honest with yourself whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.—J. A. Froode.

What is man? Not the drudge of today; not the form that goes with weary feet to the busy market; not the form that bends behind the counter; not the toiler with hard hand and bronzed face. Man is the angel in the human breast, born of God, born in the image of God, born to live with God forever.—Bishop Foster.

You have your cross, my friend. . . . There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and plainer truth to you and the vision of the world's redemption is growing more certain and bright, that you can be more than brave you can triumph in every task, in every sacrifice. Your cross has won something of the beauty and glory of your Lord's. Rejoice and be glad for you are crucified with Christ.—Phillips Brooks.

Week-day and Sunday.

A week-day rain has no power to keep a single man from attending to his business. The exposure required, the distance to go in the storm, may be ten times as great, yet it never occurs to an active business man that the rain in this case furnishes any reasonable ground for neglect. So glaring is the contrast between the effects of the Sunday and week-day rain, that one might almost suppose that the former contained some peculiarly subtle and injurious qualities that were wanting in the latter—that it was laden with some peculiarly deleterious influence capable of endangering health and constitution.

A statue of the late Hon. W. E. Gladstone was recently placed in Westminster Abbey. The sculptor was Mr. Brock R.A., and the statue stands in the North Transept of the Abbey, between the statues of Lord Beaconsfield and Viscount Peel, and near the spot where Mr. Gladstone was buried. The monument was erected quietly, under the superintendence of the sculptor, and without any unveiling ceremony. The great statesman is represented standing, wearing the gown of a D. C. L. of Oxford University. It is said that Dean Stanley indicated the site some years ago, as the one reserved for Mr. Gladstone's monument.

## Junior Department

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

### Roots Better Than Leaves.

A Wild Rose grew by the pasture wall, A beautiful shrub with branches tall, With wonderful color and rich perfume, A daisy looked up at her rosy bloom. Of which are you proudest, Rose so fair,

Of your stems or leaves or your flowers rare?" "Of neither," said Rose with a graceful bend, "I am proudest of my roots, sweet friend."

"Of your roots? Those ugly things down in the earth?" Here all the daisies bent with mirth, And a bobolink swinging on a twig Sang and danced his loveliest jig—"Of my roots," said the Rose, "for they work away."

Down there in the darkness, day after day, Contented if only the flowers blow Up here in the sun, while they toil below."

### Weekly Topics.

Sept. 12th.—"Lessons from the fruits." Matt. 7. 15-20; John 15. 2-8; Gal. 3. 22, 23.

"Therefore by their fruits ye shall know them." "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples." "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law." These three verses from the Scripture lesson this week are the important ones for study, and are particularly appropriate in this early autumn season. What are the "Lessons from the fruits" which they teach us? 1. We expect fruit trees to bear fruit. No matter how beautiful they may be to look at, we want fruit from them.

They may be ornamental, they may provide lots of shade; but if they do not bear fruit, they disappoint us. Apples, pears, cherries, peaches, plums, or whatever the tree may be, we want fruit on it, or we say "That tree is no good." . . . As in nature so in grace! What is a Christian for? To bear fruit. We may or may not be regarded to look on; but we are of no use to God unless we bear fruit for him. . . . 2. All trees do not bear the same kind of fruit; but every tree should bear some good kind. You don't look for peaches on cherry-trees; but for cherries. Apples on apple-trees, pears on pear-trees, and so on all through the orchard. . . . So with us. We can not all be just alike; but God expects us to bear fruit for ourselves and not for others. Don't grumble because you are not like somebody else. Grow for yourself. God wants your fruit. If you are not in his garden and so on one else can just fill your place. 3. We do all we can to get not only good fruit, but lots of it from our trees. We like heavily-laden trees. Looking out of my study window as I write, I can see a beautiful garden full of plum-trees. They are all bearing. Some of the limbs are all hanging low down with fruit. Although it is in a town lot, the owner expects twenty bushels of plums from his trees. He says it is because he cares well for them, and thinks the loads of coal ashes all around the trees makes them bear so

well year after year. . . . So God wants "much fruit" from us—all we can grow for him. He gives us every help. The Bible, church, Sunday-school, League, all unite to make it easy for us to be fruitful. . . . 4. Our fruit is "love, joy," etc. As the fruit shows what is in the very heart of the tree so do our lives show what is our nature. If the Spirit dwells within us, we shall bear the Spirit's fruit. If not, the fruit will be bad (see Gal. 5, 19, 20). How much better to grow lovely and useful tempers and lives than to be sour and ugly. . . . 5. Remember the fate of the useless fruit-trees. It is "cut down, and why not?" It was put there for what the owner hoped to get from it. If it bears nothing but leaves and he looks in vain for fruit, it is only taking up room that a better tree might use, so he cuts it down and destroys it. What is sad thing if our lives have no good fruit and we are cut down as useless. Let us avoid all danger of such by proving that we are Christ's disciples in bearing much fruit for him.

Sept. 20.—"What Jesus taught about swearing." Matt. 5. 33-37; 12. 36, 37.

(Note to superintendent: Explain that this passage, Matt. 5. 33-37, contains Christ's teaching concerning oaths—not "swearing" in the sense in which your Juniors understood the word. In the writer's judgment it is too advanced a study for the children, but here it is. Bear in mind yourself that Jesus is here expounding the law in Lev. 19. 12: "Ye shall not swear by my name falsely so that thou profane the name of thy God." The Jews interpreted this as forbidding perjury only, and held that perjury was not committed where the false oath was not taken by the name of God. The law of the Kingdom of Heaven forbids not only perjury, but all means of profane and irreverent swearing. The character of its subjects should be such that their simple affirmation "Yea" or "Nay" would be sufficient. Judicial oaths are not included in the things forbidden, for in that case Jesus would have repealed a part of the Mosaic law, and condemned his own subsequent conduct in permitting himself to be put under oath by the high priest. Matt. 26: 63, 64.)

Our topic to-day teaches us the great importance of right speaking. Words are an expression of ourselves—"Out of the abundance of the heart the mouth speaketh." We can talk about God in our "heart." If your mind is full of books you like to talk books. If your thoughts are about pleasure you like to talk about it. People can talk freely about what they really like or desire most. If our hearts are right towards God we can speak for him as occasion offers. If our hearts and thoughts are filled with bad things, our words will be of them. "Every idle word," in Matt. 12. 36, evidently refers to wicked, false, malicious, and injurious words, for such were the words which they had spoken and for which our Lord condemned his hearers. . . . We do not need to be openly profane and vile in our talk, to be condemned. Vain, frivolous, silly speech is all profanity and often works a lot of harm. Look up Col. 4. 6, for Paul's rule of speaking. Then see what he told Titus about his habits of talk. Titus 2. 8. Then see how St. James writes about it in Jas. 1. 19, and again read what St. Peter says in 1 Pet. 3. 10 and 4. 11. Beware of the "great swelling words" that St. Jude warns

against. Let us remember in our daily conversation with one another to

Seasonable  
Pure  
Earnest  
Agreeable  
Kind

WORDS

In our daily talk, too, let us not

Silly  
Exasperating  
Angry  
(Keen cutting)

WORDS

Towards God and man, above all, speak Truthful Words, that you may always be relied on and believed.

Sept. 27.—"How we may be home missionaries."—2 Kings 5. 1-6; Mark 5. 19, 20. (Missionary meeting.)

Explain so clearly that even your youngest member will understand the difference generally drawn in the mission field—home and foreign. "Home" missionaries are those who work in our own land. Canada is our home. Missionaries in Canada are "Home" missionaries. Other lands and the missionaries in them are "Foreign." In a narrower sense our own town is our home. Then again, our father's house is our home. Whether it be at large or in our own house where we live from day to day, we cannot be home missionaries without three things. These are: 1st. We must know what our home needs; 2nd. We must have what will supply those needs; 3rd. We must be willing to give or to do what we can fill the need that is felt in our home. Remember these three words: 1. Know; 2. Have; 3. Give. Take our church's missionary work in Canada. How much do we know about it or the needs there are for it? Our Juniors should know at least some of the facts of our domestic missions in their own Conference. . . . The needs of the great West, of the Indians, the French, the Chinese and Japanese in British Columbia should be taught in our home. Here are all missions in our own land. Then the question comes: Have we got what is needed to help on this work? If so, will we give it? It may be money, work, prayer, involving self-denial, study, time, and effort on our part; but we cannot "be home missionaries" unless we are willing to give what we have for the work of God. . . . The same holds good of your own town—your own congregation—your own neighbors—your own family. Are there some who are needy of whom you do not know? Ought you to know? If you do know, are you helping? A true missionary is one who helps. Christ has sent us to do this. He has given us work to do. We should not wait, but labor. (Matt. 9. 37, 38.) If we do not know let us study. As we learn, let us do. If we know and do not, we are criminals and shall be condemned. If we know and do, we shall be approved and rewarded.

(Make application of this fruitful subject to the daily home-life of your Juniors. Explain that those who posture and grumble about "doing chores" are not likely to be of much use for Christ. Obedience to mother, helping her, learning to do what will make her burdens lighter—all will help to fit the little one for wider service by and by.)

Helping  
Others  
MISSIONARY  
Every day

Thus the main characteristic of a true home missionary is in "helping others

every day." If your study of this topic has made this clear you will have done well; but if the little ones, catching the spirit of the Master, go home to do his work there, it will be better still. Show the disposition and spirit of Jesus by Luke 22. 27—"I am among you as he that serveth." Doing for others was his glory and should be ours. 1, Know; 2, Have; 3, Give.

October 4.—"Lesson from Paul's shipwreck."—Acts 27. 21-44.

1. In the day of disaster the best security against despair is confidence in God. This confidence may be felt by every soul that strives to do God's will, but the froward and disobedient are never secure.

2. A cheerful and courageous spirit works wonders in the lives of the despondent. Paul acts before his fellow-sufferers, and speaks cheering words, and they catch his spirit and strike out for safety.

3. The counsels of men follow the providences of God. As Jehovah had promised that none should be lost (v. 22), the men did abide in the ship (v. 51), and the soldiers' counsel (v. 42) did not prevail (Prov. 15. 33).

4. There is no case so desperate as to afford no occasion for gratitude and thanks. It is bad to be drenched and hungry and adrift upon an angry sea, yet bread for the present and a promise of better things are worthy of remembrance before God.

5. God's plans do not debar one from the use of means. Indeed, means and ends belong alike to the divine plan. One can work with mightier energy when he works in harmony with God.

6. Proper care for the body is good also for the soul. Many a man thinks his piety is on the decline, when it is only his health. He needs the physician rather than the pastor. Elijah, weary and fasting, wishes for death, and the ministering angel meets the case with rest and food. (1 Kings 19. 4, 5).

7. In the beginning Paul's inspired counsel was rejected, but in the emergency of wreck his words become the source of cheerfulness and deliverance. God's words, uttered by holy men moved by the Holy Ghost, will at last prevail.

8. Paul prayed for a prosperous journey to Rome (Rom. 1. 10). He got the journey, but not the kind he asked for. Divine wisdom ordered it, and through the disaster all on board were made the friends of the apostle. When God withholds the specific requests of his people he gives something better.

9. Disobedience to the word of God always results in disaster in some degree. They all heaped up the ship and cargo were lost. Happy are they who reach the blissful shores of eternity, though all other things are lost!

IN TIME OF DANGER.

1. In time of danger a Christian has a source of strength and cheer that others do not have.

2. In time of danger a Christian will intercede for others as well as for himself.

3. In time of danger a Christian will try to comfort and encourage others.

4. In time of danger a Christian's faith in God will be most conspicuously shown.

Oct. 11.—"Bible Lessons from Sheep."—Isa. 53. 6, 7; Luke 15, 3-7; John 10 1-5.

The sheep is an emblem of meekness, patience, and submission, and it is expressly mentioned as typifying these qualities in the person of our Lord. Isa. 53. 7. The relation that exists between Christ and his members is beautifully compared to that which in the East is so strikingly exhibited by the

shepherds to their flocks. Jno. 10. 1-5. The value of a soul and the joy over its salvation is strikingly portrayed in Luke 15. 3-7. Either of these passages suggests many lessons, but to give sufficient material, or for an interesting Bible reading on shepherds and sheep, we have arranged the following outline:

Bible Shepherds—  
Gen. 47. 3; Ex. 2. 17; Luke 2. 8, 20; 1 Sam. 16. 1.  
"The Lord my Shepherd"—  
Psa. 23. 1-4; 1 Pet. 2. 25; 5. 4; Heb. 13. 20, 21.

The shepherd and the sheep, e.g.—  
1. Guides. Psa. 23. 3; John 10. 3; John 18. 13; Ezek. 34. 12.

2. Provides. Psa. 18. 1, 2; 34. 10; Rom. 8. 28; Psa. 23. 2, 5; Isa. 40. 11; John 10. 9.

3. Gives life. John 10. 11; Isa. 53. 6; Rom. 5. 8; Eph. 5. 2; Titus 2. 14.

4. Knows. John 10. 14, 15, 27; Ezek. 35. 11; 2 Tim. 2. 19.

5. Delights in their welfare. John 10. 28, 29; Mal. 3. 17; 1 Pet. 2. 9; Rev. 7. 17; Psa. 103. 13.

6. Considers and considering these passages the various relations existing between Christ and his members will be fully seen. "We are his people and the sheep of his pasture." Therefore let us live ever near him.

Interesting Contrasts.

The boys and girls will be interested in the following contrasts between American and Chinese customs:

We bake bread; they steam it.

In rowing a boat, we pull, they push.

We keep to the right; they keep to the left.

Our sign of mourning is black; theirs is white.

Our windows are made of glass; theirs of paper.

We shake a friend's hand; they shake their own.

Our language is alphabetic; theirs is ideographic.

We eat with knives and forks; they, with chopsticks.

We blacken our shoes; they whiten their shoe soles.

We write with a pen or pencil; they write with a brush.

We locate intellect in the brain; they locate it in the stomach.

We divide the day into twenty-four hours; they, into twelve.

Our given name precedes the surname; theirs follows the surname.

We think milk and butter almost indispensable; they use neither.

In sewing we draw the needle toward us; they push it from them.

We take off our hats as a mark of respect; they keep theirs on.

Our calendar is based on solar time; theirs on lunar time.

We are taught to study in silence; they are taught to shout aloud.

With us the seat of honor is on the right; with them it is on the left.

Here, deserts are served at the close of a meal; there, at the beginning.

The needle of our compass points to the north; theirs points to the south.

We read from left to right, horizontally; they read perpendicularly, from right to left.

Our children stand facing the teacher to recite their lessons; theirs turn their backs to the teacher.

We have standard weights and measures; their weights and measures differ in each district.

Americans win their own brides; the Chinese have theirs chosen by the parents through go-betweens.

We should consider the gift of a coffin too suggestive; they consider it most acceptable years before it is needed.

Our watchmen quietly go their rounds with a view to catching thieves; theirs beat gongs and yell to frighten them away.

We bury our dead a few days after their decease; they often keep theirs in the house in heavy, sealed coffins, for years.

When our sons marry they set up a home of their own; when their sons marry they bring their brides to the parents' home.

We cut our finger nails; they think it aristocratic to have the nails from one to five inches long, often protecting them with silver or other metal sheaths.—China's Millions.

Easily Cured.

"Wordsworth's lines of the child at play," as if by his whole avocation were endless imitation," were recently recalled by a conversation overheard in the children's ward at a New York hospital.

A little girl of nine, whose role was that of nurse, rang an imaginary telephone on the wall to talk to her companion at the further end of the room, who played the part of doctor.

"Hello!" said the nurse. "Is this the doctor?"

"Yes," answered a deep voice, "this is the doctor."

"This lady is very sick," he was informed.

"Well, what seems to be the trouble?" a bit gruffly.

"She has swallowed a whole bottle of ink!" said the nurse.

"The doctor, not hurried, inquired what had been done for the patient; but the nurse, too, was ready in emergencies. She answered:

"I gave her two large pads of blotting paper!"

Interesting Facts.

The amount of work a busy bee will do in one day is simply marvellous. Every head of clover consists of about sixty flower tubes, each of which contains a very small quantity of sugar. Bees will often visit a hundred heads of clover before returning to the hive, and in order to obtain the sugar necessary for a load must, therefore, thrust their tongues into six thousand different flowers. A bee will make twenty trips a day when the clover patch is convenient to the hive, and thus will draw the sand different flowers in the course of a single day's work.

The A B C is conquering the world. Other alphabets are being driven out of sight by this fine plain letter. Look at your postage stamp album and see how the Roman alphabet is displacing the others or edging in alongside, except in Russia. The latest country to take steps toward its adoption is Japan. The Government has recently appointed a commission to draw up a plan whereby Japanese writing may be made to conform to modern English and French forms. In China progress in the same direction is reported, and missionaries there say that the old and inflexible sign-writing is sure to go. Germany is rapidly falling into line, and the number of books and pamphlets printed in Roman characters increases year by year.

President Roosevelt, with his happy and truthful way of saying things, declared in a recent public address that manliness and virtue always go together. If the rising generation can be brought to understand this fact it will be saved from many follies and sins.

**Damages Enough.**

An old colored woman on one occasion was injured in a railway collision. Her friends urged the necessity of suing the wealthy railroad corporation for damages.

"I 'clar' to gracious," she scornfully replied to their advice, "ef dis ole nigger aint got more'n nuff o' damages! What I 'se wantin' now and what I 'se done gwine to sue dat company fo' is repairs."

**Too Classic.**

The New York Tribune thinks that musical criticism has gained a new and piquant term from Captain Bullock, a Western frontiersman and captain of the forest rangers of the Black Hills.

Captain Bullock was the guest of the President at a recent White House musicale. At the close of the programme of classical music some one asked him how he had liked the entertainment.

"I am afraid," he said, dryly, avoiding the earnest entreaty in his wife's eyes, "I'm afraid it was a spell too far up the gulch for me."

President Roosevelt, who heard the comment, turned to Mrs. Bullock and said, with a smile:

"Mrs. Bullock you'd better take care of the captain's pistol. I know that out in his country they shoot the fiddler when he doesn't play the tunes they want."

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