

THE CANADIAN  
**LEWIS** EPWORTH ERA

*Christian  
Endeavor*

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No. 8

*Missionary*



FRANCES E. WILLARD.

*Social*



*Literary*

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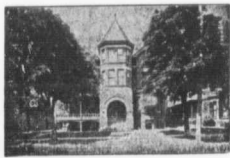
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## Miss Willard and Mr. Edison.

MISS FRANCES E. WILLARD once asked Thomas A. Edison if he was a total abstainer; and when he said he was, she said: "May I inquire whether it was home influence that made you so?" and he replied: "No, I think it was because I always felt that I had better use for my head." Miss Willard afterward remarked: "Who can measure the loss to the world if that wonderful instrument of thought that has given us so much of light and leading in the practical mechanism of life had become sodden with drink instead of electric with original ideas?"—*Home Field.*

## The Saloon Must Go.

It may go without saying that no community can be perfectly happy and prosperous throughout all its borders while a single drinking place remains within its confines. One saloon argues the presence of an evil and harmful thing; it is a dark and baleful spot in the life of a community; it means misery and unhappiness for some one. The saloon can only live and thrive as it develops and feeds on the vices of men. Its presence is inconceivable in a community where every home is a home indeed and in truth, and where purity and virtue make up the life conduct of every man and woman.

## How Miss Willard Made a Convert.

The *Golden Days* tells a new story of Miss Frances E. Willard, illustrating not only her noble character, but a truly Christian principle.

She was very fond of cycling, and while one of her spins collided with a wheelman who was somewhat "under the influence." The result was a badly shattered wheel of the drop frame variety. The wheelman was not in a conversational state and the matter of damages was not discussed on the spot, but he was given the woman's card with the request that he call the next day.

He did so, and with the plea that he did not have any money to make good the result of his inebriety. He was extremely penitent, and the good woman finally proposed that he sign the pledge in lieu of payment for damages.

He did so, and the story is made complete by the statement that he has kept it unswervingly.

## Concerning Bicycling.

Is bicycling healthful? By way of a contribution to the renewed discussion as to whether cycling is healthy or the reverse, Dr. Heermann, of Kiel University, offers some sound advice to the devotee of the wheel. If there is nothing new in the learned doctor's dicta, there is much that is true. He points out that there are two organs over which the cyclist should keep guard. One is the heart, and the other the mouth. Over-exertion affects the heart of the cyclist to a notable degree; and this over-exertion may result not only from too rapid riding or from riding too long a distance, but also from riding over a lumpy road. The doctor narrates that he rode up a moderate ascent, dismounted, and felt his pulse. It was going at 160 to the minute, and did not resume its normal beat until ten minutes had elapsed. He afterwards experimented with the members of a cycling club, composed of young and healthy people, whose members mounted the same hill. He found all their pulses beating at 150 to 160, and the pulse of one rather stout man was going at 180. Yet these riders had no idea that they had over-exerted themselves, and would have continued their journey had they not been stopped. As to the mouth, it is usually kept open when riding, but should be kept closed. Breathing through the nose is essential to healthy cycling; and he or she who cannot breathe through the nose, would be well advised to leave cycling alone.

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# The Canadian Epworth Era.

Vol. I.

TORONTO, AUGUST, 1899.

No. 8.

## Frances E. Willard.

BY THE LATE MRS. F. A. CASSIDY.

MISS WILLARD was born September 28, 1839, in Churchville, N. Y. She talked before she walked, doing the former at fourteen months and the latter at two years. Her childhood was a very happy one, God fitting her for the large life she had to live in the future.

In the year 1858 she and her sister went to Evanston Female College, Illinois, where Frank, as she was called, was a leader among the girls. During her study life we find her modest, merry, generous, and gracious in dignity, dainty in attire, superb in friendliness, remarkable in scholarship, and valedictorian of her class. It was in the fall of the same year that the Willard family moved to Evanston. When health was returning to her after a severe illness during her graduation year she determined to teach. Her first school was ten miles from Chicago, away out on the prairie. In 1871 she was elected president of the Evanston Ladies' College, the first woman to whom such an honor was accorded; and the same year the Northwestern University threw open its doors to humanity's gentler half.

When in 1874, without warning, the Woman's Temperance Crusade began breaking out here, there, and everywhere, without known concert of action. Miss Willard's heart warmed to the work, and she exclaimed: "If I only had more time—if I were more free!" Within three months she was free to choose her work. She and the president of the university differing in opinion on matters of government, led her to resign her position as Dean of the Woman's College. God's hand was leading her. She went east to study the temperance work and while there, wondering where the money was to come from to meet her own and mother's expenses, she opened the Bible and read: "Trust in the Lord, and do good, so shall thou dwell in the land, and verily thou shalt be fed." Just after this two letters reached her, one from Rev. Dr. Van Norman offering her the position of lady principal of the elegant school for young women, with a salary of \$2400, and such duties as she might choose; the other was from Mrs. S. L. Rounds, begging her to take the presidency of the Chicago branch of the W.C.T.U. The latter she accepted, the former she declined. This was her choice of a career. After accepting the above position and feeling that the loving Father was leading her, and had promised to feed her if she followed His commands, she felt as if she should not say one word about salary, and she oftentimes knew what it was to feel hungry, and weary from walking, for she had not the wherewithal to take the street cars. When Mrs. Willard's common sense prevailed, and the situation

was revealed (the ladies thinking all the while she had unknown means to supply her wants) their regret partook almost of the nature of remorse, and a modest but adequate salary was immediately provided. Five years after this (1879) she was elected president of the National Union. In 1875, in the W.C.T.U. paper, *Our Union*, is made Miss Willard's first public mention of her aspiration towards a world-wide organization of Christian women; but not till the autumn of 1883 was much done, when M. C. Leavitt, of Boston, was sent out to visit the different countries of the world. The World's W.C.T.U. is now organized in fifty nations.

Miss Willard and Lady Henry Somerset first met at the first World's Convention, held at Boston, 1891, and in the early fall of '92, shortly after her mother's death, Miss Willard sailed for England to find in Eastnor Castle a home that would give the rest and quiet which her physicians advised her to take, after the heavy work she had done in America and England. After spending two months in England, Miss Willard and Lady Henry came to America for the National W.C.T.U. Convention at Denver, and in November they returned to England, when a great welcome was given in Exeter Hall to the founder and president of the World's Woman's Christian Temperance Union. Five thousand people united in this welcome, members of parliament, leaders of principal English humanitarian organizations, London County Councillors, and over fifty groups of missions, leagues, unions, societies, and guilds were represented, besides an overflow meeting held in a hall containing some fifteen hundred people. It would be but a repetition of occasions similar to that of Exeter Hall if we were to follow her from city to city, as she was welcomed at great meetings and enthusiastic receptions. In 1896 came the cry from Armenia, and noble work was done by Miss Willard and Lady Henry Somerset for the oppressed of that land.

Coming back to America for the National Convention, held in St. Louis, November, 1896, Miss Willard decided to spend the winter in Castile, N. Y., where it seemed her working powers were more creative than ever. In the spring of 1897 she drooped and the doctor advised her to go to the sea air in hopes of building up her strength, which it partially did. During the spring and summer months she visited the homes of her remaining relatives. October of the same year found her in Toronto at the third World's W.C.T.U. Convention, and, after its close, at the National Convention in Buffalo. New Year's day found her at Janesville, Wisconsin, where she gave her last public address in the Congregational Church. She then returned to Chicago where she received a telegram from New York which brought tears to her

eyes and a quiver to her lips. It read:—"To have as a guest at Hotel Empire the author of so much good will more than recompense us; there will be no charge for your apartments. W. Johnson Quinn." Over to New York she went, accepting the kind offer just mentioned. Here she gradually sank, ministered to by the best of loving friends and wise physicians, till on Feb. 18th, 1898, she closed her earthly eyes to open them in the heavenly beauties above, her last words being: "How beautiful it is to be with God." They took her body to the home of her niece (Mrs. Baldwin) and on Sunday, Feb. 20th, carried it to the Broadway Tabernacle, the church in which the voice now hushed had last spoken in New York City, for a service, from there in a special car to Chicago, stopping briefly at Churchville, her birthplace, and also at Buffalo. On reaching Chicago, the casket was taken to "Willard Hall" where it was viewed by more than thirty thousand people. At Evanston the University students acted as escort, and when the beloved one was carried into "Rest Cottage" her young relatives softly sang "Home, Sweet Home." A simple home service the next morning preceded the one at the Evanston Methodist Church, where members spoke of the great life work she had done. The vault at the beautiful Rosehill cemetery received the casket till April 9th, when at Graceland cemetery, three miles from Rosehill, Miss Willard's wish with regard to her body was carried out—"Enfolded in flames and rendered powerless harmfully to affect the health of the living." On Sunday afternoon, April 10th, amid the Easter sunshine, all that remained of the great woman, who never lost her childhood, at last "crept in with mother," being placed in the same grave as her "Saint Courageous."

The State of Illinois has declared Frances E. Willard worthy of the honor of having her statue in the National Statuary Hall at Washington, D. C. It is right that Frances E. Willard should stand among statesmen, patriots, warriors, philanthropists, for she was all of these. Her statue will be at home there even as her spirit is now at home with the spirits of all the great thinkers and sacrificers, from Abraham, Moses, and the prophets, down to Willerforce and Lincoln. Hall to our great leader, the first woman to be given a place in a national group of statuary! Hail, but not farewell!

In reference to this Dr. Crafts writes: "Miss Willard entered the National Capitol on March 1st, just as the house was completing the anti-canteen victory, in which the White Ribbon has led on like the white plume of Navarre. By all means let the statue of this white soul be marble, though her strength of heart and hope were as bronze."

Miss Willard "being dead yet speaketh."

## The Christian Endeavor Convention at Detroit.

A LARGE AND ENTHUSIASTIC GATHERING.

### The White City.

"It looks like a circus," was the remark made by some of the visitors as they looked for the first time, at the grounds which had been arranged for the Eighteenth International Christian Endeavor Convention. In the vast array of canvas tents there was some slight resemblance to the travelling circus, but there it ended, for this was a Christian encampment, where the voice of praise and prayer was heard from morning to night. "The White City" was

miles of rope were used in their equipment.

The accompanying photographs give a very good idea of the appearance of these mammoth structures, both inside and out. In each, a large sounding-board had been erected over the speaker's stand, which materially helped in carrying the sound out to the multitude. It is said that everybody heard the addresses without difficulty, even those who stood outside the enclosure enjoyed much of the wit and wisdom that came from the platform.

Some 20,000 yards of bunting were

of the world, and the little republics of South America were prominently placed.

The local arrangements were as nearly perfect as they well could be, some \$20,000 having been expended in preparation. The white caps of the workers were everywhere in evidence. It was pleasing to notice that the Epworth Leaguers worked with the Endeavorers most enthusiastically for the success of the convention. The Methodist churches were thrown open for headquarters and for services, and it was a common thing to see the name "Epworth League" upon the



TENT ENDEAVOR AT THE DETROIT CONVENTION.

the beautiful and appropriate name by which the grounds were generally designated. The great meetings were held in two monster tents, known as "Tent Endeavor," and "Tent Williston." In addition to these there were about twenty-five other tents for various purposes. Many of them were used for refreshment booths, and comfortable quarters were provided for the newspaper men, the firemen, the police, bicycles, etc. Two hospital tents were erected in a convenient locality, one for men, and another for women, with doctors constantly in attendance.

Each of the auditorium tents was 280 feet long, by 162 feet wide, and covered nearly 45,000 square feet. Over seven

used in decorating the interior of Tent Endeavor.

From the centre of the tent to the quarter poles, and from them to the wall poles ran great streamers of red and white. Each of the quarter poles was decorated with beautiful clusters of flags, in which the American and English were prominently placed. The general scheme of the whole decorative effect seemed to be toward impressing the international character of the convention more clearly on the minds of the people. Altogether 280 foreign flags had places on the walls and poles. There were also 280 American flags. Even the Spanish and Cuban flags were given a position amid the flags

cap of some energetic chairman, or other member of a committee.

The attendance was not as large as had been anticipated, and there was, consequently, some disappointment, especially on the part of boarding houses which did not receive all the delegates that they had been led to expect would be sent to them. For this the boomsters were chiefly responsible, who had prophesied an attendance of 40,000. It is somewhat difficult to determine the exact attendance from outside Detroit, but it was somewhere between 15,000 and 20,000, the actual number registering being about 9,000. This was a large crowd, quite large enough for comfort and con-



venience. All the places of meeting were filled, and it more had come it would have been difficult or impossible for them to have heard the good things from the platforms.

For great audiences, for spiritual power, for practical helpfulness, for inspiring and uplifting speaking and singing the gathering was an unqualified success.

### Going and Growing.

DR. CLARK'S ANNUAL MESSAGE.

THE following is an extract from the president's annual report which was read at Tent Endeavor on the first morning of the convention: The biographer of the youth of King

Apply this to your youthful David among the movements of the day. To merit the presence and guidance of the Lord God of Hosts the Christian Endeavor movement must *go* and *grow*. "Going" stands for aggressive, out-reaching enterprise; "growing" for increase in grace, in power, and numerical strength.

Going and growing have ever been characteristic of Christian Endeavor. It was born creeping, it soon began to run. If ever the promise has been fulfilled: "They shall run and not be weary; they shall walk and not faint," it has been to this organization. Every year of the eighteen of our history has been marked by some advance.

Going and growing, growing and going, have been characteristic of every year of

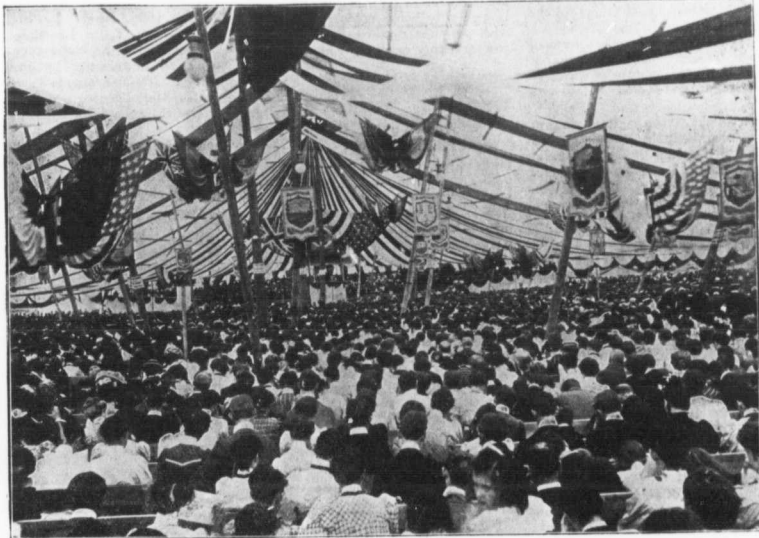
ing; the thought of the Quiet Hour of personal communion with God has taken hold of the society with a blessed grasp that will never be relaxed; our horizon has been expanded to take in our responsibility for peace on earth and good will to man as never before.

### Growth of Christian Endeavor.

ANNUAL STATISTICAL REPORT.

THE general secretary, Mr. John Willis Baer, read his annual report at the first morning meeting. The following are interesting extracts:

Each year some self-appointed seer has predicted that the numerical growth of



IN TENT ENDEAVOR, LOOKING TOWARD THE PLATFORM:  
A MOMENT OF MEDITATION AND PRAYER.

David tells us in 2 Samuel that "he went on and grew great, and the Lord of Hosts was with him."

I like the marginal reading of this passage. "David went Going and Growing." Going and growing are inseparable. The boy who does not go does not grow. The boy who grows is very sure to go. It is not otherwise with a society, a church, a movement. The movement that has ceased to grow will soon cease to go, and conversely, when it ceases to go—it will soon not only cease to grow, but will dwindle and fade. The last part of the verse belongs with the first. Let us never separate the two ideas. "Because the Lord God of Hosts was with him"—he kept going and growing. This part, too, we may turn about and in the reverse find a great deal of force. Because he kept going and growing the Lord God was with him.

our history. All these advance steps have been gained, not by ignoring or neglecting the gains of the past, but by conserving them while new advances were made. Thus every advance step for citizenship, missions, international and interdenominational fellowship, church loyalty, and greater efficiency within the society has been maintained and strengthened while the next year has seen some higher plane reached, some new duty undertaken, some new responsibility assumed.

In many respects this last year has been the best in our history; there have been more going and growing more advance and increase than in any other year. The conventions have been larger and more stimulating; the denominational drift has been more decidedly than ever toward our interdenominational movement, the growth in foreign lands has never been so encourag-

Christian Endeavor could not keep pace with the wonderful development of the earlier years. Notwithstanding it is eighteen years since Christian Endeavor first blossomed, and notwithstanding the further fact that many of the States have few churches at present without Christian Endeavor societies, its increase this year has been remarkable. After taking from the lists the societies that have ceased to exist for any and all reasons, the net gain in number of societies during the last year is nearly two thousand societies with over one hundred thousand members.

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SINCE last we met, Russia, at that time the only country in the world without its Christian Endeavor society, has welcomed our principles and methods, and to-day our international fellowship is complete and world-wide. Great Britain has over six thousand societies, and a royal welcome awaits us next July in London.

Australia has over two thousand societies, and is represented in this convention by two delegates that have travelled over six thousand miles to bring greetings from our brothers and sisters under the Southern Cross. India has 454, China 148, Africa 136, Mexico 108, West Indies 103, Germany 101, Madagascar 93, Japan 73, and on through a long list, which I must omit at this time, but cannot pass by Spain, the country with whom we were at war last year. Spain, rent with war and turmoil, has more than held her own, for she has thirty-six societies.

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Over a hundred societies are to be found upon ships, merchantmen, and men-of-war; many societies in the soldiers' camps, and in unexpected places, such as prisons, schools of reform, workhouses, almshouses, asylums, institutions for the blind and for the deaf, schools and colleges; among car-drivers and motormen, policemen, travelling men, life-savers on the coast, lighthouse employees, in large factories, etc., to the number of over two hundred.

I have a right to the exultant ring in my voice when I say that we have crossed the fifty-five thousand line. The official enrollment is 55,813 societies, with a total membership of 3,350,000.

If any Christian has lost his enthusiasm, these figures should be a source of inspiration.

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In England the Baptists lead in Christian Endeavor, in Australia the Wesleyan Methodists, in Canada the Methodists, and in the United States the Presbyterians, who have over 8000 societies; the Congregationalists have 6,000.

With a commendable spirit of friendly rivalry, our denominational banners are carried in the front ranks, and never lowered. High over all however, do we raise the blood-stained banner of the Cross, and are amenable to no other authority than that of our commander-in-chief, the King of kings, and Lord of lords, Jesus Christ, the Saviour of the world.

## Mutual Helpfulness.

### I. HOW THE PASTOR CAN HELP THE YOUNG PEOPLE.

BY REV. W. F. WILSON, HAMILTON, ONT.

**H**ELP by being one of them, as companion, counsellor, and friend. A true comrade, winning the respect, gaining the confidence and inspiring the enthusiasm of each member; pointing out the true elements of success, namely, industry, courage, charity, fidelity, purity and faith—then leading the way, for the general who conquers must lead.

So the pastor who would have his society stand on the summit of service for Christ must know personally its membership, and do his best to answer present, when the roll is called.

Help by placing before the society its proper work, which is not to study the political questions of the day, solve the theological problems of the Church, or

answer the great questions of the schools; but to develop intelligent, patriotic, benevolent, enthusiastic, Christ-like character. Hence, clear conceptions of duty and plans for service are absolutely necessary to success.

Help by instruction and inspiration. The Christian Endeavor Society is one of the West Points of the Church of Christ. Here candidates for the pulpit, mission fields, and other centres of religious service and activity are trained. And the Church needs well-equipped men—men with convictions, not opinions; views, not visions; facts, not fancies; doctrines, not doubts.

Help by directing them to the source of all power. The cry of some is "On to Christ," but I say, "Back to Pentecost." Oh, the rapture of the quiet hour! This harness yourself for service; let each life be linked to some noble purpose, then with patience, perseverance, prayer and power, victory is sure to be yours.

### II. HOW YOUNG PEOPLE CAN HELP THE PASTOR.

BY PRESIDENT A. E. TURNER, LINCOLN, ILL.

Young people may help the pastor by faithful and punctual attendance upon the public services of the sanctuary, joining heartily in all parts of the worship and thus making the hour one of uplift and inspiration to preacher, as well as one of joy to their own souls. Earnest faces of thoughtful young Christians who would know the truth in order to thrive upon it have ironed out many a troubled brow or sung joy to many a discouraged spirit.

To do uncomplainingly what one is asked to do is oftener a greater service to the pastor than the taking of a city would be.

A good helper of his pastor should wear a smiling face while living the sermons of every Sabbath. It may be seriously questioned whether the long-faced christianity of an early day ever helped men to paradise. On the contrary, there is little doubt that it was the occasion of innumerable clerical and lay suicides.

Liberal giving would convert many automata into living, moving, striving leaders. Not every preacher's soul is firm enough to resist the taunt, "you are always wanting money," or stanch enough to reform the nature that makes it. The idea of systematic and proportionate giving is fast becoming the idea of loyal Endeavorers. The Tenth Legion enrolls at this convention 15,000 members, after less than two years' effort.

A helpful young parishioner must keep up with the times in matters religious, as well as he does in matters secular. The ignorance of most churchmen is a veritable millstone about many a pastor's neck. No enthusiasm can be aroused in denominational enterprises because there is no knowledge on which to base it.

Every pastor will thrive the better in the purer and sweeter spiritual atmosphere for which the "quiet hour" stands. Given a church which is much in prayer and you have a church which not only makes the waste places glad by its lighting of missionary fires, but a church which is a joy, and consolation to its yearning, soul-saving pastor. Given a congregation of

deep spiritual life, and your preacher will be a man of fire. If he does not have the gift of tongues, he will ever after hold his peace. In either case we shall have gained something.

In answering the question with which we set out, therefore, it must appear to be, after all, not so much a question of what specific steps the young people shall take, but a shaping of their lives in accordance with the Christly model and bringing themselves into such well-rounded manhood and womanhood in the master that unconsciously, spontaneously, their lives will bring blessing, joy, peace, comfort to the heart of the pastor.

## Mr. Sheldon's Story.

**R**EV. CHARLES M. SHELDON, author of "In His Steps," read a Christian Endeavor story to an immense audience in the First Presbyterian church. The following is a synopsis:

Rev. Mark Spencer, seated in his study, is visited by the devil who seats himself



REV. CHARLES M. SHELDON.

comfortably on the side of the table where the religious papers are piled, and then proceeds to discuss with Rev. Spencer the state of his congregation. The devil claims to have more of the congregation than the preacher, and suggests that the preacher vacate in the devil's favor. The devil points out that out of 350 church members only about 20 men and 50 women ever turn out to church and much fewer come out to prayer meeting. The society of Christian Endeavor of 65 is proportionally lax. And the choir is off, too.

Rev. Spencer refuses to vacate, however, and the devil leaves him to his meditation and prayers. The next day being Sunday, the preacher instead of preaching a sermon relates this interview with the devil to his congregation. The remainder of the story deals with the effect of this sermon.

### CHAPTER I.

The church choir are having a conversation before the service. It turns to a party of the night before, and then the organ begins.

When the preacher comes into the pulpit he does something he never did before—bows his head in silent public prayer.

An anthem is sung by the choir, giving thanks to God. Still the minister prays. The audience gets nervous, and just when they become afraid he arises and strikes them all with his text.

"I was glad when they said unto me, let us go into the house of the Lord." Then Rev. Mark Spencer, the minister, astounded his church and raised fears of his sanity by relating the meeting with the devil. The whole congregation is kept awake and a way from peppermint candy by the terrifying thrusts that the pastor makes at their worldliness.

CHAPTER II.

Gertrude Brooks, the soprano, is greatly moved by the sermon, for "it was the truth," she admits. Other members of the flock are stirred and many are ruffled over being called "liars" for disregarding their pledges. The old trustees, bankers and business men, discuss the strange sermon. The banker's wife gives them a raking over, and they are forced to admit the truth of the minister's statement. The president of the C. E. Society is especially influenced, and when the evening service comes he goes out determined to do something for Christ. He finally calls a meeting of the C. E. officers, of whom the soprano is one. They decide to follow the pledge.

CHAPTER III.

The tenor asks the soprano to go to a concert. She refuses, because it will conflict with the C.E. meeting. He is angry, then uses entreaties, and finally leaves her abruptly. She then decides to be a faithful C. E. worker in all things.

CHAPTER IV.

Satan makes Mark Spencer a second visit one week later, just after prayer meeting. This time old Nick is startled at the enthusiastic way in which the pastor talks of the success of the meeting.

"See, Satan; you don't know everything, do you? Would you like to hear about the meeting? Why, half the congregation was there, and 75 of the 85 C. E. members were there, and the soprano stayed away from a concert."

Gradually the devil is overwhelmed, but growls: "Twon't last long."

"Oh, yes," answers the minister, with a laugh; "we won't need you yet for a while." Suddenly the minister shouts: "What business have you in my study and on my table?"

Satan hops down and edges toward the door.

The minister reads from the Bible: "Get thee behind me, Satan," and when he turns around the devil is gone.

The soprano and president of the C. E. Society rouse kindred feelings of affection, and the story ends with this touch of romance.

Through the entire hour and a half of the story not a noise or voice was heard in the big church. Everyone was intent to the last word and through the brief prayer that the author made at the end.

School of Methods.

A couple of sessions of the convention were taken up, with a discussion of practical methods of work. Here are some of the suggestions put in the briefest possible way.

From all over the tent came kernels of practical experience like these:

"We have ten minute prayer service by the committee before the Endeavor meeting."

"We have a ten minute song service to get members in their seats."

"We have a front seat brigade."

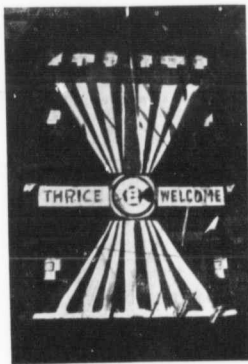
"We rule that no member is to sit behind a vacant seat."

"Our Lookout committee does good work sometimes by securing resignations."

"We studied the pledge for two weeks."

Rev. Otis A. Smith, of Bay City, said that the nine best things that can be done by the prayer meeting committee were as follows:

1. Seeking the guidance of the Holy Spirit in a preliminary meeting before the general prayer meeting.



TYPICAL STREET DECORATION ON WOODWARD AVENUE, DETROIT.

2. To impress upon the society that the meeting is a meeting for prayer and for verse reading, speech making, literary selections, and singing.
3. To distribute books of a spiritual character to members who will truly study them. The speaker suggested here works of B. F. Meyer, Andrew Murray, and others.
4. To develop the latent talent of the society, and not always pick out the best leaders.
5. To make much of special occasions such as missionary anniversaries.
6. To co-operate with special committees.
7. To induce C. E. members to take part in the church prayer meetings.
8. To have cottage prayer meetings in different parts of the city.
9. Advertise your meetings. Don't go to sleep. Let people know that you are alive Sunday night.

"The best thing for the social committee to do" was taken up by the Rev. A. C. Miller, D.D., of Plymouth, Ohio.

1. Members should consider the serious character of their work and the responsibility assumed. It is their business to save souls.
2. Devotement—dedication of heart to God and all talents to the work assigned.
3. Walk with Christ which means harmony with God, and outlook on things and plans from God's view point.

4. Prayer and Bible study. Remember that contact with God precedes contact with souls.

5. Be cheerful and optimistic, avoiding foolish frivolity. Don't borrow a smile from someone else that won't fit your face.

6. Show special regard and consideration for the older people.

7. Be social as a Christian and not as a committeeman. Avoid official air and bearing.

8. Show responsibility by division of labor.

9. Have social gatherings with District Christian Endeavor earmarks. No worldly imitations should be adopted. An atmosphere of holiness should prevail.

10. Be tactful. Never make an assault upon anyone, even for the purposes of conversation.

"The Best Consecration Meeting," discussed by Rev. A. C. Kempton, of Janesville, Wis.

Mr. Kempton held that a good consecration meeting must have at least three factors:

1. A leader who understands from personal experience the meaning of consecration.
2. Variety. Under this head Mr. Kempton gave several valuable suggestions concerning novel ways of conducting such meetings.
3. Leaders should thrust themselves in the back and endeavor to push the image of Christ forward.

"The leader of the open parliament on "The best thing your society ever did" asked for 500 responses in a sentence. He didn't get that many, but he got some very good ones. Here are a few samples:

- Chicago—"One of our members professed conversion at a C. E. social."
- Appleton, Wis.—"Out of 75 who joined our church on Communion Sunday, 40 were Christian Endeavorers."
- West Virginia—"We have established C. E. societies in three reform schools."
- Cincinnati—"Established and have kept open a rescue mission in the slums."
- Stuebenville, O.—"Educated a missionary under our own supervision."
- Bloomington, O.—"We drove the saloons out of our city."

New York City—"We first organized the Tenth Legion."

Pittsburg—"We hold monthly meetings in the homes of aged people."

Ohio—"We support five missionaries in Japan."

Maine—"Our society of 100 gave \$250 for missions."

Bay City, Mich.—"We organized a mission Sunday school."

Mr. Vermont, N.Y.—"Our society established a Chinese Sunday school."

Present Speakers.

Rev. Dr. Clark was the busiest man at the Convention. Presiding at great meetings, delivering addresses, conducting conferences, shaking hands with the people, he scarcely had time to take his meals. He was always quiet, unassuming, and evidently thoroughly in earnest. He makes an ideal president for this great organization.

PROBABLY NO ONE at the Convention attracted more attention than Rev. C. M. Sheldon, author of "In His Steps," but he seemed to shrink from undue publicity, declining to be interviewed by the reporters, and refusing to give his photograph to the papers. Whenever he spoke, the buildings were so crowded that it did not seem possible to put another person in.

MR. JOHN WILLIS BAER, General Secretary, was quite as active as Dr. Clark. Mr. Baer is as keen and as discerning as a wide-awake and successful Boston business man is

expected to be. He was called to the secretaryship of the Christian Endeavor Society from his business life in Minneapolis in the year 1890. Although his health is none of the best, and he is therefore obliged to limit his platform work, yet he accomplishes an immense amount of labor for the cause of Christian Endeavor.

PROF. AMOS R. WELLS, managing editor of the *Christian Endeavor World* is quite a striking personality. He was born in 1862. He obtained his education at Antioch college, in Ohio, where, after graduation, he taught Greek and geology for nine years, resigning to take up his present work. He has written a large number of books and pamphlets. Prof. Wells' illustrated address on "The Christian Endeavor Scissors" was one of the best things given at the Convention.

REV. W. F. WILSON, of Hamilton, Ont., was one of the strongest speakers at the Convention. On Saturday forenoon he was called upon, under very trying circumstances. It was the last address of a long session, and the rain was pounding on the roof of the canvas tent, making it difficult to hear anything else. Umbrellas were up everywhere, and there was more or less movement in the audience. Mr. Wilson gave a magnificent address, and succeeded in making everybody hear. The speaker in the other tent had to give up for a time. On Saturday afternoon at the great open air meeting at Belle Isle Park there were speakers representing England, Australia, United States, and Canada. Mr. Wilson was asked to represent Canada, after he had reached the grounds. Everybody agreed that he made the speech of the afternoon.

REV. J. WILBUR CHAPMAN, D.D., conducted the "Quiet Hour Service" every morning, and great multitudes crowded to hear him. For nine years he was pastor of Bethany Church, Philadelphia. During the first three years of this pastorate there were added to the church membership 1,100 souls on confession of their faith, more than half of them being men. The church was so perfectly organized under his direction that it would be difficult for a person to be inattentive at any of its services and not be reached by the members in a social, as well as spiritual way. During his pastorate in this church he was permitted to engage in evangelistic work in Cincinnati, Cleveland, Jersey City, and many other places in several states. In May, 1899, Dr. Chapman accepted a call to the Fourth Presbyterian Church of New York City, and is now the pastor duly installed.

### Gems of Thought.

FROM VARIOUS SPEAKERS.

ONE of the speakers said:—"I would rather face an array of polished enemy seats than a crowd of inattentive people whose faces seem to say 'we are here for a record; say what you have to say, and be quick about it.'"

The greatest benefactors are those who can say with Peter, "Silver and gold have I none, but such as I have, give I thee." The most princely givers the world has ever seen are the Judsons and the Livingstones, who sometimes begged to be fed with the crumbs that fell from the heathen's tables.—*Dr. Pounds.*

LIFE is never lowly, if it is carried forward with a high purpose in view. We are building our characters every day, and when I live a selfish, carnal, low life I am not living as I should before the Master; but when I lead a good life and am doing good and honest work in a business career or in the pursuit of science or in any walk of life, no matter how lowly, I am laying up for myself treasures in heaven.—*Bishop Vincent.*

THE "Quiet Hour" is not the "quiet hour of the ascetic; it is not the retirement of the monk in his cell; it is not the rapt vision of the mystic; it is the rational conference of the soul alone with God; it is girding on of the armor, the putting on of the panoply of battle, the getting ready for the service of the Master.—*President Clark.*

Christian Endeavor is changing, changing from boasting to business, from fire-crackers to Mauser rifles, from the kite-string to the lifeline, from doll nursing to motherhood. As children, we built fires in the back yard for the smoke that could be produced, but becoming men we use smokeless powder, judging success by the execution done.—*Rev. John E. Pounds.*

We must have larger conceptions of Christian life and must crowd out the baser by the inflow of the better. We must make a business of religion and a religion of business. We must write "Holiness to the Lord" not only on the bells in the steeples, but the bells on the horses; and above all else, we must pour into all the devil's dens broadsides of sunbeams.—*Rev. Dr. Henson.*

Christian Endeavor urges that there is a service which you only can perform. It is the golden opportunity which passes with the fateful age. When the dew of thy youth shall have disappeared the opportunity shall have gone with it. Other service may be rendered, but that special service is impossible. The strength, heroism, courage, zeal, which accompanies those years before responsibilities accumulate and life's burdens grow heavy, cannot be recalled when the years wear away of which they form the essential part.—*Rev. Dr. Brett.*

The business men of the world could not do business for an hour without a pledge. No true home has ever been or can be established without a most solemn covenant. The covenanting people of the world have always been the best people of the world. As long as time lasts, the dear old Scotch covenanters will be remembered, and the world will ever feel their influence. The Church of God is established upon sacred covenants and depends upon the faithful keeping of these for its perpetuity. The foundation of the Young People's Society of Christian Endeavor is its covenant.—*Rev. W. T. Rodgers.*

In speaking of George Müller, Rev. Jas. Mursell, of London, England, said:—"One of the supreme needs of the present day is men and women that trust and believe and practice their faith. George Müller was not an especially gifted man, yet he accomplished great results. He did it all by faith. Faith is a grain of mustard, and that is, a little faith, will move mountains. The whole ocean can pour through a narrow channel if enough time is given. Have I any faith and will I use it? God will come into my life and make it full. If you and I will link ourselves to faith as did George Müller, and persevere as he did, some souls, at least, will be won to the blessing of a quiet life."

I AM an optimist. I believe this is the best day of the best week of the best month of the best year, this world has ever seen. I believe the world is growing better. I believe the nations are coming together, and no two people have made such advances during the past decade as have the two great Anglo-Saxon peoples represented on this platform this hour. We honor the great president of this republic over in Canada. As an object lesson for the world, in the time when this nation of 70,000,000 of people and the welfare of the bravest and fairest of your land was in the balance, your chief magistrate, with heavy heart I have no doubt, and yet strong faith, repaired to the place of prayer with reverent brow to talk with God. After 60 unparalleled years of reign, the noble woman whom we honor as queen, a year ago now went to the house of prayer, the

first act in that great and noble gathering to commemorate her rule of 60 years. I say, sir, long as the republic has a man that prays, long as the empire has a ruler that prays, we need have little fear for the peace and prosperity of these great peoples.—*Rev. W. F. Wilson.*

### Interesting Items.

MANY Evangelistic services were held on the streets, at factories, and wharves.

EVERY reference to Great Britain or to England's friendship for America was greeted with tremendous applause.

THE Young People's Society of Cooke's Church, Toronto, was reported as the largest in the world. It has 600 members.

ONE of the local papers represented the devil leaving Detroit, saying as he did so, "This climate seems home-like, but I don't like the society."

CANADA was well represented, fully 900 delegates from the land of the maple, having registered at the Central Presbyterian Church, the Canadian Headquarters.

THE *Detroit Free Press* said:—"Even Camp Endeavor is not free from contagion. The faith and good words and works infection is taking hold of hosts of people."

### Message to the Queen

THE Endeavor Convention at Detroit sent the following message to Her Majesty the Queen:—"Tens of thousands of Canadian and American Endeavorers, in International Convention assembled in Detroit, rejoice in your long and glorious reign, and pray God's constant blessing upon you. Thousands of Endeavorers, next July, will cross the ocean to Convention in London with love and reverence in their hearts for you."—*F. E. Clark, President.*

The president opened the convention with a gavel made by a member of a Prison Christian Endeavor Society. He declared that no man had ever gone out of jail as an endeavorer who had ever returned to it.

ONE of the chairmen remarked:—"Whoever steals another man's time is a thief; and the chairman who permits the speaker to steal another man's time is a party to the crime. He is the responsible party for he has the watch."

ONE of the speakers remarked:—"I want to say one thing more while I am going." He never said it, for at that moment the bell struck to indicate that the time was gone. The speaker was equal to the occasion, for turning to the chairman he said, "I'll tell you about it afterward."

THERE never was an audience more ready to comply with any reasonable request from the chairman than the crowd that filled each of the tents. The photograph that is published in this issue, will show how generally the ladies complied with Dr. Clark's request that all hats be removed. A lady wearing a hat or bonnet at any of the meetings made herself quite conspicuous.

THE Methodist denominational rally was held in Central Methodist Episcopal Church, and was well attended. Dr. Kelly, of Birmingham, Ala., who has attended every similar gathering for the past seven years, said that this was the best rally he had seen. Excellent addresses were delivered by Rev. G. H. Cobbleddick, Bothwell; Miss Whitworth, St. Mary's; Mr. Thomas Morris, Hamilton; Rev. Dr. Daniel, Sarnia; Rev. Dr. Kelly, Birmingham, and Rev. W. F. Sheridan, Pontiac, Mich.

EVERYWHERE the endeavors went, there rang out lively gospel songs. There was a brightness and cheeriness about them that nothing could daunt. Even when the rain was pouring down upon them they sang lustily "There is sunshine in my soul," "Showers of blessings," etc. Those who think that those Christian young people do not have a good time are mightily mistaken.

The Convention Sermon, which was preached by Rev. Dr. Gunsalus, of Chicago, was a magnificent effort. It was on the inscription placed over the cross, which was written in Greek, Latin, and Hebrew. He said that the Greek was the language of the intellect, the Latin of the will, while the Hebrew was the language of the heart. He urged that head and heart and will should be brought under the control of the cross.

DENOMINATIONALLY the Christian Endeavor movement is divided as follows: Presbyterian, 5,605 societies, and 3,109 juniors; Congregational, 4,165 and 2,469 juniors; Disciples, 3,288 and 1,483 juniors; Baptists, 2,629 and 1,130 juniors; Methodist Protestant, 1,095 and 264 juniors; Cumberland Presbyterians, 889 and 414 juniors; Lutheran, 891 and 365 juniors. There are thirty denominations having smaller representation in Christian Endeavor ranks.

BISHOP NIXIE, president of the Epworth League of the Methodist Episcopal Church, writes to the *Michigan Christian Advocate*:

In attending the Christian Endeavor Convention I was impressed that in some way it must be brought about that there shall be a closer, warmer fellowship between the Epworth League and this great inter-denominational organization of Christian young people. "We need them and they need us."

The Board of Trustees is composed of the representatives of thirty denominations. Among them are such men as Bishop Fallows, Rev. Wayland Hoyt, D.D., Rev. Dr. Henson. This Board does not exercise any authority whatever over the societies. It is very careful to leave the management of affairs, as far as possible, in the hands of the denominations themselves. A beautiful spirit of unity and fellowship prevailed at all the meetings.

At the closing meeting, when Delaware was called, a man and his wife arose in the body of the great audience. The man said:

"We have no official message, but we will sing a verse."

Then that man and woman began the words of the famous hymn:

"Blest Be the Tie That Binds."

President Clark caused a roar of laughter by saying:

"That's the best official message that could come from any couple."

DR. CLARK exhorted young men to make money for God. He said "Pledge your selves to turn your best ability to the making of money, not for a selfish and sordid purpose, but that through your money the world may be evangelized. Glorify this meanest of passions with the God-like light of an unselfish purpose. Transmute this clay into pure gold. Make your purpose very specific and definite. Bring to bear the force of our pledge upon your business. Route avariciousness with a Golly purpose."

CHAIRMAN STRONG, of the local committee, made a hit by saying: "Other cities may give you a good time, but we give you three good times." He was inside the mark, for one of the papers said, next day, "There are four kinds of time in Detroit—sun time, local time, eastern standard, and central standard time. There are 32 minutes difference between eastern standard and local time. Local time is 32 minutes slower. Then in Detroit sun time is 28 minutes faster than central standard time, so if you are making engagements always inquire if it is central

standard, eastern standard, local, or sun time, and add 32 minutes or subtract 28 minutes, or subtract 32 and add 28, or figure it out the other way, so as to keep your engagement without breaking your watch."

PRESIDENT MCKINLEY sent the following message to the convention:

"Executive Mansion, Washington, D.C., July 4.

"Rev. Francis E. Clark, President Young People's Society of Christian Endeavor.—On the occasion of the eighteenth international convention of your society, I desire to express my cordial interest in its work, my best wishes to those assembled with you in convention, and my earnest hope for the continuance and increase of the great results which the efforts of the Christian Endeavor Society have achieved.

"WM. MCKINLEY."

### Junior Jottings.

"DON'T treat the boys as if you expected them to be full-fledged angels in about a year," said a Junior worker.

THE majority of workers were of the opinion that Sunday meetings were more conducive to good attendance than week-day meetings.

"Why is it Roman Catholics always remain Roman Catholics?" asked Rev. Wm. Patterson. "Simply because they are trained in their religion from early childhood. What is bred in the bone stays long in the flesh. Junior workers, yours is a grand opportunity. Train the boys and girls, and the men and women will take care of themselves."

"We are glad that our Endeavorers are coming to realise more that the important department of the church to-day is the Junior department. Seniors are now coming to the conclusion that it does not pay to be so busy in their own society that they find no time to train the boys and girls." So remarked a Junior worker at one of the Conferences.

"We believe that children can be saved as children," said Rev. Dr. Stewart. "We do not believe that children need to become corrupt before they can be consecrated to divine service. I am sure we are happier when we hear our children say that they cannot remember when they did not love Jesus, than when we hear them recite long tapes of sin experienced before they came to Christ. I used to be told sometimes that God loved only good children. I am glad now to believe that God loves children, good or bad. If that is heresy then I am a heretic."

At the Junior demonstration on Monday, boys and girls represented the different countries of the world in a beautiful exercise. When the two children representing Spain were announced, Mr. Held stated that the audience could see that the Christian Endeavor had forgiven the enemy, and there was a round of applause. As a finale to this part of the service, all of the children that had taken part in it, about 300, were ranged along the front of the platform and waved flags of all nations while they sang: "The Whole Wide World for Jesus."

From the day when the Master took little children upon his knees and blessed them and said, "Of such is the kingdom of heaven," it has been the child heart which has been nearest the Christ heart, the child love which has symbolized the most perfectly the Christ love—pure, unselfish and tender, unspotted from the world. It is the child spirit that makes for the salvation of humanity in its sunshine of cheer, its unquenching belief, and its simple faith that knows the full meaning of the blessed words, "Our Father," never doubting that it hears the tender voice answering back, "My child."—Miss Mabel Bates.

### A Solemn Service.

Perhaps the feature of the Convention that will longest be remembered by those present was the "quiet meditation and prayer" which occupied ten minutes of each session. It is thus described by a correspondent of the *Michigan Christian Advocate*:

With a very calm, clear voice, the leader in brief words spoke of the sermon about to be heard as God's message to them. God sends no messages to unprepared hearts. To become ready to hear they were to devote ten minutes of quietude—no moving, no talking, no waving even of fans, and with eyes closed so that the vision of the soul might be of Jesus on the cross. Twelve thousand people became as still as a family circle in a chamber of illness. The subdued voice of the leader after a moment's pause sang "Nearer, my God, to Thee," the low murmur of the worshipping host taking up the verse. The leader spoke as though he was a prepared high-priest, who stood in the presence of the divine Lord and in behalf of his people made confession and expressed the trustfulness of contrite hearts as assured faith. No impetuosity in the prayer, no gusts of emotion, no extemporaneousness, no cant phrases, no show of eloquence or of fluency. So adapted to the wants of prayerful souls was the prayer that we felt as in the presence of the cross on which our Lord was hanging, and we were hushed into forgetfulness of all else but Him and our petitions. There was no formal closing of the prayer, no amen, just a natural cessation.

One verse of "Jesus, Lover of my Soul," was used in the manner described above, and another converse with the Lord on the cross began. It was quite as natural in quality of tone and expression as if the cross upholding the world's Redeemer were in that tent. He said, reverently: "Jesus, it is good for us to be here, to look up into thy face. It reveals thy love and thy mercy. How strong thou art, O Jesus, and in my weakness I hide myself in thee. But thou hast suffered, what are these wounds in thy hands and in thy feet, O Jesus?" Have I inflicted them upon thee? Thou hast been crucified! Thou art there on the cross for me! Have I sinned that thou art there? I confess my sins, O Jesus. Thy blood will wash me white as snow."

There was another verse and another stanza of prayer. This time the speaker's voice was slightly quickened, and the tone took on hope and triumph. Pledge of service and fidelity were made. Approval and cheer seemed to come down from the cross. Power and hope took hold of the hearts of the worshippers, and at the close these feelings expressed themselves in the way they sang the words:

"I'll go where you want me to go, dear Lord—  
Or I'll maintain or plain or sea;  
I'll be what you want me to be, dear Lord;  
I'll be what you want me to be."

### The Blessing of Difficulty.

It is not well to be too comfortable. Those who always sit in easy chairs cannot get the best of our books, or natural scenery, or friendship, or home, or country, or the grace of God. A touch of anxiety gives a keener relish to life. Half the delight of a view of a mountain summit is on account of the difficulty of climbing to it. Sailing in a stiff breeze is vastly more pleasurable than drifting because it requires attention and keeps every faculty alert and susceptible. When you get to be thoroughly comfortable, you will probably be useless and in the way of the progress of the world. "Woe to them that are at ease in Zion." Do not be troubled because your fairest and most fragrant roses have thorns. Most people are about half asleep. They get thoroughly waked up only when some great peril, or opposition, or disappointment, or sorrow disturbs them. We have to be stirred out of our comfortable nests before we will fly.—*Northern Christian Advocate*.

# Fourth International Convention of the Epworth League

HELD AT INDIANAPOLIS, JULY 20-23.

A  
DECIDED  
SUCCESS

## A Great Gathering.

THE fourth International Convention of the Epworth League is now a memory instead of an anticipation, and a most delightful recollection it will be to those who had the privilege of attending. The number present was not quite as great as at Toronto in 1897. Up to Friday afternoon eight thousand persons registered, while at Toronto, for the same period, over eleven thousand names were received. In each case, however, the place of registration



OFFICIAL FLAG.

was some distance from the auditoriums, and, without doubt, many did not attend to the formality of registration. It was therefore difficult to estimate the attendance, and all sorts of guesses were made,—from ten thousand up to thirty thousand. The probabilities are that at least one-half of those present entered their names. If so, this would make a total of about seventeen thousand at Indianapolis, which certainly was the outside figure. The claim of thirty thousand was a greatly exaggerated estimate.

It should be remembered that Indianapolis did not present any special attractions in the way of mountain, lake, or waterfall. Those who went to the Hoosier city were attracted by the Convention alone. Under these circumstances an attendance of seventeen thousand was remarkable, and indicated a growing interest in the Epworth League.

The local committee had worked hard to prepare for the gathering, and are to be congratulated upon the signal success which crowned their efforts. Dr. C. C. Lasby, the indefatigable Chairman, is deserving of special mention. He was here, there, and everywhere, keeping his eye on everything and everybody, and doing all in his power to make visitors feel at home.

Rev. Dr. Quayle had charge of the billeting arrangements for the speakers, and his plan was the most perfect we have ever seen at any convention. Those whose names were on the programme were met at the station and sent to the homes provided for them in carriages.

Every man declared that he had the most delightful home in the city. The citizens seemed to vie with one another in the hospitality extended, which was generous and cordial in the extreme.

For the meetings a large tent had been pitched near the county buildings, to seat about seven thousand persons, and it was literally packed at every evening meeting.

The decorations were very pretty. At the entrance there was a large Maltese cross, ten feet square, and lighted by 225 incandescent lamps, red, yellow and frosted. When it was illuminated the effect was very fine. Inside there were banners galore. The stars and stripes were everywhere to be seen, but British flags were rare. This was chiefly due to the difficulty of securing them, and not to any feeling of indifference. If we had been thoughtful enough to have loaned the committee a bundle of British flags, no doubt they would have been freely used. The mottoes were numerous and well chosen. Over the speakers' platform was the League benediction in red letters, margined with old gold, in a field of white, and read as follows:

Leader—The Lord bless thee and keep thee.  
Response—The Lord make His face to shine upon thee and be gracious unto thee.  
All—The Lord lift up His countenance upon thee and give thee peace. Amen.

Other mottoes displayed about the tent following the inner line of quarter poles were:

"In today walks tomorrow."  
"Look up, lift up."  
"One heart, one way."  
"All for Christ."  
"The Church should be a force to work with, not a field to work in."  
"If we are saved to serve, we should serve to save."  
"I desire a league, offensive and defensive, with every soldier of Jesus Christ."—John Wesley.  
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ."—Bishop Simpson.

The singing, which was perhaps the most inspiring feature of the Convention, was led by Professors Excell, Black, and Henthill. It was exceedingly hearty and unanimous.

The music of the Juanita Glee Club of Chicago, was very fine. When the young ladies were first introduced the chairman

requested that there be no encores, but the audience demanded a repetition with such determination that the chairman was forced to yield.

The Clafin Quintette, a band of colored singers, also greatly pleased the people, and were frequently recalled. The voices were rich, and two were of peculiar and original quality. They first sang "Give me that old-time religion," which was received with a rapturous clapping of hands and fervent cries of "Amen!" The audience demanded another song, and the sextet sang a medley, with the line "Ain't I glad I'm out of the wilderness" running through it.

The programme was a solid one, in the opinion of some, almost too solid. It was certainly a hazardous experiment to give a whole evening to "The Intellectual Life," with such subjects as "The High School and the College," "The Bible and the Intellectual Life," "Books and Reading," but it proved quite a success. Christian Citizenship and Temperance, received a large amount of attention.

It is quite out of the question to undertake anything like a full report of the



CONVENTION BADGE.

speeches, when it is remembered that there were three meetings going on simultaneously, three times a day. We have endeavored simply to give our readers some idea of the good things that were said, giving special prominence to the Canadian speakers, and to the more practical topics.



**Yours and Ours.**

BY REV. A. CARMAN, D.D.

IN response to the address of welcome in the tent, Rev. Dr. Carman, said: "President Lincoln declared that the danger of the American Republic is not that foreign cavalry should water their horses in the Mississippi," but here we are horse, foot, and artillery, in our kind of warfare, in the very heart of the country. We did not need bow and arrow, sword or gun to take possession of rich and beautiful Indianapolis. How comes all this to pass? On the principle, so far as we have been faithful to it, and succeeded in working it out, that "all things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is God's." Yes all are yours, whether Wesley or Asbury, Simpson or Punshon, Bangs or Whitfield, John Nelson or John Newton, Carvosso or Adam Clarke. All are yours, whether Philip Embury, or Capt. Webb, or Barbara Heck, whose ashes consecrate Canadian soil, or William Case, founder of our Indian Missions, whose birth gives us a Canadian Methodist claim in the Massachusetts seaboard. All are yours, whether Washington, or Lincoln, or Pitt, or Gladstone, or Wellington, or Admiral Nelson, or General Grant, or Havelock, or Lee and Stonewall Jackson. All are yours and all are ours—for we take unbounded interest in the recent achievements of your army and navy as we do in the valor of our own men and the triumphs of our own flag. All yours and all ours in Sampson and Schley, in Otis and Dewey, in Wolsley and Kitchener, in Lieutenant Hobson—why should not the ladies kiss him? and the hero of Dargai Pass; why should not our sovereign lady decorate him?

All are ours, whether Isaac Newton, or Bacon, or Shakespeare, or Robert Burns, or Goldsmith, or Tennyson, or Holmes, or Whittier, or Longfellow, or Wendell Phillips! All are yours, whether the high dome of the sky and free air for the star spangled banner, or the broad

sea and the bright firmament for the Union Jack, the red, white, and blue. All are yours and all are ours of civilization and of song; of science and of truth; of religion and peace; of commerce and of art; of freedom, government, and law; of opportunity and possibility; of inspiring outlook and noble purpose; of venerable history and splendid renown. Yours are the ancient glories of Britain in her long and fierce struggles for constitutional

and our lumber; our faith and fidelity worth more than our fish. The United States is ours with its most precious heritages and possessions. Souls are worth more than seas, truth than territory or trusts, and sacred honor than southern swamps. It is our smallest and meanest things we contend about; and it is only our nobler common possessions that hold us back from the bloody strife.

All are yours, and all are ours of the atonement of Christ and the covenants of grace; of the Church of God and the Holy Scriptures of divine truth; of the faith of the fathers and the deeds of the children through all the generations; of the glowing zeal of the martyrs and the tireless energy of the pioneers.

All are yours, and all are ours of patristic learning, of Arminian theology and Wesleyan hymnology. All are yours, and all are ours of institutions and agencies; of the ministry of the Word and the schools of the prophets; of the press, with its book establishments, its *Advocates*, *Recorders*, and *Guardians*; its *Eras*, *Heralds*, and *Oncards*; of the prayer meetings and class meetings, of the Sunday schools and that youthful progeny of royal and saintly line, the Epworth League! All forces, instrumentalities, and possessions are ours of the kingdom within us, and the kingdom to come. We are in the times, the ages to come, when he showeth the exceeding riches of his grace in his kindness toward us through Christ Jesus.

For eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive the things that God hath prepared for them that love Him. These are our mutual and inalienable possessions.

This is our country; this is our Empire and Republic; this is our Kingdom and home. Is it any wonder we forget on which side of the 49th parallel we are? Such considerations, real, practical and solid as they are, not the seen and temporal, but the unseen and eternal lift us to that elevation from which we can scarce discern the crooked lines in marshy ground and murky air, where worms crawl, serpents hiss and vipers sting. On such a mount of transfiguration and excellent un fading glory might we more abide.



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government and the liberties of man in parliament, and on field and flood; ours the fruits and the honor of your splendid achievements in the western world, in winning and guarding freedom for wronged and oppressed races of men. Yours and ours in common are the great conflicts of the ages. In battle for national existence; for political regeneration; for civil and religious liberty, for moral and social reform. Canada is yours with its best things. Our loyalty and liberty are better

## The Two Flags.

BY REV. G. J. BOND, B.A.

IN replying to the address of welcome Rev. G. J. Bond, B.A., of Halifax, among other good things, said: "This is like Canada, and you good people are like Canadians, so like Canadians that I feel myself already quite at home among you. And why not? I will go further. Why should you not like Canadians and Canadians like you? Sirs, we are brethren. We belong to the same stock. Blood is thicker than water,—too thick as I hope and believe for any jealousies or hickering really to separate us, too thick for ought but friendliest rivalry to separate those whom God has joined together. Our very quarrels have shown how much we really think of one another. Family jars are always sharp while they last, for there are no jealousies so bitter as family jealousies, no wrongs so acute as those that arise from our own kindred. But down below all there exists and persists the close, warm, eternal kinship that nothing can essentially or even long interrupt.

I am reminded that you have passed through conflict, a conflict in which North and South were not divided, but fought shoulder to shoulder under the Stars and Stripes. And if an outsider may presume to say so, one of the best outcomes, if not the very best outcome, of the war with Spain is that thorough reuniting of North and South. In the heat and thrill of a struggle with a foreign foe, your whole nation awoke to a splendid solidarity to a unity that knew neither North nor South—neither East nor West. When Roosevelt charged up the hill at El Caney, New Orleans was as proud of him as his native New York. When Hobson and his gallant comrades sank the *Merrimac* in the very teeth of the Spanish forts and fleet, Indianapolis applauded him as heartily as Richmond. When Dewey, like the brave sailor that he was, entered the mined harbor of Manila and engaged victoriously Montijo's fleet, the chorus of praise that greeted his pluck and prowess swept from Sandy Hook to the Golden Gate, from Boston Bay to the Gulf of Florida.

Let me say, too, that we of your blood and lineage did not look on unmoved at the struggle in which you were engaged. Our hearts thrilled when men of our race and speech were engaged in deadly conflict with foreigners, and proved themselves worthy descendants of the men that fought with Drake and Raleigh, and the valiant men on land and sea that have made famous that mother-land we all acknowledge.

"Our little mother-isle, God bless her!"

And has not that mother proved mindful of her eldest daughter? I am sure you remember, I pray God that no prating politician may ever cause you to forget, that, when a few months ago, the European Powers were indignant that you should menace one of their number, and more or less openly declared their intention of resenting your interference in European politics and rallying to the side of Spain, it was Britain alone, that stood out promptly and squarely before them all and said, "Before you lower the

Stars and Stripes you will have to lower the Union Jack." Since that day the Union Jack and the Stars and Stripes fly side by side as they never flew before. May they fly side by side to champion the world to every good cause, to banner the world up higher and higher in the achievements of science and industry and commerce, in the exemplification of that righteousness which exalteth a nation, and in an effort for the establishment of universal and permanent peace.

## International Amity.

ADDRESSES BY DR. BUCKLEY AND  
CARMAN.

ON Friday evening, in English's Opera House, the subject was "International Relations," and the speakers Drs. Buckley and Carman.

DR. BUCKLEY'S ADDRESS.

The following is a brief extract from Dr. Buckley's fine address:  
"I spent a week at Gibraltar, and I



REV. J. M. BUCKLEY, D.D.

stood on top of the highest point allowable, with a permit from the British Government. I could see the mountains of Africa with the naked eye. I could see the spot where Nelson fought the battle of Trafalgar. Not fifteen miles away I beheld the insignia of the Mahomedan empire of Morocco with the naked eye. All that thrilled me. But when I descended and took a row-boat and rowed all through the harbor, and I saw an English man-of-war *en route* for India, and another for South Africa, and another for Malta, I thought that I was in the presence of a power with which neither Rome nor Alexander's empire could for one moment compare. [Great applause.] Anglo-American, Anglo-Australian, Anglo-African, Anglo-Indian, Anglo-Malta, Anglo-Canadian, Anglo-British Columbian.

"I say now that there are some things that we and the English greatly resemble each other in: First, we have boundless energy; second, we have equal self-complacency and self-confidence. There is not a more self-confident nation on earth than the English, but we are equally

self-confident and always were. The English are divided into two kinds, the taciturn and the loquacious. The loquacious resemble us in that respect more than the taciturn, but it is a dangerous thing to make a taciturn Englishman break his reticence and talk about his country. You won't have a chance to say a word for a week. Again, the English are not only self-confident, but they are persistent and bound to succeed in what they undertake, and it is so with us. We may not stick in one place as long as they do; but we go away, recuperate, and come back, and we keep going away, recuperating, and coming back. Another thing, we have the same common law at the basis of all our institutions, the same law that Blackstone said was a part of Christianity; and, besides that, we are cosmopolitan. The difference between us is this: England has become cosmopolitan by purchase and by conquest; we became cosmopolitan by the people coming to us from all parts of the world. England is an immense swarm of bees, with the central part of the swarm on a very small scale, but a very large tree—small in size, but wonderfully large in cohesive power."

DR. CARMAN'S ADDRESS.

After discussing eloquently the subject of International Relations, Rev. Dr. Carman spoke as follows of the forces that make for peace and good-will between Great Britain and the United States:—

1. There is the mutual respect and friendship of our rulers. You venerate our noble Christian Queen Victoria; you regard with sincerest respect and affection your honorable Christian President McKinley. And these generous impulses must permeate the thought and feeling of all the people. The messages of Queen Victoria to Presidents Lincoln, Grant, and Garfield, and to their wives in days of suffering and bereavement, brought us to a sense of our kinship. The responses of your Presidents to our Queen gave you free entrance to the sanctuary of the home and the heart. How can we go from such sympathy and love to fields of slaughter and blood?

2. There is our common origin and race, our common stock, lineage, and blood. If Europe has the older and smaller, the intenser Britain, America has the newer and larger Britain, the unity of British races and the mingling of British blood. British history is yours, British struggles, British triumph and glory. It is no misfortune to be born of a virile race, or to inherit the spirit, example, and achievements of centuries of heroes, statesmen, philanthropists, orators, poets, philosophers, and divines.

3. There is our common English tongue. Our literature is one; yours, ours; and ours, yours. Our laws are in the same old Anglo-Saxon tongue. Our deepest thoughts of philosophy and theology are in the one language for the mental vigor of all our people. One our science and art; one our poetry and songs. One the prattle of our childhood, and one the sublimest strains of our eloquence. One our Anglo-Saxon Bible, the guide of our youth and the comfort of

ourage. Why should we not drink at the same fountain and abide in peace?

4. There is our common Christian religion, and our common Protestant faith. We persecute no man for his religious views. We rejoice to proclaim religious liberty to all, as Britain does in India and Africa, and you in the East and West Indies. Yet we stand before mankind committed to the Christian religion which is the foundation of our immortal hope and to the Protestant faith which is the source and pledge of human regeneration and universal freedom.

5. There is our common Christian civilization. For this we stand out in clear view before the whole world. Our peace promotes it; our strife and war would disgrace and destroy it. Beneficence to all men. Food and clothing to the perishing, settlement of national differences by arbitration, are marks of what we mean by an elevated and improved condition for the human race.

6. There are our common national aims and purposes in all things political, social, civil, and moral, as affecting our own people. We seek common ends generally by common means; and thus we assist each the other in great social, moral, and political reforms. For prohibition of the liquor traffic and the opium traffic, for the abolition of slavery, for the sacredness of the marriage tie, and the safety and honor of the family and the home, we are pledged to the world of mankind.

7. There are our common responsibilities to the race of man; made trustees and depositories as we are by high heaven of the most precious gifts of God to humanity in our religion, our science, our constitutional government and law. How dare we plunge into war? How dare we soak the earth full of brother's blood and darken the sun with the smoke of conflict? How dare we irritate each the other to envy, strife, jealousy, and ill-will?

## Two Great Lectures.

BY BISHOPS M'CABE AND FOWLER.

ON Friday evening the delegates were given a treat in the patriotic meetings which had been planned. In the tent, Bishop Fowler delivered his great lecture on "Abraham Lincoln" to an audience that filled every seat. The lecturer occupied nearly two hours in delivery, and, of course, no satisfactory report of it can be given. The following were his introductory sentences:

"Epworth Leaguers—There is a great lesson in the life and work of Lincoln for you. God calls his great leaders for critical times from the common people. Lincoln came from a western cabin and Grant came from a little leather store in an obscure western town. Now God is raising up this vast army of educated young men and women with Christian zeal. A new spirit is in the earth. I am not a prophet or the son of a prophet, but I am a student of the prophets, and it seems to me that in our day is being fulfilled the promise about the pouring out of the Holy Spirit upon our sons and daughters. They fill

the atmosphere of the world with better ideas, and set up a great moral and spiritual judgment throne before which nations and kings and emperors and czars must bow. To day we see a great, hard, selfish army in France humiliated before the moral sense of the common people and made to do justice to Dreyfus, a poor Jewish victim of prejudice.

"More than this, we see all the great nations assembled in their representatives at The Hague upon the invitation of the Czar of all the Russias, the only surviving representative of absolute power on all the earth, to see if there is not some possible way to lift the burden of the great standing armies from the shoulders of the common people. We see them agreeing to a permanent court of arbitration, which shall settle national difficulties, not by the arbitration of the sword, but by reason. We are come into marvelous times. We are in the rapids where events of great



BISHOP M'CABE.

est magnitude rush by us every hour. Already the United States and England settle their grievances peaceably. Now Germany and Russia and France are stepping upon this elevated plane. These great nations thus set for peace will not let the smaller nations fight. Soon swords will be beaten into plowshares, and spears into pruning hooks, and wars and warriors will be forgotten. The billions of treasure and millions of laborers now wasted in desolating the world, will be turned into the productive channels of peace, multiplying the comforts of the common people and furnishing the agencies for the speedy evangelization of the world."

General Gordon was expected to speak at Toulonist Hall on "The last days of the Confederacy," but, on account of some misunderstanding, did not arrive. Fortunately, bishop McCabe was on the platform, and at the last moment was called upon to give his wonderful lecture on "The bright side of life in Libby Prison." For an hour and a half he had the big audience completely under his spell and the enthusiasm was unbounded. People laughed, shouted, cheered and wept as he related the thrilling incidents of his war experience.

## Elements of Christian Manliness.

BY REV. D. W. SNIDER.

THE first element in Christian manliness is the blood quality of godly parentage. If you like to have it so this is simply a restatement of the saying that if you want to reform a man you must begin with his grandmother.

The character of the manhood of tomorrow depends upon the character of the parenthood of today. As George Washington attributed the success of his career to the moral and intellectual and physical training of his mother, if the future is to have citizens worthy of their country and of the heroic fathers of their country, they will also, of necessity, bless the godly training of consecrated parents and be proud of the blood transmitted to their veins.

The next element in Christian manliness is consecrated courage. It is born of a bravery as peerless as that of Funston and of a determination as unconquerable as that of Dewey. But it is a courage of a higher and finer quality than any which resolutely faces the perils of flood or fire or cannon—which does that and nothing more. Its motive is spiritual. Its realm of activity is ethical. It stands by the decalogue when party interest prefers to forget the gleaming peaks of Sinai. It stands by the Sermon on the Mount when the trust or combine or traffic would either belittle or defy a "Thus saith the Lord." Consecrated courage lives its religion in the hard places, and in the cold, matter-of-fact places of the earth.

This element of consecrated courage was illustrated in the manly character of Henry Drummond, as seen upon his death bed. When he was being sung to by those at his side he did not respond to such hymns as "Art thou weary, art thou languid," but when the old Scots melody of "martyrdom" was started, he beat time with his hand and joined in the words:

I'm not ashamed to own my Lord,  
Or to defend his cause,  
Maintain the honor of His word,  
The glory of His cross.

and after it was sung he said, "There's nothing to beat that."

Not forgetting the graces of courtesy and pure speech, nor the fine virtues of temperance and virtue and love, as elements of Christian manliness, I name lastly, as a vital element, a hunger for the truth and a judicial readiness to appropriate it.

However hungry a man may be, he is not wise if he bites off anything he sees because it looks like food. Let him submit it first to some test. So what I call a judicial readiness to appropriate the truth will save men from all a poisonous dose. "Prove all things, hold fast that which is good."

There are those on the one hand, who would have us believe that the sum total of the truth is under their denominational lock and key. It is safely wrapped in the napkins of their own dogmas and isms, and buried in the vaults of their self-righteousness. Their attitude towards all seekers and investigators of the truth is one of gross unmanliness.

On the other hand, there are those

who, posing as the liberators of the truth, strew the way with the wrecks of their fanaticism. Theirs is the history of the fads and follies and quakeries and humbugs, of the higher and lower criticism in the manifold sciences of life, from which every strong and balanced quality in manliness turns away in disgust.

Now the element of Christian manliness to which I give prominence to-day has always an eager and joyful expectation of the unfolding of truth and is on the alert for it. It has its shaft plunged in that mine. It is persuaded that there are still undiscovered whole Klondikes of flaming and precious truth to bless and sanctify the lives of men. But the truth so found must suffer testing first. It must satisfy the reason. It must enlarge the soul. It must quicken the conscience. It must purify the conception of God.

### Obligation of the Citizen.

BY REV. W. F. WILSON.

WE stand near the top of a glorious century noted for its political liberties, commercial enterprise, and religious conquests; but above all noted for its glorious citizenship. And right in the front rank stand Abraham Lincoln and William E. Gladstone—men with profound religious convictions. And why not! for the functions of the state are largely religious. The state maintains justice between man and man, tries to reform and redeem the criminal, wisely instructs the children, makes sacred the marriage altar, and protects human life. All these have the spirit of Christianity. In a word I would do my very best for Christ's glory, and I'd do my best for "old glory." In order to hit the mark it's necessary to use both sights on the gun. So to be and do our best we should look at both sides of life; for if we look at the state only we become materialists; if we look at the church only we become mystics; but when we look at both in the proper spirit we become useful men, for a state-given ballot is just as sacred as a God-inspired prayer.

"As citizens we cannot afford to neglect the church, as the church stands for law, liberty, knowledge, purity, industry, fidelity and spirituality. The ballot follows the Bible, the school the church, and the mechanic the missionary. Hence the citizen is obligated to the church. Let us be patriotic, but not partisan; have unity but not uniformity, and difference but not division. We need officials of untarnished name in civic, state and national affairs. Then, as citizens, let us help to Americanize our cities and Christianize our masses. Let us strive to increase the temporal happiness and prosperity of the people by bettering their homes, shortening their hours of labor, securing fair wages, and keeping sacred the Sabbath as a day of rest. A man may be as patriotic at the ballot-box as on the battlefield, but some one says don't mix religion with politics. I say do. William McKinley, your splendid Chris-

tian president, does, while for over sixty years so has Queen Victoria, during her unparalleled reign, the most beneficent that ever blessed the world, or added luster to the page of fame. Our great need is Christian citizens."

### Integrity in Daily Life.

BY MR. W. H. KERR.

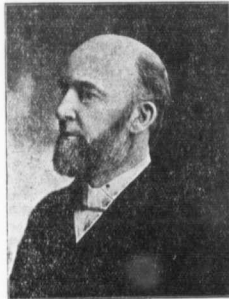
WE often think religion and business are as diverse as the poles, but the opposite is the case. Bible truths lie at the threshold and along the pathway of a busy life, and are full of sympathy and encouragement. Integrity in business is the truest and purest kind of friendship to our patrons, and gives us golden opportunities of lifting the world Godward. Religion aids in developing a healthful body. It enlarges a man's horizon, quickens his powers and gives him a quiet reliance in God. It's cheaper than sin, fortifies a man against evil habits and temptations, and strengthens every good purpose. Christian nations lead the vanguard. Religion fills the world's greatest want. The Bible gives no uncertain sound on this matter.

Integrity in daily life will give moral robustness; men will not be ashamed to have or show moral principles. Like

Lord Nelson, the English sea captain, who trounced his opponents in the same style as Admiral Dewey, let our colors be nailed to the mast, indicating that we will neither retreat nor surrender. We want a sanctified vertebra with pliability enough about it that we may lend a helping hand to all who need it. Integrity in daily life will produce a reflex influence that will be a mighty force for good in the world. Aim at spiritual princeliness and our outward life, which is largely the unfolding of an invisible personality, will prove the best sermon that can be preached. Practical religion is not a common commodity, but if we have loyalty toward God, faith in the Bible, acknowledge our stewardship, and have an ever-burning love to our brother man our personal and daily influence will tell for God, and men will be willing to 'bank' on us. Integrity in daily life will do away with monopolies and corners of every kind, labor strikes and squabbles, adulteration of foods and shoddy in goods, evasion of customs, wholesale thieving, embezzlements and kleptomaniacs, false weights and measures and crookedness in elections and scrambling for office, with 'get there' as the only standard. Character should keep pace with ability, even in politics. Integrity in daily life will give Scriptural principles a place in public affairs and will elevate the franchise. It will close mantraps, and do away with lotteries, bribes, and swindles. In short, it will hasten the conquering reign of whatsoever things are true, honest, just, pure, lovely, and of good report."

### Prominent League Workers.

VIII.—REV. J. F. BERRY, D.D.



AMONG the many Canadians who have come to the front in the United States, Rev. Dr. Berry occupies a prominent place. He is a son of Rev. Francis Berry, one of the pioneer Methodist preachers of this country, and was born at Aylmer, Ont., March 30th, 1856, and was educated at Milton Academy. When only sixteen years of age he began to preach, and

was popularly known as the "Boy Preacher." Two years later he was received into the Canadian Conference, and was subsequently transferred to the Methodist Episcopal Church in the United States. After a number of years in the pastorate, he was elected associate editor of the Michigan *Christian Advocate*, filling that position for three years. Upon the founding of the *Epworth Herald*, he was elected as its editor, in which position he has been a great success. He has been twice re-elected by the General Conference. The paper has reached a circulation of 120,000, the largest of any denominational paper in the world. In addition to his editorial duties Dr. Berry frequently preaches and lectures in the interests of the Epworth League. He puts tremendous energy into his work. The meeting over which he presided at the Indianapolis Convention was perhaps the most enthusiastic of the gathering. When he came upon the platform he was given a perfect ovation by the audience.

## Filial and Parental Duties.

BR. REV. R. J. ELLIOTT.

"HOME is the nest in which the citizen is reared. The duties there are inter-relative. The parental, to shape, build and direct character; the filial, to be respectful, reverent and faithful.

"The mutual duties, underbasing it all, are truth, honesty, industry and spirituality. The first thing that every parent must fix in the mind and heart is that the children belong to God. Somehow the serious mistake has been made—perhaps unintentionally—of seeming to teach that they belong to the kingdom of Satan, and more emphasis has been laid upon 'born in sin' than upon 'of such is the kingdom of heaven.'

"Masses of our youth run wild for a time, to be hunted, if possible, by the revival meeting or some other good agency where the hope has been that they will come within the fold of the Good Shepherd and henceforth abide there.

"The parental obligation is to 'bring them up in the nurture and admonition of the Lord.' Let the heart of the fathers be turned to the children, and if the parentage in Methodism on this great continent were but thus turned how widespread and rapid the awakening that would follow.

"There is no place like home' is not a mere poetic sentiment; nor is home merely a shelter for its weary, heart-sick member; is the starting place, the soil in which roots character, righteousness or unrighteousness, citizenship, good or bad.

"With this first great principle in the mind, the duties of education, discipline, equipment—and all the rest—will come in time with success and satisfaction.

"Filial duties and relations are no less important, and must be carefully placed before the attention and conscience of the young people. Some of them are:

"1. Love of parents. Not merely respect and esteem, but deep-gushing, old-fashioned heart affection; no counterfeit, but the genuine thing itself. Love that clings and grows like ivy green to the hearts of parents and to the walls of home.

"2. Reverence. The fifth commandment expressly directs, 'Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.' Filiality recognizes them as placed over us by the Creator of all. Reverence them in the words you speak and in the manner and spirit in which they are uttered. Reverence them in all the actions and thoughts of life. It must be a reverence of the heart and mind, and deep as the soul.

"3. Obedience. Paul's inspired injunction is 'Children obey your parents.' This is and should easily be one of the most natural relations possible. It is to be a complete obedience 'in all things.' The only exception being when their commands are opposed to God's commands. Not a tardy, but swift and cheerful obedience, otherwise it loses its charm and virtue.

"4. Kindness. In various ways the opportunity is with us to show kindness to

our parents. In these days many are inferior to their children in information, in judgment, and even experience on certain lines. They had not the advantages that they have been able to give to their families. Kindness never seems to notice any deficiency, and prevents, as far as possible, their consciousness of any inferiority. It never exposes or corrects them so as to wound their feelings."

## Church Benevolences.

BY DR. W. EARL WILLMOTT.

SOME one has said that "Money furnishes the sinews of war." Whether we have under consideration the warfare which is waged with warship and army, with rifle and sword, or that in which the church militant fights "the powers of evil," whether the weapons of warfare are carnal or spiritual, the epigram is equally true and applicable.

No church, much less the glorious Methodist Church, with its great and multifarious interests, can be carried on without money, or efficiently carried on without a great deal of money. The cry to-day of almost every individual church, as well as the church collective, is for more money. In the great work of evangelizing the heathen the need is not of consecrated men and women to carry the Gospel—these are ready by the thousand—but of the means to send them. In the work of bringing the unchurched masses at home to the knowledge and discipleship of Christ, the difficulty is not the lack of opportunity or suitable agencies, but in the absence of means to carry it on. And so with its educational work, its pastoral work and its varied benevolences, the church is cramped and hampered and hindered for want of means. Why? Because of the poverty of its membership! Nay, verily. In the church there is money in abundance—money for luxuries, money for amusements, money for self-indulgence,—but, unfortunately, comparatively few Christians have reached to anything like a true appreciation of the exalted duty and glorious privilege of giving for the advancement of God's cause in the earth. Were the members of the Methodist Church, from a right motive to set apart from this day one-tenth of their net income for the service of God and humanity, not only would means in abundance be at hand for the efficient carrying on of every present enterprise of the church, but if the Word of God be true and if any confidence can be placed in the promises of God, the ability of the church, in its membership, to give would be marvellously increased.

Some tell us that if only the heart be right with God, men will do their whole duty financially to the church and to the cause of God. All observation teaches us that either this statement is not true or a large percentage of professed Christians are hypocrites. Every one who has had anything to do with church finances knows that many really pious people come very far short of their duty in this matter.

Right habits of giving do not necessarily come from a naturally generous

disposition, nor from an acceptance of Christ as a Saviour from sin, but from an intelligent, deeply fixed conviction of duty, a duty which, faithfully performed, promptly assumes the character of a great privilege. Conviction, like faith, "comes by hearing" or instruction. In many Christian families this instruction is a part, and is emphasized as an important part, of that home training by which children are brought up in the "nurture and admonition of the Lord." Very many, however, of the young people who come into the membership of our churches have had no such opportunity, and the duty devolves upon the church, in its own interests and in the interests of the individual, to give prompt and intelligent attention to such instruction. For this purpose no better organization could be devised than the Epworth League; an assemblage of young people, full of loving zeal and enthusiasm, earnestly desiring to do the best for the Master, and willing to be disciples, learners, in any department which will increase their usefulness. The aim of the League was, and is, to aid in the development of the Christian "gifts and graces," of which the "grace of liberality" is worthy of earnest attention. Two decades hence on the youth of today will rest the financial as well as other responsibilities of the church, and in view of the vast importance of this fact, the proper instruction of our young people in the duty and privilege of financially sustaining the church becomes of serious import.

In the practical adaptation of these principles to the subject of our theme, "Local Church Support and Other Benevolences," at least three points should be emphasized: the motive in giving, the objects to which we give, the methods of giving.

A right motive is essential in all service to render it acceptable to God. The only acceptable motive in giving is summed up in the exhortation of the Apostle, "Whatsoever ye do, do all to the glory of God." Giving, however liberal, which is expected to bring praise from men, or to excite the envy of others, or for any merely selfish purpose, does not comply with the conditions upon which the acceptance and blessing of God are promised.

Loyalty to the local church and to the benevolence of the church should be strongly inculcated. To insure this loyalty the fullest information should be given. Unfortunately a considerable portion of the membership of most churches know practically nothing of the local needs or the financial affairs of the church to which they belong, not to speak of the wider schemes of the church collective and as a consequence care little and give little.

Every Leaguer should be as familiar with the financial needs of his local church as is the church steward or the pastor, and I conceive it to be the duty of the league to obtain and disseminate the information, so with the general benevolences of the church. I am not familiar with the schemes of the Methodist Church of the United States, but in the Canadian branch—and we have only one Methodist Church in Canada—the important general funds of the church are Missionary, Educational, Superannuated Ministers, Contingent, Sustentation, Sunday School, etc.,

and I presume you have analogous collections. My idea is that every member of a chapter should have such knowledge of each of these funds, as to their purpose, their relative importance and usefulness, their annual amounts, the methods of distribution, etc., as would enable him to determine intelligently as to the relative claim of each on the amount set apart by him and consecrated to God for the service of the church. This thought should always be in our minds, that our Christian givings are not to this or to that fund, but to the Lord. In this view of "to the Lord" how miserably petty must much of our giving appear.

As to methods of giving, they should be:

First, *proportional*.—The great Apostle puts it, "As God hath prospered you."—*Proportional*. This aspect has been ably discussed from this platform.

Second, *systematic*.—On the first day of the week, lay by you in store, that there be no gathering when I come—with forethought and preparedness. If the best business methods could be injected into our giving instead of the haphazard methods generally practised, would a miracle of transformation would be wrought in our church finances.

Third, *with promptness*.—The individual, who, through carelessness or lack of method, makes it necessary for a treasurer or collector to waste his time calling for a church contribution, should be thoroughly ashamed of himself. Giving is a privilege; and the giver should seek the treasurer and not the treasurer the giver. "Bringing the tithes into the storehouse," is the condition of God's promised blessing.

Fourth, *in the manner decided upon by the church*.—If the church has adopted the envelope system for local expenses, then every member should give an envelope in the public congregation, and so with all the benevolences of the church. The league should be utilized for giving information, and, if need be, for developing enthusiasm; but, subject to few exceptions, the giving should be individual, not collective, in the congregation, not in the league. In all givings for local or general church purposes, the members of the league should be associated with, and not separated from, the other members of the church.

## Let the Whole Line Advance.

BY REV. J. W. GRAHAM, B.A.

ON that memorable and fateful day in June, 1815, when through the long, weary hours the squares of old England, stood firm against the attacks of the enemy, the plunging of cannon shot, and the whistle of the rifle ball, the soldiers moving simply to fill the vacancy in the line caused by the death of a comrade; stabbed, hacked, shot, trampled under the hoofs of the cavalry, till the Iron Duke prayed that either darkness or the Prussians would come—then the French made their last grand charge, only to be again hurled back from the lines like the foaming waves are tumbled from the rocks that buttress the

shores of Britannia—then Wellington saw that the supreme moment had come, and raising himself in the stirrups he shouted out "The whole line will advance."

"One bright mass  
Whirls like a storm cloud up the hill.  
Clang of the steel rings shrill.  
Eyes of the men flash fire as they pass,  
Hearts in the hot race thrill."

And when the boom of Prussian guns reverberated along the roadways, Waterloo was won, the liberty of Europe assured, and the ambition of the child of destiny prone in the dust.

In this battle against the powers of sin it has been hard fighting and weary waiting for some of us—we have seen the anguish of the poor, the afflicted, those fallen under the influence of sin; through the darkness we have heard the sob of the lonely child, and the despairing cry of the drunkard's wife, "How long O Lord, how long! And the battle rolled to the gates till we were well nigh swept off our feet. But Christ the great captain of our salvation, riding on the white horse of victory, standing on the threshold of the dawn of a new century, looks down the battered ranks of gray haired veteran saints and Epworth League recruits, and shouts, "The whole line will advance!" Let us respond with the cry, "Forward in the name of the Lord!"—shaking the earth with the tremulous thunder of oncoming millions, till the battlements of sin fall into dust, satan bound and banished to the exile of his own place, and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Only sentiment, someone might say! Perhaps; but not the idle dream of a visionary youth, but a sentiment founded on fact; for the whole line is advancing, marching with the swing of victory in their tread. In these last days, with wistful eyes, full of prophecy, and the dew of promise on his locks, this young giant church, Methodism, looking into the face of the century coming over the horizon of time, recognizing the responsibilities and possibilities of the future, proposes, in humble gratitude and fervent love, to dedicate the most magnificent gift yet laid upon the altar of sacrifice—the 20th Century Thanksgiving Fund.

O, young people, though the mists of superstition may still drift o'er the valleys, and wide stretches of the lowlands are yet enshawed in the gloom of sin, let us in faith and hope ascend the foothills of promise till we stand upon the mountain peak of inspiration, with the prophet of Jehovah singing his notes of triumph. "Put on thy strength, O Zion, for thy light has come, and the glory of the Lord has risen upon thee," and as he sings, pointing as to a rift in the darkness, through which the light is bursting, reflecting God's bow of promise athwart the inky blackness of the past, lifting the mists of the valley, dispersing the gloom of the lowlands, glinting the hilltops with glory, till "each purple peak, each flinty spire, is bathed in floods of living fire." "The darkness is past, and the true light now shineth!" It is the light of God's morning that will never be dimmed, but will grow in ever-widening circles of the sunlight of love, till the whole earth is covered with the glory of

the Lord as the waters cover the face of the face of the mighty deep.

## Methodism and Education.

BY REV. J. H. RIDDELL, B. D.

IN Methodism education has been broad, deep, high. Broad, in that it is education for all. When Knox established evangelical Christianity in Scotland, he did the noble work of joining the school to the kirk, but in such a way that the school was for the "lad o' pairs." When sectarianism in Ontario, would confine education to the few and favored, it was a Methodist minister who fought the battle of an education for rich and poor, high and low, on the basis of necessity and compulsion. Also an education of all together, with all creeds and classes attending the same public schools, based on reverence for God and respect for men. By this means and this alone, can the petty jealousies and narrow prejudices of sectarianism be wiped out, and the discordant element in a nation be fused into a brotherhood.

Deep.—From its very inception at old Kingswood, Methodist education has aimed at thoroughness. She is not satisfied with a mere smattering of a little bad latin, worse vernacular, a few prayers and a little etiquette.

High.—Methodism has not been content with mere fundamentals. She has wanted more than the three R's. More than education enough to win bread and butter. Her aim has been a rich, fine culture of the imagination, observation, and reason, by leading into the higher walks of science, literature, and history. She has asked for preachers first of all baptized with the Holy Ghost and fire; and then cultured men standing before cultured people, with a refined imagination, quickened observation, and trained reason. The banner floating from her colleges has always had upon its folds, "exceller!"

Education without inspiration is the beautiful sight of a steam engine trying to pull a train of cars with no steam. Inspiration without education is the pitiable sight of a strong man struggling to do work with an old, blunt, unwilling instrument. "What God hath joined together let no man put asunder."

In Canada, Dr. Ryerson has stood as the representative of the broadest culture. Dr. Douglas as the one who would make seers and prophets of men. Dr. Nelles as the one who would add the finest touches of culture and refinement. Drs. Burwash and Carman as the men who would add strength of thought to the vigor of the soul.

It was once the taunt that Methodists can pray and shout and do nought else; but our young people have shown that they can not only pray but fight, not only shout but capture the laurel wreath of victory in a fair field with no favor. May she never forget to pray and shout while she is forging out nobly into other worthy fields. As an evidence of this a college of our Plains, in open contest, where thirteen medals were offered for competition to the four leading church colleges, captured eight out of the thirteen.



## The Ideal Reading Course.

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

THE ideal reading course will enter the realm of *Science* and capture its treasures—gems from Zoology, Chemistry, Physiology, Botany, Zoology, Astronomy—for here God is traced in the structure of the earth, the nature of the elements, the mechanism and laws of the human body, of plant life, animal life and celestial life. Read science, for science is near to God, and is the handmaid of theology.

The fields of *history and biography* will be investigated—the movements of the human race which reveal the slowly unfolding plans of the deity. Here is seen the increasing purpose that runs through the ages. Here is the great lesson impressed, that error fades and truth shines with ever-increasing lustre. Our young people are thus taught to stand, with reverent spirit, in the track of the world's progress, and observe the imprint of the hand of the deity on the steadily moving and improving centuries.

The realm of *poetry and fiction* will also be invaded. The great standard, wholesome authors will not be overlooked; the thoughts of far-seeing men, God-inspired. Great, good men have done this, Burke kept Virgil near at hand; John Bright loved to read *Paradise Lost*. Dr. Joseph Parker reads Dickens, Thackeray and Scott. John Wesley read history, poetry, philosophy, as well as theology—and was a great scholar, as well as a great saint; and all the greater saint because he was a great scholar.

The department of national affairs, *politics and political economy*, will also be included. And what is the science of politics, but the great laws of God applied to the body politic for its progress and well being.

*Voyage and travel* must not be neglected, for therein we wander in imagination over the earth, which is God's, and thereby learn the marvels of the earth, and the mind of the Creator.

With such a literary bill of fare, what a rich mental pasture is afforded? By such a reading course, the mental powers are enlarged, the sympathies widened, knowledge increased, and the possibilities of usefulness multiplied manifold—all of which is a contribution to spiritual culture, at once direct, helpful, inspiring, and abiding.

Let us not be understood to infer that every person should range over all the fields just outlined and presented to view, or that it is possible for more than a few, to attempt such an intellectual feat in its entirety. What we wish to make clear is, that all these departments of study are *legitimately open* to the Christian student, and that the ideal reading course will, before completion, embrace, in some form, all this varied curriculum.

The selection of one's mental fare is much the same as visiting a great exhibition—each decides for himself what part he can study and investigate with profit. The wise man will probably try to see it all, and to see *deeply* only a part. So in literature, if one has time and capacity, one may seek to know something of

everything, and everything of something, of the great literary *epoch* of the centuries.

As to objectionable literature, it may be detected and labelled, by forming one's literary taste, in the perusal of those great authors to whom we have alluded, and who may be called "the master spirits of all time. The power of discrimination will thus be acquired, and having been fed on good food, we shall not care to feast on carrion. Learn to love treasures and you will despise trash.

And, reading for the purpose of aiding ourselves to perform effectively our duty, and to fill faithfully the place that God designs us to fill, we shall find it a luxury, an inspiration, a supreme delight.

## Ways to Help Revivals.

BY REV. JOSEPH EDGE.

1. We may help the revival by being present. If the members of the Epworth League (pledged members) fail to be present when it has been decided by the pastor and congregation to make special effort for God, it has a tendency to discourage the pastor, and hinder the work.

When the announcement comes from the sacred desk, after the members of the church and pastor have decided on the time and place, it should be the bugle call, and every Epworthian should respond by his presence and influence.

2. *Distinct testimony helps the revival.* "Come and hear all ye that fear God, and I will declare what he hath done for my soul." We live in an age when printers ink is a marvelous power, and it may be used to the greatest advantage. Thousands of business men study to make the very best use of the press; many a physician has secured multitudes of patients by making use of the papers of the day. But what after all is the physicians' strongest advertisement? It is not the healed patient.

The clear testimony of Epworthians is sure to be a means of grace in any service, but especially in revival time. Seek a rich experience and tell it.

3. Help by individual responsibility. Responsibility always harmonizes with opportunity. Opportunities being meagre responsibilities will not be so great, but opportunities being great, responsibilities are increased. How great are the responsibilities of those who live in our age!

4. *Help by true consistency.* There is something about consistency which exercises unfailing influence. What is the beauty of a consistent life, but the reflection from the beams of the Son of Righteousness. Professor Tyndall states that the appearance or the rainbow is the fact that at a certain angle the sun rays are reflected by the drops of water in parallel lines; at no other angle are these lines parallel, and hence the effect is lost by the rays crossing and conflicting with one another. To this same parallelism of the rays is due the far reaching light from the headlight of the locomotive. What is more beautiful than the rainbow, and what can be more beautiful or more powerful for an Epworthian in a revival service than consistency.

5. *Reliance upon Christ.* "Without me ye can do nothing." "They who watch

for souls must give an account, and are often crushed with the sense of responsibility without the added burden of criticism from the captious faultfinders. Let every Epworthian do as they did when the fireman stopped because the flame was in his face. The crowd below cheered him. He dashed through the flames and rescued the child. It is ours to cheer the workers.

## League Visiting.

BY REV. H. W. CREWS, M.A.

VISITING, from a social standpoint, is generally looked upon as recreation. From a religious standpoint, however, it is service. The work of visiting and relief stands associated with the practical side of Christianity. If the prayer and praise service be said to correspond with the drill of the camp, then the visiting and relief committee corresponds with the hospital staff and ambulance corps. The age in which we live is decidedly practical. The provision for a visiting and relief committee in the constitution of our Epworth League is based upon a foundation which is philosophic as well as ethical. This is manifested in different ways: First, by the importance which it gives to the individual; second, by the peculiar characteristics of human nature; third, by the craving which the human heart has for sympathy and friendship.

"For good reasons this committee should act in accord with and under the direction of the pastor. In this way they become the pastor's aides-de-camp. What classes of persons should be visited by the visiting and relief committee? Strangers who have recently come into a community have a claim upon our sympathy. Many persons have been frozen out of our churches for lack of a warm welcome. Strength must never forget its obligations to weakness. Sick visits should be, as a rule, short. Those who enter the sick room should enter with bright, cheerful faces, and should leave behind them the sunshine of hope. No 'Auntie Doleful' should ever be put on a league visiting committee. Sympathy and good will manifested during a time of affliction are never forgotten. In all our communities there are to be found deserving poor. How to help them without humiliating them requires the wisest judgment on the part of their benefactors. Any gift so presented as to make the receiver feel his poverty is unworthy the name of a gift. There is a happy art of so bestowing our charities that the recipients do not lose any sense of self-respect. It is generally admitted that if the masses do not come to church, then the church must go after the masses. The testimony of those who have been most successful in reaching this class is to the effect that we must come into close touch with them, and prove ourselves their friends.

"The essentials for success in this work are tact, inventiveness, and love. Any pastor who is fortunate enough to have associated with him a visiting and relief committee, whose individual members possess these qualifications for service, has at his command a perfect Macedonian phalanx with which to attack the forces of darkness."

## Helps and Hindrances to the Devotional Meeting.

BY REV. J. H. HAZELWOOD.

**T**HIS is the most important meeting of the League. Any meeting not pervaded by a spirit of devotion to God ought not to be held. The devotional element enters into everything. A man may be literary or social and not devotional, but the true Epworthian is devotional in all he undertakes, and does it for the glory of God.

The devotional meeting has for its object the development of spiritual life by the study of the Word and prayer. What are the helps and the hindrances to such a meeting? The helps will largely consist in the absence of the hindrances and the hindrances in the absence of the helps.

### SOME HELPS.

1. A large attendance of members. Nothing, always excepting the Holy Spirit, encourages and fosters the devotional like a well-filled room with every member in his place. Pews empty when they ought to be full, have a most depressing effect. If you can't do anything more than help hide a seat be willing to do that and you will have been not a little for the success of the meeting.

2. Punctuality. Be on time; and to be on time means to be there before the time. No one can enjoy a meeting who rushes in just as the opening hymn is being announced. Each member ought to be in his seat at least five minutes before the time announced for starting.

3. Previous preparation by the study of the topic and prayer. Get into a right relation to God and know something of the topic for the evening's consideration. The devotional meeting as an expression of our devotion to God cannot be got up for the occasion, but must be the outflowing of a heart always having fellowship with God.

4. A suitable leader. An army seldom gets ahead of its leader; and much depends on the one who leads. No one should be asked to lead merely as a compliment, nor for any other reason than at least some adaptation for the work. We cannot disguise the fact that all are not so qualified. Civil appointments are often made because of party service rendered rather than fitness, with disastrous results. Let it not be so in the appointments to the leadership of the devotional meeting.

### HINDRANCES.

1. Late comers. These come in with thundering tread at any time during the meeting, greatly to the annoyance of all. A pair of squeaky shoes worn by a thoughtless member has well-nigh wrecked a meeting before it was well started on its way. A good plan is for those who are early to take seats near the leader and that will leave the vacancies near the entrance where those who are unavoidably late can drop in unnoticed.

2. Long and inappropriate prayers. It is not necessary for everybody to pray for everything and to explain the plan of salvation and many other things to one who already understands more about them than we do. Have an object well

defined and outlined in your mind, and with simple language make your requests known unto God.

3. Singing of inappropriate hymns simply to fill in the time. Better be silent than to just sing something. Use the silence right. Hymns sung should aim at impressing some truth.

4. Indifferent members who are cold and critical, who hold the leader responsible, who come unprepared, and if anything is a little crude or faulty criticize it. Growing and growing have no necessary relation to each other. Many expect to receive good rather than do good, not knowing that the surest way of receiving good is to do good. "It is more blessed to give than to receive."

## The Resolutions.

**T**HE Committee on Resolutions, composed of representatives of the three Methodist Churches, made the following report:—

The fourth international Epworth League Convention congratulates itself on being permitted to assemble in this, one of the most beautiful cities of America, where shaded streets, beautiful parks, attractive homes, and most ample accommodations of tent and hall, as well as the welcome of its generous citizens, have made our stay delightful and profitable.

*Resolved*—1st. That we express to the Governor and the Legislature of the State of Indiana, and to the Mayor and common council of Indianapolis, and the commissioners of Marion county, our high appreciation of the use of the splendid public buildings and grounds proffered us, and for the cordial words of welcome spoken by them and those whom they so cordially represent.

2nd. We felicitate ourselves and the local committee of arrangements on the carefully devised and happily matured plans for our reception and entertainment. To Dr. C. C. Lashy and the chairman of all the sub-committees, to the leaders of our splendid choruses of Christian singers, to the daily papers and the Associated Press for the complete reports of the convention, and to the eminent members of other religious denominations who have extended hospitality and Christian greeting, our thanks are specially due.

3rd. We acknowledge again our pride in the fellowship of the great Anglo-Saxon brotherhood so noticeably augmented since our last biennial meeting, and reaffirm our wish and prayer for the heartiest co-operation of England and America in all lands and upon every sea. Between these two countries and, in God's own time among all nations, there should be a league of perpetual peace.

4th. We pledge ourselves anew to the accomplishment of the world's conversion, and vow to sacrifice and labor more abundantly until every heathen country is occupied by Christian missionaries. We pray for the work of the Students' Volunteer Movement among the Epworth League chapters, and commend the devoted brethren who thus labor for the missionary education and awakening of the new generation.

5th. We recognize the spiritual mis-

sion of all who bear the name and thankfully affirm the essential oneness of Methodism. For the fullest and most fruitful expression of this glorious fact, whether by co-operation, federation, or union, we covenant together to labor and pray.

6th. The enormity of the liquor business is, if possible, more apparent than ever before. We congratulate the country on the passage of the Anti-Canteen Act, which so accurately represents the will of the American people. Its nullification by Attorney-General Griggs is viewed with painful solicitude and ever increasing indignation, and we hereby pledge Congress our hearty support in maintaining it against the untenable opinion of a subordinate executive officer. We heartily endorse the union of temperance forces sought by the American Anti-Saloon League, and urge local, State, and national co-operation with all enemies of the rum power.

7th. The encroachments continually made upon the Christian Sabbath by Sunday newspapers, Sunday excursions, and Sunday baseball games, and kindred amusements, demand unwearied vigilance. By precept, example, and the enactment and vigorous enforcement of laws on the Sabbath question, we shall continue to oppose the wanton desecration of the Sabbath day.

8th. We regard the election of a polygamist to Congress by the State of Utah as an indignity offered to every American citizen, and an insult to the sanctity and purity of the Christian home. We protest against the election of Mr. Roberts to the House of Representatives, and demand that one whose life is so repugnant to Christian principles shall be expelled from that great law-making body.

9th. We approve of the joint devotional topics arranged for the Epworth League, after consultation with the representatives of other young people's societies, and recommend a continuance of the plan in selecting future prayer meeting subjects.

10th. We cordially endorse the good citizenship movement, and commend it to young people everywhere. We favor a federation with other young people's societies, both locally and nationally, through suitable executive committees for the promotion of Christian citizenship.

11th. We delight in expressing our loyal attachment to our respective churches, and to the means of grace as afforded by them. All meetings for public worship and the regular ordinances and appointments of the churches we attend have imperative claims which we are bound to respect, and which we shall respect and observe to our best ability, for the furtherance of the cause of God among us.

12th. We beseech the young people everywhere to more zealously devote themselves to securing the conversion of the children and their membership in the church, deeming this the most signal contribution the Epworth League can make toward the twentieth century offering proposed by the church.

13th. These times demand the maintenance of the supremacy and infallibility of Holy Scripture, and we feel it incumbent on us, closely following the faith

of the fathers in Methodism, in all our work to abide by the Word of God in its simplicity and soul-saving power.

(Signed) W. X. NINDE, Chairman.  
J. W. NEWMAN, Secretary.

**Pertinent Paragraphs.**

PRESIDENT MCKINLEY sent the following message: "Please accept for the Convention my cordial greetings and hearty and best wishes."

JUDGED by outward expressions of feeling, such as hand-clapping, "amens," etc., this was probably the most enthusiastic Convention we have had.

BISHOP McCABE expressed the hope that Queen Victoria would come on reigning and reigning so that the Prince of Wales would never get a chance to reign.

"WHATSOEVER may be the characteristics of an Epworth League Convention, the religious fanaticism and ostensible intolerance that formerly characterized ecclesiastical gatherings is not one of them. Fanaticism and the young blood of the nineteenth century close cannot be wrapped up in the same piece of cuticle." So said the Indianapolis Journal.

WHenever a speaker advanced to the front of the platform and produced his manuscript, the audience settled back with a resigned expression which seemed to say, "Well, we will have to endure it, but get through as quickly as you can. No man who read his address at one of the great mass meetings succeeded in enthusing the audience.

"There is no necessity," remarked Bishop McCabe, "for one broken heart in all this world. There is joy and happiness enough for all. When I was a boy only eight years old I heard an old man say, 'Come to Jesus,' and since that time his joy has been in my heart and his happiness in my soul. There is where you must seek it," he exclaimed, while the Epworthians shouted an acquiescence. "There's where you must get it for—it is here."

At nine o'clock on Thursday morning an excited small boy was seen on the east side of Tent Epworth.

"Come here, boys; come quick!" he said in a hoarse whisper to a half-dozen other lads. "I've found a place where I can crawl under the canvas and nobody lookin'."

"Aw," said another, "come off. This ain't no circus. This is a place where they're goin' to have preachin'."

"Pshaw!" said the first boy, in a tone of great disgust, "I thought it was a sure enough show."

ONE of the papers told of an old lady from the country who came in on one of the excursion trains. As they approached the city she became very nervous, and expressed the fear that she would get lost in the big city. One of the white-caps who happened to be on board tried to calm her by giving her information that as soon as she arrived she was to be met and conducted at once to the State House. This only added to her distress, as she exclaimed: "O dear, I am not dressed fit to go and take dinner with the Governor at the State House."

ONE of the speakers, in delivering an address of welcome, related the following: "It is said of Dr. Dale, an English preacher, that when travelling in the colonies, he remarked that he often felt inclined to say to his people, if you love me, tell me so. The little speech reached England sooner than did the speaker, and when, some months later the doctor entered the hall in Birmingham, in which 'welcome home' had been arranged for him, almost the first object that met his eyes was a large scroll across one end of the building. 'We love you and we

tell you so!" Of course the moral was: "Indianapolis loves you, and tells you so."

BISHOP O. P. FITZGERALD told the following story: "At a political gathering held in one of the interior counties of Indiana in 1844, in the midst of great excitement, some young men for Clay and some for Polk, a Millerite preacher coming into the crowd said: 'Gentlemen, what is the use of all this excitement and noise about Polk and Clay, whiggery and democracy? On the 13th day of next April the Lord Jesus Christ himself will come in person and rule over all.' A half-tipsy democrat, running his hand into his pocket, replied: 'I'll bet you a five dollar bill I can't carry Indiana.' He thought the good old Hoosier state was sure for the straight ticket, as political partisans on all sides may be thinking now. But we, Epworth Leaguers, feel today that we have carried Indiana, and that our flag floats high above all others in your capital; republicans, democrats, populists, gold bugs, silver bugs, high tariff, low tariff, no tariff, single tax, double tax, socialism, and all the rest, lower their colors today before the uplifted cross of Christ, who is Lord of all. We have carried Indiana."

**Selected Sentences.**

"I think we forget sometimes that the purpose of Christ's religion is not only to save men, but to save the world. Jesus Christ came into this world to transform it and make it better. Jesus Christ has no hands in the world today. He must use our hands. We must complete the work which he began."—*Rev. E. B. Chappell.*

"The ancient and beautiful parable of the good Samaritan has been incarnated and made practical in the modern church life under the department of mercy and help.

"Through this and kindred organizations the question, 'Who is my neighbor?' is being satisfactorily answered to the whole wide world."—*Hon. Hugh Dougherty.*

"DEATH has stricken down a noted unbeliever. He went up and down the world charming men with his eloquence, but what monument did he leave that will cause men to reverence his memory? What did he do to make the world better? Doubt never does that. He is the most liberal man who believes most, not who believes least."—*Rev. Luther Freeman.*

THE world needs the influence of those whose lives are positive forces for good. The church and the world have too many polycitrimmers and time-serverers, changing, vacillating and shifting their sails to catch the popular breeze; but far too few that are steadfast and immutable, ready to render service and make personal sacrifice for the uplifting of the world."—*Governor Mount.*

"THE national flag ought to float over every public school building in the republic while the schools are in session, as an object lesson in patriotism for childhood and youth, and as a symbol of the world that we consider these buildings the fortresses of our strength, from which go forth the forces which are the best protectors of our free institutions."—*Rev. J. M. King, D. D.*

"The Epworth League should fraternize with Christian Endeavor, Baptist Young People's Union, Luther League, and other similar societies, but should maintain its own denominational organization, adhere to its peculiar doctrine and practice, and within its own field be trained, drilled, disciplined into a compactness that will develop courage to hold it on the firing line and make it invincible, whether at centre or flank, of the great army of warrior Christian young people, as, under the banner of the cross, they shall meet and conquer giant evils, and lay not off their armor until the world be vanquished in the name of Christ."—*Rev. C. O. Jones.*

"A TERRIBLE fire had swept one section of a city, leaving nothing but a brick wall. It towered aloft in solitary grandeur. It had stood the fiery test. Inscribed upon it, the curious who visited the ruins read these words: "This wall is made of fire-proof brick." That is character. It stands the test of fire. Crucibles and crosses can melt, but iron when crossed over in sight. We are of royal lineage. We must not forget our kinship to the King.—*Rev. Charles C. Woods, Ph. D.*

"THIS vast throng of Christian young people is not here merely for a summer outing. We are here on business—the King's business. We are profoundly in earnest. We are consumed with a mighty purpose. We are spurred by a holy endeavor. We are here to take a new sacramentum of undying devotion to the Christ we love, and to seek a Christ from his outpouring hands. We intend to do your great community no harm. We hope to leave a blessing behind us that will be remembered for many a day."—*Bishop Ninde.*

THE great and good Bishop Brooks, said: "Every man's power is his idea multiplied by and projected through his personality." *The words of Lift Up* in the last half of our motto represent this projecting process of personal power. The might of the Epworth League will ever be in the power of its personal. Persons must vitalize principles. Creeds must crystallize into character. Many ministries must give might to our mottoes. The wise and gentle Emerson exclaimed, "That which we are, we shall teach, not voluntarily but involuntarily."

"God was in the fire with the three young Hebrews because they were in the fire for him. Flames cannot consume faith. All else gone, Christ remains. And he is all. If he can save us any day he can save us every day. If he can save us anywhere he can save us everywhere. If he can save men at all he can save all men. Jesus Christ saves men to the uttermost by saving them to the innermost. But to be completed in him we must be depleted of sin. To be masters we must be his servants. To possess him who is all, we must be dispossessed of all but him."—*Rev. Dr. Woods.*

"THERE is the struggle of the past, the flying spear, the twanging bow, the glistening shield, the crash of arms in dreadful conflict; but here is the battle of the future, bullets of truth, howitzers of logic, battering rams of ideas; in who thinks best will be victor. The church stands face to face with enemies that can never be conquered with halberds, badges and banners, sentimental stories and social suppers, enemies that must be met eye to eye and not merely subdued, but conquered, and then incorporated with the army of young Christian life sweeping on to victory."—*Rev. Luther Freeman.*

**Missionary Matters.**

It was announced that, as a result of the Students' Missionary Campaign, in the last fourteenth months, thirty thousand volumes of missionary literature have been distributed.

REV. F. A. CASSIDY, M.A., of Guelph, gave an excellent address on "Missionary Giving," on Sunday afternoon, at the Tent. He referred to the money spent for clothing gum, and said that the young people of the Church spent for gum alone four times as much as they gave for the support of missions. He urged every Christian to have a place for money for the Lord's service, and a book of record, and then not allow that money to be used for personal pleasures. The Bible, Mr. Cassidy said, would, if consulted, tell each and every one how much they should give from their earnings.

REV. P. L. COBB was of the opinion that "at the present time the missionary movement is by far the most prominent and helpful work of the entire Church."

DR. GUYCHER showed twenty-six banners inscribed with various languages of India, which had been used at a great Epworth League convention in India, and named them the subject of a very interesting address.

E. EARLE TAYLOR, of Chicago, said that in the universities and colleges of North America there were 4,240 young men and women who had made the declaration, "It is my purpose, God willing, to become a foreign missionary."

"I WANT to see," Bishop Galloway said, "the conversion of this whole world. My faith is increased in that hope and in the hope for a reunited church when I see the enthusiasm of this assembly. Out from the place where Christ began, His workers have gone forth until our laborers are spread around the world, until we are preaching the doctrines of Wesley to every nation and every people."

THE Students' Missionary Campaign did a vast amount of educational work during the convention. The workers were led by Messrs. W. W. Cooper, P. L. Cobb and F. C. Stephenson. The large hall of representatives was placed at their disposal and active campaign work was carried on during the three days, and meetings for the study of methods were held during each noon hour. Much information was imparted which will bear fruit in the days to come.

DR. THORNT said: "The Epworth League and the young people assembled here tonight must feel themselves under obligations to promulgate to the farthest ends of the earth the gospel of Christ. We come with a gospel for all, from the highest to the lowliest, through all the grades. No race is to be excluded from our folds, for Methodism teaches, first and last, the true equality of mankind in Jesus Christ. Methodism goes with outstretched hands to all citizens of all nations inviting them to be citizens fellow-members in the household of God. Every leaguer is a living exponent of the gospel if he follows the mandates of his pledge."

"LEAGUE TREASURERS," said Mr. Willis Cooper, "should impress upon their organizations the great possibilities of little things. For instance, if every one should make it a weekly habit to donate a postage stamp to the missionary cause, each week the mission fund would exceed the sum now being paid to the treasury. If you would do something for this work take home with you that idea, carry it into effect and I will guarantee the result. It is a small matter to give a postage stamp when you consider that you should give yourselves, lay all your life upon the altar of the church. Let us be all one. Here I am, Lord, send me, here are all my goods, make use of them, animate you, and you will find a new life broadening before you and a new day dawning in your life."

IN speaking of "Our Force in the Field," Rev. J. D. Fitzpatrick said: "Almost every field of importance in the world we occupy. Six of the sections of our common Methodism have sent workers to China, three have branched into India, four have entered Japan, four have pierced the dark continent, two have begun work in South America, while Australia, Korea, Mexico, Bulgaria, the isles of the sea, and France, and even Italy, are listening to the teachings of God's holy word from the lips of humble followers of Christ, who, in their doctrine and experience are one with us. The inadequacy of force, however, might well cause us to hang our heads in shame. In India are 700,000 villages, and only one missionary to every 400 of them. In one part of Africa alone are 45,000,000 people, and only one missionary.

REV. E. CROMMY, B.A., spoke enthusiastically of "The Call and Preparation for Missionary Work." After giving some good advice to those who felt called to be missionaries, he said: "But, if it is impossible for you to enter the foreign field, remember that the Church has need for you here. Moreover, it is not always possible that funds can be raised for your maintenance. Therefore, when you have given yourself over to missionary work let it be your duty to urge the necessity for the increase of the missionary treasury. If you can glorify the Lord more by remaining in your business, make it a part of your work to contribute to that fund. Be sure you are called, I say, then prepare yourself. After you have secured the profoundest training, look well to the all-important fact that the Holy Ghost finds an abiding place within your heart."

### Temperance Thrusts.

A GLANCE at the temperance situation shows it was never more critical. To appearances the liquor power has the better of the fight. But if a haughty spirit goes before a fall, the end of the licensed saloon is nigh. Its taunts have aroused the indifference of the church's constituency and they are massing for the conflict. —*Rev. J. O. Knott.*

"SOME claim they have to visit the saloons because there is no other place where they can go," said Mr. Alfred Dixon, of Illinois. This is a challenge which we cannot afford to ignore. Shall I continue to be said that the brewers and saloonkeepers are more enterprising than we are? I would like to see a cocoa or coffee house managed by Christian people in every block of every city on this continent.

"The time has come when Christian forces should make a new alignment—when Christian voters should ally themselves with the leaders of labor and industry, with the workman and the manufacturer, and crush forever the foe of commerce, the enemy of labor, the promoter of poverty, of heavy taxes, and the inspirer of crime such as is committed nowhere else on earth but where the saloon is a recognized institution before the law. —*Rev. R. J. Cook, D.D.*

BISHOP GALLOWAY said that he came from the most thoroughly prohibition state in the union, for in sixty-five out of its seventy-five counties, not a drop of liquor is sold to-day. The law of Mississippi are so constructed, that it is next to impossible for a man to first get a license and then to make money out of the nefarious traffic after he has so fortified himself. "The wisest way to secure legislation to the end we desire," said Bishop Galloway, in conclusion, "is for us to come upon one common platform in our opposition to the saloon, without regard to our political party affiliations."

"The curse of intemperance is known all over the land. It breaks down the purest, holiest, best elements in the young man and is the worst menace to the state. Now the law of love demands that we shall help one another—these weak brothers about us. We should preach and teach temperance and be stalwart advocates of that better life on earth which is only perfect when it has been purified by the fire of a Christian influence. Let us all be Daniels. There is no personal liberty that permits a man to do wrong. We must all do right and the future of homes in this country shall be bright." —*Rev. W. R. Proctor.*

"Why did the army in the recent war lose by disease 5,277 men? Only a small portion, he remembered, of the troops went to Cuba; the greater portion were in camps in our own country and never exposed to a treacherous tropical climate. Say what you will of incompetency in army management, imperfect sanitary arrangements, poor medical attendance, and unwholesome, disease-

producing food, we believe the delatencing, demoralizing, deadly drink sold in the government camp saloons did more to bring on the diseases that killed the soldiers than exposure and climate combined. —*Rev. C. A. Crane.*

REV. JAMES LAVINGSSTONE, of Windsor, Ont., gave a splendid speech in Tomlinson Hall on "Total Abstinence and the Pledge." In the discussion of the subject he said it would be necessary to confine the limits of discussion to logic, and not indulge in eloquent references to flags and battleships. Mankind, he said, were originally total abstainers, but in course of time the use of intoxicating liquors began and gradually increased until now drunkenness is one of the curses of the age. Total abstinence was but a return to the original condition—but the original self-control. Parents should pledge against the rum traffic for the benefit of the generations to come. If there was any class of men, who should be alive to the evils of intemperance it was the Methodist ministers.

"THE saloon is in politics because the Christian manhood of America allows it to be there. And the only real excuse which any voter can possibly render is that my party has endorsed the license system, and it has done it all to secure political spoils and for gold. I invite the Christian voters of America to go where night is darkest, and where broken hearts are bleeding over the ruin which their legalized ruin hath wrought, and sing the song of the almighty dollar, and tell them that for all this bitter agony your palm is filled with yellow gold. Tell them that for gold you and your party will lick the dust off the heels of saloonkeepers, and crawl through all the slimy sewers of political sin. Tell the shivering and hungry children that you have hood-winked Providence and astonished the devil with a brilliant financial focus-pocus that has taken food from the mouths, and clothing from the backs of their little ones, and changed it all into gold—licensed gold. —*Rev. E. L. Eaton, D.D.*

### Christian Citizenship.

"IF the vote is the strong moving force underlying the organization and maintenance of government, then the illiterate vote at the polls is a menacing danger. The most malignant sore that festers upon the body politic, or corrupts the citizen, is the purchasing of votes. We can best lift up the great body of our citizens to the highest possible plane by the education of the voter; and the voters of the future are now in the Public Schools all over the country." —*Rev. J. H. McCon, D.D.*

THE Church has encouraged and protected that great bulwark of our civil liberties, the Public School. It has exercised a stupendous moral restraining force, and when she does speak the voice of the Church declares against sin, corruption, and viciousness of life whether its venom has been found permeating the home, the social sphere, or the office of public state. The citizen, therefore, must support the Church as liberally and as faithfully as he supports the State. —*Mr. J. A. Patten.*

Two often a double standard of morals is established by the Christians who are active in politics. There should be in every Christian life a single standard of morals. You may on the financial question believe in either a single or double standard, but in the lives of Christians I repudiate the double standard. There cannot be one standard for moral life and another for political life. There cannot be one standard for the pew and another for the pulpit. There cannot be one standard for the minister and another for the adviser in daily affairs. —*Rev. C. B. Taylor.*





Superintendent of Junior Leagues. She gave a plan for a missionary meeting in the Junior League. In conducting meetings the first thing is to do everything promptly. The juniors must furnish the programme entirely, and a definite plan must be carried out at each meeting.

REV. JOHN MORRISON, of London, Ont., spoke on "Books for Boys and Girls." He said: "What the boys and girls need are books that will toughen, strengthen and temper the moral fiber of the readers." Some of his remarks were: "Books are caskets, and should contain not paste diamonds, but the crystal gem in all its purity. Poor and low reading is the bane of our age and generation. Let the books boys and girls read stir up not only noble thought, but noble action. Do not worry the boys and girls about reading the latest book." Among the books he especially commended were, first the Bible, Virgil's books and the works of Homer, Plato, Ruskin, Thackeray, Dickens, Scott, Cervantes, Dana, Longfellow, Prescott, Milton, and Tennyson.

MR. HYRON E. HELMAN said: "The Junior League has not been organized to furnish recreation alone for the children, but the single idea around which all else should revolve is to save the boys and girls, develop their best quality, create in them high ideals, teach them respect for, and obedience to, the aged. First, it should be clearly discerned what is to be done, and then do it. In conducting a meeting, first, have ten or fifteen minutes of devotional service; second, part of the meeting should be given to such exercises and lessons as tend toward their spiritual instruction, including Bible reading, Bible study, etc.; dividing the children into classes according to age; the final ten minutes to be devoted to review, or little bits of entertainment, songs or other forms of good cheer. All at it, and always at it." He protested against novel means or plans of interesting the young people. "The novel and unusual help now and then, but one must not depend on them."

### Canadian Chaps.

REV. S. J. SHOREY, of Peterboro', was prevented from being present by a funeral in his congregation.

MISS XENA CORNISH, of Lynden, read an excellent paper on "Suggestions for Socials," in which some valuable hints were given.

MR. W. H. MOSS, of Dundas, conducted the Question Drawer at the Mercy and Help Departmental Conference, and answered the questions to the satisfaction of all.

On account of heavy work on the "Twentieth Century Fund," Dr. Potts was unable to attend the Convention. His place was ably filled by Dr. Carman.

BRITISH COLUMBIA was worthily represented by Rev. W. J. Sippell, B.A., Principal of the Columbian College, who gave a spirited speech on "The Twentieth Century Fund. We hope to publish a portion of this address in our next issue.

"I am going to the Opera House to-night, for there are several Canadians to speak there," said a Georgia lady. "Those Canadians never disappoint us." This was the simple truth, for all the speakers from the Dominion did magnificently.

WHEN Bishop Fowler saw the Canadian badges he asked for one, and pinned it on his own coat. When congratulated upon wearing the "Maple Leaf," he replied, "Who has a better right?" The Bishop was born near Brantford, Ont.

MR. H. R. McDONALD, choirmaster of Wellington Street Church, London, Ont., joined the Canadian contingent at this city,

and kept the party from becoming dull by his lively singing. He sang several times at the Convention, and was greeted with great applause.

NEARLY all the Canadian ministers preached on Sunday. They seemed to be in great demand. At the close of the sermon, at each church, the preacher was given a perfect ovation, in most cases the whole congregation coming forward to shake hands with him.

THE Canadian delegation, which numbered about 120, went by the Canadian Pacific and Wabash railroads. On the return journey the Wabash sent the party through from Peru to Detroit by a special train. Everybody had a pleasant time, the hours being enlivened with song and chat from start to finish.

DR. LASBY was somewhat disappointed at the smallness of the Canadian attendance. Those who were there from the Queen's Dominions endeavored to impress upon him that what they lacked in quantity was made up in quality. The fact is that many Canadians were deterred from attending by the anticipated heat.

ALL the Canadian preachers enjoyed the distinction of wearing a "D.D." during the Convention. Each one was introduced at the meetings as "Doctor," and this was the invariable title used by the newspapers. The boys seemed to enjoy it, but alas, all their honors were left on the other side of the Detroit river.

A VERY pleasant gathering of Canadians and ex-Canadians was held on Saturday evening, at the Central Christian Church. There was no prepared programme, but impromptu speeches were made by several of those present. The testimonies of former Canadians who are now residing in the United States was most interesting. They all breathed a spirit of loyalty to the old flag, and to the land of their birth. One man said that he was glad that the national anthems of America and England were sung to the same tune, for while his American friends were singing "My Country 'Tis of Thee," he always hummed "God Save the Queen."

### The Souvenir Programme.

The Souvenir Programme is a beautiful book of 150 pages, containing, in addition to the list of services, the photographs of all the speakers, an interesting description of Indianapolis, and 57 pages of music. The Indianapolis Committee having quite a number of these books over, will sell them in lots of 25 at ten cents each (not prepaid).

The badge will be sent post-paid on receipt of five cents. Send orders to Mr. O. H. Palmer, 200 Indiana Trust Building, Indianapolis, Indiana, U. S.

### The Next Convention.

There was keen rivalry to secure the next convention among Denver, Los Angeles and San Francisco. After each city had presented its claims it was decided to go to San Francisco, Cal. The brethren who represented this city presented their case in a business-like and enterprising manner. They are enthusiastic over their city and country, and prepared to put up the money, and do the hard work necessary to make the convention a great success. The scenic attractions of the Pacific Coast will be very great, and no doubt, many will go from Canada. We advise our readers to begin at once to save up for "California, 1901." It will be to many the trip of a lifetime. The railroads are not prepared just now to announce rates, but it is understood that these will be perfectly satisfactory.

### "Is This Your Prayer?"

O Lord, send forth more laborers into thy harvest, but send not me nor mine. Here are many others that can go; O Lord send them. Help them to be self-sacrificing and to live close and to be willing to suffer for Christ's sake, who gave himself for all, but don't expect any more of us here at home; because thou knowest we have to keep up appearances, and we might as well be out of the world as out of fashion, and thou knowest how often fashion changes.

O Lord, open the pocketbooks of other people, and just make them give, for they can afford it; but thou knowest how poor we are, and how much we need some candy and gum to relieve the monotony of existence.

O Lord, see how humble we are! We have no strength, or time, or money for thy service, we are so busy serving ourselves. We thank thee for promising us heaven hereafter; but Lord, don't be in a hurry to give it to us; we're not ready to die just yet. We thank thee for saving us from our sins, but just let us be a little bit selfish, or we die. Just let us alone to serve ourselves here below, and when thou bringest us into thine eternal kingdom we will praise thee forever.

For our own dear sakes we ask it all. Amen.—Free Baptist.

### Looking Out for Self.

The best way to look out for self is to be true to others. See that office boy. His pay is small, but notice how diligent he is. He gives himself as carefully and as diligently to his work as if he were receiving a large salary. He is not looking out for himself—in fact, scarcely thinks of himself. His whole soul is bent on anticipating his master's wishes and looking out for him so as to serve him acceptably. Ten years roll off by, and that office-boy is now a partner in the firm. How did he achieve such wonderful success? By looking out for self! Yes, by looking out for self in the very best possible way—that is, by looking out for the interests of his employer and rendering faithful service. And, by the way, this is the only road to real, lasting promotion and success in any direction. The schemer who is always looking out for self by trying to pull others down, or to elbow others out of the positions he desires to secure, may climb up for a while, but in due time he will, like water, find his level.—Religious Telescope.

### An Example of True Courage.

The following story of Christian courage is told in the *Christian*:

When as a brigadier-general, Clinton B. Fisk was in command of the military district of St. Louis, it became his duty, on one occasion, officially to receive and welcome to that city an eminent major-general, coming to take command of the military department. General Fisk, accompanied by an aide-de-camp, met his commander on the east side of the river—there was no bridge then—and escorted him with his aide-de-camp across the river by ferry and to the hotel in which he had engaged a suite of rooms.

As soon as they were within the parlor—at once assuming the place of host and ready to treat the other officers as his guests—the major-general ordered the servant to bring four whiskey punches.

"Only three, if you please, general, excuse me," promptly and courteously spake General Fisk.

"You'll not refuse to drink with me, will you?" said the superior officer.

"If I should drink now, it would be the first time. You would not advise me to be gin now, would you, General?"

"No; God bless you! Long may you wave!" was the gracious and gallant response.



**From the Field.**

**New Church at Picton.**—We congratulate our friends in Picton upon the beautiful new church which they now occupy. It is built of stone and is one of the largest and handsomest church edifices in Eastern Ontario. Its dimensions are 148 x 88 feet of Gothic architecture, in the early English style. The interior is of amphitheatrical form, with graceful horseshoe gallery. The building will seat twelve hundred persons, and is lighted with acetylene gas. There is a fine clock in the tower. Rev. Dr. Potts, D.D., preached the sermon at the dedicatory services.

**Galt.**—At a recent meeting of the Galt League the following resolution was passed: "Whereas we believe that as Leagues we are not taking enough interest in, and doing

speeches—just a round table talk on the subject. This has been very helpful and the result is that our devotional meetings are becoming more and more popular, in fact there is very little difference between the attendance at devotional and literary meetings. Speaking of our attendance in general, we are pleased to thin our ranks. Without boasting, we can say our League is noted for its sociability. For this feature we have to thank our late Honorary President, Rev. J. H. Hazlewood, who has by his example proven the fact that sociability is contagious."

**Winnipeg, Zion Church.**—A correspondent writes: "Young people coming to Winnipeg are cordially invited to attend the meetings of Zion Church Epworth League, Corner of King and Henry Sts. This League is one of the foremost in the city, and the meetings, held every Monday evening, are most instructive and interesting. On June 19th, a series of missionary talks was inaugurated, the Rev. Hugh Pedley giving an address on foreign missions. The meeting previous was conducted by the Rev. Mr. McCullough and Rev. E. R. Steinhauer while attending Conference. The President, Mr. I. F. Nix, and members of the society extend a hearty welcome to any who wish to attend."

**Clinton.**—The Epworth League Society, of Rattenbury St. Methodist Church, has just added another prosperous year to its history. Besides increasing its members by quite a number, we have succeeded, to a certain degree at least, in developing the society to a higher spiritual level, as was proven by our last consecration meeting in which nearly every member gave their experience as being benefitted greatly by the past year's meetings. We took up the uniform topics and found them very educative. The missionary department did a grand work, raising for missions over \$90.00 out of a membership of 120 active and 15 associate. It was raised by a systematic plan, each member pledging himself or herself to give so much a week. The year we are entering on starts with a new president and first-class executive, from whom excellent reports will be forthcoming of good work done for our Christ and His Church.

**Greenspond, Nfld.**—The corresponding secretary writes: "Permit a few words in your valuable paper concerning our Epworth League at Greenspond. The League was organized here on Sept. 4th, 1898, with a roll of ten members. At the suggestion of our pastor, Rev. T. B. Darby, B. A., we decided to give our League the name of Corlett, after the first Methodist Missionary who visited Greenspond. Since its formation our membership has gone on increasing till now we have a roll of fifty members, of whom twelve are active and ten associate. At a recent consecration meeting eighteen came forward and took the active member's pledge, they having, during a recent revival here, given themselves to the Master's service to work and live for Him, for which we thank God and take courage, praying that each day we may be made more useful in the

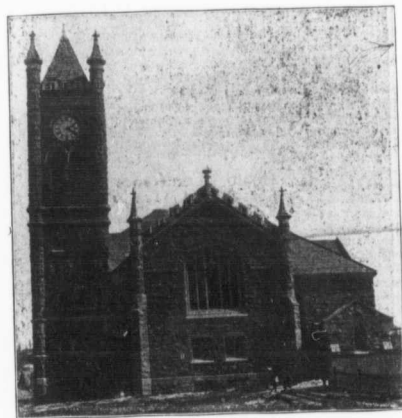
service of God, and that we may be ever true to our motto, Look Up, and Lift Up."

**Kinnmount.**—The local union of the Township of Somerville and the Village of Kinnmount, was held in the Eden Church on the Bobcaygeon circuit, June 13th. Addresses were given by Rev. R. H. Leitch, S. C. Moore, F. D. A. H. Foster, J. W. Creighton, F. H. Howard, and J. W. Shier. Also a very able paper was read by Miss Wellstood. This local union has had several profitable conventions, and promises to be a source of great blessings to all the societies, and a benediction to the particular community in which it meets.

**Rossland, B.C.**—The anniversary of the League was celebrated by special services at Rossland. An appropriate sermon to the young people was preached by Rev. D. D. Birks from the text, "I have have written unto you young men, because ye are strong, and the word of God abideth in you." I John 2:14. The speaker exhorted all (1) to be strong; (2) to be strong on all sides, develop symmetrical characters; and (3) to draw strength from an unfailing source by abiding in God and having the word of God abide in them. The secretary, Miss Florence Pound, read the report of the work of the local league during the past year, from May 1898 to May 1899. A total of 45 members were reported as having been on the membership list during the year, but owing to the shifting character of Rossland's population, hardly more than 30 had been in the city at any one time. The average attendance at the League's Monday night meetings was reported as being 13 during the summer term, and over 22 at the meetings held during the winter term just closed. The work of the literary committee, in carrying on the church free reading room, was reviewed, and the gratifying success of the Epworth League club was reported. The total cash receipts were stated to be \$225 and the total expenses were \$211.

**Marmora.**—The president writes: "We have a membership of about fifty, most of whom are active members. Thirteen have taken up the two-cent a week plan, ten of them having taken the 'Pray, Study, Give,' pledge. Besides this money, we raised during the winter \$23.65 for missions by having five-cent missionary evenings, or 'At Homes.' I do not think that this deterred, in the least, any from giving to missions through the ordinary way, but was an extra. We expended \$5 in a small missionary library last winter, which we hope to add to at some future time. I appointed a missionary librarian and she tells me the books are being very well read. We take fifteen copies of the ERA and like it well."

We have our leader appointed from three to six months ahead, and it is rarely that any members fail to take part cheerfully. We try to have our meetings bright, helpful and spiritual. Quite often some member sings a solo, or we have a duet, reading, etc. We have consecration meeting the first Friday in the month, and do not take up our collection the same night. We have our business meeting the first Monday in the month, so as to have the Friday evening free from business. The second Monday in the month we hold a prayer meeting at the home of an elderly couple. The husband is an invalid and the wife seldom leaves him, so they do not enjoy the church privileges and are glad to have us. Our League members are good attendants at the general prayer meeting. We have received from one to three members each consecration night for several months."



THE NEW METHODIST CHURCH, PICTON, ONT.

our duty toward, the cause of missions; believing that greater effort would be put forth and deeper interest taken in this important work if our District had a missionary on the mission field; yet regretting that at present it seems impossible for the Galt District to support a representative itself; therefore, be it resolved that this Galt Epworth League respectfully urges the officers (Executive) of the Galt District Epworth League to take steps and endeavor to co-operate with some other District in the support of an Epworth League Missionary."

**Paris.**—The corresponding secretary writes: "During the past two or three years our Epworth League of Christian Endeavor has made marked progress in every department. The introduction of regular monthly committee meetings has greatly helped toward this end. Our monthly business meeting is held on the same night as our consecration service, the business part being taken up first, so as not to mar the solemnity. We try to make our devotional meeting as interesting and enjoyable as the literary and social meetings. The Epworth League topic is taken up every Monday evening, but only on the third Monday of the month is the meeting thrown open for discussion. These discussions we try to make as conversational as possible—not getting up set

**Violet.**—The secretary writes: "Our League, which meets every Tuesday evening is progressing very favorably, and the interest seems to be increasing. Last fall we took up the Forward Evangelistic Movement, and at the beginning of the year our pastor, Rev. H. B. Rowe, held a revival, in which the members of the League took a very active part. Thirteen new members were added to the roll, making in all a total of thirty-one, twenty active and eleven associate. At the time of the Plebiscite campaign we purchased and distributed about 2,000 tracts, and gave a Temperance Library, which we have reason to believe influenced a number of voters.

We celebrated the tenth anniversary of the Epworth League of Christian Endeavor. Short and suitable addresses were given on "The Origin and Growth of the Epworth League," and "Has the League met the Expectations of the Church?" Appropriate music was rendered by the choir and a testimony meeting was afterward held on "What our League has Done for Me." One young man testified that it was through the League meeting that he was led to seek and find Christ, for which we give God the praise. We have lately adopted the Forward Missionary Movement. Most prominence is given to the Christian Endeavor department, and of late, instead of the regular topics we have taken up the parables of Christ in their logical order. We have an able and enthusiastic president in the person of Miss Storms. All our departments are working well and harmoniously together, and generally speaking, the lessons are well prepared by the members."

**Galt.**—The regular meeting of the Galt Epworth League was in charge of the Literary Committee on Monday evening, and took the form of a viewing of the lives and writings of some of the most popular hymn-writers who have so largely contributed to that hymnology of the present day. Papers were read by Misses Mabel Wilkins and M. Russell, and Messrs. Cooper, Grant, Bull and George Hunt. These were interspersed with musical selections, all of which were exceedingly enjoyable. Miss Jones and Miss Bingham each rendered a solo, while duets were sung by Misses Hawk and Soper, Misses Givens and Robinson, and the Misses Slade. There was a very large attendance of young people, and the evening was altogether an enjoyable and profitable one.

A CORRESPONDENT from this society writes: "We have been greatly encouraged by the good attendance during the summer months."

**Ottawa.**—Dominion Church: "The new executive of the Epworth League of Christian Endeavor has set about its duties with vigor, and has assigned each member of the league to act on some committee. A copy of the constitution with a pledge card, active or associate, indicating to what committee the member has been assigned was handed to each. The plan of having two leaders to conduct each Monday evening meeting has been adopted for the purpose of bringing its younger members into active service. During the absence of our pastor, the society conducts two of the mid week prayer services, and in harmony with the plan of the local union of Christian Endeavor, conducts during the month of August, the Sunday afternoon meeting at the Old Men's Home.

"The Executive has arranged to have a reunion of all the members after vacation time when more definite work will be undertaken in the Master's service. Some new members have lately been added to our numbers, and an opportunity of becoming acquainted afforded by the Social Department's most enjoyable picnic, at Rockcliffe Park. The Era is much appreciated, and we hope to secure for it a wide circulation among the young people of the church." Com.

**Salford.**—The corresponding secretary writes: "Our League is in a prosperous condition. Much of its success is due to the earnest work of our president, Miss M. Lints, whom we have re-elected for the ensuing year, and the interest taken in our work by our pastor, Rev. A. Kennedy. During the winter he conducted revival services, which were well attended. Some of the active members of the league formed a band of "Willing Workers," and each evening sought to win souls for Christ. We believe that our efforts were successful, and some were brought to a knowledge of the Saviour, and started at once to work for Him. We have three departments—Christian Endeavor, Missionary, Literary and Social—and all are doing excellent work. During the year we have raised \$20.24 for missions by systematic giving. Twenty of our members are subscribing to the Epworth Era, and are very much pleased with it. We hope to do still better work in the coming year."

**Brampton District.**—It came as a most pleasant surprise to all the Epworth Leaguers of Brampton District, a few weeks ago, to learn that, without any warning whatever, their District Missionary, Rev. S. S. Osterhout, Ph. D., of Port Simpson, B. C., had come on a visit to this province; and although he had only returned for a short rest, to recuperate after six years of unceasing and untiring labor in his distant field, the opportunity was seized to have him visit at least a part of the District which was praying and giving to his support. The brevity of the time at Dr. Osterhout's disposal made it necessary to limit the number of meetings to three, and the arrangements for these had to be made on very short notice, but the interest already taken in Dr. Osterhout and his work, reduced this difficulty to a minimum, and success accompanied every meeting.

The rallies were held on Monday evening, June 26th, in St. Paul's Church, Brampton, on Tuesday, 27th, in Streetsville, and on Wednesday, 28th, in Weston; and at all these meetings Dr. Osterhout's pleasing and fluent style, combined with his deep, intense enthusiasm in his chosen work among the Indians of the North Pacific, wonder fully stimulated and encouraged the missionary spirit among the young people. His addresses took chiefly the form of talks, giving information as to his mission station and the nature and results of the work in which he was engaged, while on Friday evening, June 30, in Grace Church, Brampton, he delivered a lecture on "The Indians of British Columbia and Alaska," which was not only intensely interesting, but highly instructive. During his stay on the District Dr. Osterhout was the guest of the chairman of the District, Rev. George J. Bishop, of Brampton, and he became personally acquainted with many of the leading leaguers on the District, who, one and all, united in congratulating themselves that they were so worthily represented in the mission field. As he returns to his work, they will not only retain the most pleasant recollections of his visit, but will redouble their efforts to arouse a more widespread interest in the great cause of missions.

### Just a Line or Two.

REV. S. T. BARTLETT writes that he has deposited his July Era in a sure place—the corner stone of the new church at Madoc. This is probably the first one to be so used.

The Reading Circle at Hatley, Que., was eminently successful last year. There were ten sets of books ordered, and not a single meeting was missed. The pastor reports the Reading Circle as "one of the most successful and profitable things ever undertaken."

The Epworth League of Rossland, B. C., has passed a very strong resolution asking for prohibition, and forwarded it to their representative in the Dominion Parliament. Let other Leagues do likewise.

The League of Colborne Street Church, Brantford, raised \$60 for missions, \$55 for relief work, \$80 for organ fund, \$25 for church debt, and \$40 for local expenses. The League also presented Rev. R. J. Treleven with a handsome bicycle.

MR. JOHN TAYLOR, president of the League at Galt, writes that they have ordered twenty sets of the new reading course to be sent just as soon as published. These are simply regarded as "samples," the principal order to be forwarded later.

The League at Hatley, Que., has sixteen active members and nine associate, a total of twenty-five, but the sum of \$58 was raised this year for missions, \$50 of which was applied to the education of an Indian boy through the Mission Rooms. This is a magnificent record. The best of it was that the ordinary missionary income was also in advance.

REV. S. T. BARTLETT, Madoc, Ont., reports that the Missionary Stamp League has made a good beginning for the current Conference year. The Centenary Church, Hamilton, Women's Missionary Auxiliary is the first society to get \$5 for stamps sent so far this year. Many others are coming on. If interested, send a stamp for full particulars. Address as above.

## Toronto Conference Epworth Leagues.

REPORT ADOPTED BY THE RECENT CONFERENCE.

Your Committee begs leave to report as follows:

1. In considering the returns for the past year we note with pleasure the healthy condition of our young people's work. The increase in number of societies for the year is fourteen.

Especially pleasing is the manifest disposition of our young people to be in accord with General Conference legislation in adopting the Epworth League constitution.

2. The amount of money raised for all purposes during the year is \$9,926. Of this amount, \$4,380 was raised for missionary purposes, being a large increase over last year.

To avoid confusion of returns we recommend a place be given in the circuit schedules in which the amount of missionary money raised by Leagues be entered.

We urge that all moneys raised in organized districts be paid to the District Epworth League treasurers, and by them forwarded in regular way through district chairmen.

We deplore the fact that with our "Forward Movement" and enterprise there still remain some districts unorganized, and earnestly request those responsible to perfect organization as soon as practicable.

We further recommend that in organized districts pastors and District Epworth League officers be responsible for campaign work, leaving the campaign volunteers for the unorganized districts.

3. We also recommend that, as the young people are much in need of missionary information, all pastors preach missionary sermons at least quarterly, and that all societies establish missionary libraries and conduct monthly missionary meetings.

4. We are also of the opinion that there is a lamentable ignorance of God's Word among young people, and whatever can be done to secure a systematic and constant study of the Word should be entered into heartily. We recommend a "Forward Movement" in Bible Study, and that all societies take up

the course of study and evangelistic work as arranged by General Board for last week in month of October.

5. We rejoice that the General Board has seen fit to provide an organ for the Epworth League of Canada under the name of THE CANADIAN EPWORTH ERA, which organ we believe to be the most excellent published for young people, and urge all societies to increase the circulation.

6. In reference to our junior work we believe that a more earnest effort should be put forth for the organization of the boys and girls in the Junior Leagues for Bible Study and religious training.

7. Seeing that during the year the Twentieth Century Fund will be inaugurated, we sincerely hope that the Epworth League department of our Church will do its share toward the success of this scheme. We recommend that the name of every League as well as the name of as many individual members as possible find a place in the honor roll of contributors.

8. We earnestly pray that during the coming year our Epworth League will exercise a greater influence for good in promoting the cause of God and giving attention to the supreme object of saving souls, and that our young people see to it that through all the channels through which they work they "Look up and lift up" for Christ and the Church.

9. We recommend this report be published in THE CANADIAN EPWORTH ERA and read to all the Leagues.

All of which is respectfully submitted.

WM. E. HASSARD, B.A., *Chairman.*  
ASHER P. LATTER, *Secretary.*

### A Young Men's Club.

There is no Y.M.C.A. in Rossland, B.C., although it is a town of 7,000 inhabitants, mostly young men. To supply to some extent this lack a club has been formed in connection with the Epworth League. The young men of the congregation asked the Trustees for the privilege of putting a room under the church. The privilege being granted, the young men, working mostly at night after their regular day's labor was over, completed the excavation necessary in about three months. They then purchased lumber, hired a carpenter to do the more important work, and did the rough work of the room themselves. The first meeting in the room was held Dec. 16th, 1898, about four and a half months after beginning work. The actual cash outlay up to the present (besides value of work) has been about \$75. The new room will be used as a recreation room for amusements, games, and meetings of the club. It is being well patronized. On a recent Saturday 25 young men were counted as present at different times during the day and evening. The room has been papered, and finished in blue, and with attractive notices on the wall, looks quite pretty. The ribbon colors adopted by the club are the regulation Epworth League ribbon, white with a red stripe, and in addition a blue ribbon. The membership fees are: Two dollars as the admission fee and twenty-five cents as monthly dues. Any young man who is a member of any church or is an active or an associate member of any society in the Trail Creek Union of Young People's Christian Societies may become an active member of the Epworth League Club upon being voted in and paying the dues required. Any moral young man may become an associate member upon being accepted by the club and paying the dues required. All young men of Christian affiliations desiring a place to spend a pleasant evening with crokinole, checkers, similar games and pleasant companions are invited to join the club. Thursday evening has been selected as the special gathering night for the club. At a semi-monthly literary meeting of the Ep-

worth League Club John Monson spoke of the progress in the art of wireless telegraphy. Dane S. Dunlop gave a "practical talk" assigned for the evening. His subject was "Formation and History of the English Language," and was illustrated with a map and charts. The members were much interested, and at the close of the talk asked a number of questions, which were satisfactorily answered. The debate of the evening was on the question, "Resolved, that the Canadian Government should place a \$500 tax on Chinese immigrants." The question proved so interesting that some of the members were still actively discussing the matter when the lateness of the hour finally compelled adjournment. The literary meetings of the club have proved as successful as the social work.

### A Bright Book.

We are pleased to note the success which is attending Mrs. McAlister's new book, "Clipped Wings," as advertised on our last page. It is a great satisfaction to see one of our League members coming to the front in the field of literature. The volume is one of unusual merit. It is full of wit, humor, pathos, satire, and has some exceedingly strong words on the liquor traffic, and also concerning woman's suffrage. It is the conversion book that has appeared from a Canadian author for some time. We look for more good things from the same talented pen. By all means get it and read it.

### Dominion Christian Endeavor Convention.

The first Dominion Christian Endeavor Convention will be held in Montreal, Quebec, October 5th to 9th, in the St. James Methodist Church. The programme is now being outlined, and among the prominent speakers already secured, whom all will be eager to hear, are the Rev. Dr. Wilbur Chapman, of Philadelphia, and J. Willis Baer, of Boston, Secretary of the United Society. Both gentlemen are eloquent speakers. A social reception to delegates in Erskine Church, the beautiful Presbyterian edifice on Sherbrooke Street, is proposed for the first night of the Convention, and a grand Union Endeavor rally, with a specially attractive programme, is being arranged for Saturday afternoon.

### The New Reading Course.

The Reading Course for the coming season has been selected, and will be ready for sale in a few days. The books chosen are as follows:

I. "The Marvels of Our Bodily Dwelling," a popular work on Physiology, by Mary Wood-Allen.

II. "The New Citizenship," a book on Christian character in its Biblical ideals, sources, and relations, by Dr. Samuel Zane Batten.

III. "Among the Forces," by Bishop Warren.

IV. "The Beacon-Lights of the Reformation," by Rev. W. H. Withrow, D.D.

The four books will be attractively bound and put up in a strong box. The price will be \$2.00, postpaid, as formerly, although the regular retail price of the books is more than \$4.00.

It is desirable that reading circles be prepared to commence their work not later than October 1st.

Mr. J. R. Lobb, of Galt, writes, suggesting that the Central Reading Course Committee outline the readings for the season, so that the same books and the same chapters will be read by all circles at once. This will be done, the outline to be printed in next month's Era.

### Forward Evangelistic Movement.

At a recent meeting of the Executive Committee of the General Epworth League Board it was decided to continue the "Forward Movement in Bible Study and Evangelistic work." The plans will be similar to those of former years. The Bible study this year will be founded on "The Parables of our Lord." The movement will be inaugurated on Sunday, October 1st, the Bible study to continue two weeks. Sunday, October 15th, will be Young People's day, to be followed by a week of evangelistic services. Circulars giving full particulars will be sent to all Districts and Conferences desiring to distribute them at \$1.00 per thousand. Sample copies free by applying at General Secretary's office, Room 9, Wesley Buildings, Toronto. Further information will be given in next month's Era.

### Every-Day Religion.

"Some people excuse themselves for not being Christians by saying, 'Certainly, I could be a Christian if I could get out of this position, if I could get out of this business, this particular situation in which I am engaged, where there are ungodly men around me,'" says Rev. G. Campbell Morgan, writing on "Environment in the Record of Christ's Work." "If I only lived in your home, instead of mine, I could be a Christian. My environment is against me."

"If you cannot be a Christian where you are, you cannot be a Christian anywhere. God is no more in my home than in thine."

"It is so easy to be a Christian while we are in the sanctuary and the very breath of eternity is upon us, and God is at hand. Tomorrow, in the city, in the workshop, in the office, in the mart, it is very hard."

"God is no more in the sanctuary than he is in your shop, or your office, or the mart, and it is no more difficult to pray when ungodly men are thronging around you than it is to pray here."

"So long as you are longing for freedom from your present environment to be a Christian, you will never find the deliverance you seek."

### Andrew Carnegie's Advice to Young Men.

1. Never enter a bar-room, nor let the contents of a bar-room enter you.
2. Do not use tobacco.
3. Confratrate. Having entered upon a certain line of work, continue and combine upon that line.
4. Do not shirk; rather go beyond your task. Do not let any young man think he has performed his full duty when he has performed the work a signed him. A man will never rise if he acts thus. Promotion comes from exceptional work. A man must discover where his employer's interests lie and push for these. The young man who does this is the young man whom capital wants for a partner and son-in-law. He is the young man who by and by reaches the head of the firm.
5. Save a little always. Whatever your wages, lay by something from them.
6. Never speculate. Never buy stocks or grain on margin.
7. Never indorse. When you enter on business for yourself never indorse for others. It is dishonest. All your resources and all your credit are the sacred property of the men who have trusted you. If you wish to help another, give him all the cash you can spare; never indorse. It is dishonest.—*Exchange.*

## Devotional Service.

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

### AUGUST 20.—"THE LEAVEN AND THE MEAL."

Matth. 13: 33; Dan. 2: 31-35, 45.

#### HOME READINGS.

##### SPREAD OF THE KINGDOM.

Mon., Aug. 14. Like unto mustard seed. Matth. 13: 31, 32  
Tues., Aug. 15. Uttermost parts for possession. Ps. 2: 1-2  
Wed., Aug. 16. All nations shall flow into it. Micah. 4: 1-7  
Thurs., Aug. 17. The little one, a thousand. Isa. 60: 1-12, 22  
Fri., Aug. 18. No end to increase. Isa. 9: 6, 7  
Sat., Aug. 19. An everlasting kingdom. Dan. 7: 1-27

Our Lord taught the meaning of his kingdom, not by definitions, but by parables whose beauty, strength, and naturalness were well fitted to convey to all minds the origin, nature, and results of the kingdom of heaven. Nor does one parable, taken by itself, explain fully the Saviour's conception of the kingdom which he came to establish. For example, the parable of the mustard seed and the parable of the leaven each emphasizes a different phase of the Kingdom of God on earth. That of the mustard seed is extensive; this of the leaven intensive—the first refers to the growth and size of the kingdom; the latter shows mankind as animated and transformed by divine influences. The mustard seed portrays the kingdom as an organization, ever widening and efficient; the leaven declares the animating spirit which is the central life and force of the Kingdom's power.

#### THE PARABOLIC LAW.

The parable for study contains a great principle of law which operates both in the kingdom of nature and of grace. It is the law of silent, unconscious growth, development, and assimilation. This law has many wonderful illustrations in the natural world. The growth of the vegetable kingdom is a standing miracle of the power of God. The farmer sows the seed, which, to all appearance, is withered, unpromising material. But each grain contains, hidden within its shriveled exterior, the germ of life, which needs only time and favorable circumstances to develop. It is put into the ground, concealed from view. It dies, but from its death, there shoots forth a living blade. The sun, and rain, and dew, and earth-frosts nourish this appearance of life. It grows, strengthens, branches, reproduces, ripens, freighted with golden grain ready for the blade of the reaper. The seed, small though it was, yet contained life, effecting germination and reproduction; unperceived and unaided it developed first the blade, then the ear, after that the full corn in the ear.

#### LEAVEN ILLUSTRATES THE LAW.

The instance referred to in the topic scripture is also remarkable. Notice the process. A handful of leaven is hid in a little more than a bushel of meal. That leaven, which usually consisted of a lump of old dough in a high state of fermentation, and which, like our yeast, was to ferment the bread, contained a latent principle or power which was sure to work a change in that mass of meal which concealed it. Quickly the process of fermentation begins; the parts nearest the leaven are first effected; the work of agitation goes on silently but rapidly; the mass begins to rise; the living principle extends its influence until its own life is imparted to the whole, and the desired change is wrought in it. Now to these marked developments of a hidden and expansive life in nature, Christ compares the kingdom of heaven

which he came to set up. There is a latent life, a silent, unconscious power in Christianity that works out the purposes of God in a manner truly wonderful. God has chosen to regenerate this sinful world in the same manner that leaven operates in producing its astonishing change—the law of silent, unconscious, expansive, all-permeating, and all-prevailing spiritual influence. And this central and essential law has singularly characterized the entire history of Christ's Kingdom in the world. It is hidden. It has not attracted much observation. It does not even yet, so far as its real spiritual essence is concerned, attract much attention. But it is operating, and it will continue to operate silently and effectively, till the whole mass of humanity shall be brought under its converting power. Then shall the kingdoms of this world become the Kingdom of the King of Kings.

#### EVOLUTION DOES NOT EXPLAIN IT.

The leaven which is to transform the world is placed in it from without, not evolved from within. It is the gift of God, not the product of the human mind, nor the resultant of worldly forces. Progress there is, but a beginning there must be. Christianity was introduced into the world from a source external to the world. Jesus Christ came into the world that it might have life, and more abundant life. The parable of the leaven teaches that just as the meal did not develop its own yeast, so the world did not evolve the Christian faith. The woman put the leaven into the meal; and Christianity was a revelation to man—its origin was external to man; it came from him of whom it is said—"In him was life, and the life was the light of men."

#### LEAVEN AND CHRISTIANITY.

1. *Christianity is really alive.*—Careful investigation has shown that the process of fermentation entirely depends upon the presence and growth of certain living organisms forming the ferment. Christianity is itself a living, breathing presence, not a mere dull, dead principle; a life, not a book; a person, not a set of rules; a present power not an absentee sovereign. It is a vital force.

2. *Christianity is at work as well as alive.*—It is the habit of heaven to show an almost insatiable desire for activity. It is a type of marvellous work and increase. Huxley says that the corpuscles which float in yeast are living organisms. They multiply with great rapidity by giving off minute buds which soon attain the size of their parent. Yeast will increase indefinitely when grown in the dark. So Christianity is incessantly at work, and constantly increasing by its own inherent life. So should all professors of Christ's religion exhibit unremitting activity in behalf of the life and doctrine in which they believe. A listless, idle, lazy Christian is an anomaly.

3. *Christianity works in a congenial sphere.*—It is hid in meal, the material which has an affinity for it, and upon which it is specially fitted to act. The leaven is placed where it is wanted, where it can work, and where it can work with success. But mark, that leaven is not better suited to work in meal than Christ in men's hearts for their salvation, and in this world for its rectification.

4. *Christianity Transforms Men.*—Leaven changes meal in which it is placed, and Christianity regenerates and reforms men; it assimilates them to Christ by filling them with the life of Christ. Christ, who is life, puts his life into each part of a man. (a) The life of his thoughts into his thinking. (b) The life of his love into his affections. (c) The life of his righteousness into his conscience. (d) The life of his obedience into his will.

#### SIDE-LIGHTS.

1. Christianity proceeds from the interior outward.

2. It transforms into its own nature that with which it comes in contact.

3. Its best, most real, most powerful work is always unseen.

4. It is often very near to victory when to those without it seems to have been a failure.

5. It is continually working upon that which is next to it; it works from particle to particle. So each true Christian, leavened by Christianity, operates as leaven upon his neighbor.

6. It has a miraculous power of increase. A little living, active, consecrated Christianity has a measureless transforming power. It has already leavened the governments, the commerce, the business, the social customs of all peoples with whom it has come in contact.

7. This parable illustrates the history of every Christian soul; for Christ is hidden in the soul, and becomes the secret source of its life, until the whole man is brought into submission to the will of that central authority.

8. This parable is an indication of the final triumph of Christianity despite all opposing forces.

#### POINTS FOR THE PRESIDENT.

Arrange for two brief papers to be read at this meeting, one on "The Extent of the Kingdom," based on the parable of the mustard seed; the other on "The Central Life of the Kingdom," based on the parable of the leaven. Hold brief testimony of service, having as the subject of thought "How the leaven of Christ's Kingdom is influencing my personal life!" Make very clear that this parable explains God's way of regenerating and reforming the world. Have bright singing, selecting your hymns at home. Open and close the meeting promptly on time.

### AUGUST 27.—"GREEN PASTURES—THE CHRISTIAN'S PLEASURE"

Ps. 23: 1-6.

#### HOME READINGS.

##### THE CHRISTIAN'S PLEASURES.

Mon., Aug. 21. Ways of pleasantness. . . . . Prov. 3: 13-18  
Tues., Aug. 22. Delight in God's law. . . . . Ps. 1: 3; 119: 35-48  
Wed., Aug. 23. Pleasures of obedience. . . . . Ps. 119: 1-16  
Thurs., Aug. 24. Pleasures of service. . . . . Luke 15: 3-7; Rev. 22: 1-5  
Fri., Aug. 25. The river of God's pleasures. . . . . Ps. 36: 1-12  
Sat., Aug. 26. Pleasures forevermore. . . . . Ps. 16: 1-11

This poem is the nightingale of psalms. It is small, of homely feather, singing shyly out of obscurity, but oh, it has filled the air of the whole world with melodious joy greater than the heart can conceive! Blessed be the day on which that psalm was born! What would you say of a pilgrim, commissioned by God to travel up and down the earth, singing a strange melody which when one heard himself to forget whatever sorrow he had? Behold just such an one. This pilgrim God has sent to speak in every language on the globe. It has charmed more grief to rest than all the philosophy of the world. Nor is its work done. It will go on singing through the coming ages to the generations yet to be. It will continue to be a "sun and shield," a song by night, a shade by day, till time shall be no more.

#### EVERY WAND SUPPLIED.

The shepherd is, literally, one who feeds. To understand all the force of the term, we must remember what the Syrian shepherd was, how very unlike our modern shepherd. Beneath the burning skies, and the clear, starry night of Palestine, says Robertson, there grows up between the shepherd and his flock a union of attachment and tenderness. At any moment their protector may have to save the sheep by personal hazard—save them from mountain torrents, hill-robbers, or wolves. Alone in those vast solitudes, with no human being near, the shepherd and the sheep feel a life in com-

ment. Differences disappear, and this between lives so distant, there is woven by night and by day, by summer suns and winter frosts, a living net-work of sympathy. The Lord made visible to us in this relation by Jesus Christ is "the good shepherd." He feeds, restores, guides, comforts, protects, and blesses all who put themselves under his divine care.

1. *He gives his life for the sheep.*—As the oriental shepherd is willing to do. Christ leaves heaven, his home, and becomes man; lives, teaches, suffers, dies, that he might find his lost ones.

2. *He knows the sheep.*—His insight is perfect. He knows our secret thoughts and hopes and plans. He knows our temptations and dangers. He knows what discipline is best for us. He knows all, and, therefore, he can take perfect care of the sheep.

3. *He calls them by name.*—Even in England, shepherds and shepherds' dogs know each individual sheep. It is a remarkable fact that in Oriental lands in a flock of hundreds each individual sheep has its name, knows it, and is known by it. So the Good Shepherd takes a living, personal interest in each individual soul, bending over it with infinite tenderness. No vague, indefinite superintendence is that which Jesus still exercises over his flock, but a care that particularizes each separate member of it, and descends to the minutest incidents of their history. Christ knows and loves us as individuals, not merely as part of humanity. He is omniscient and omnipresent, hears prayer, and grants aid temporal and spiritual.

THE GREEN PASTURES.

The soul needs food as really as the body. Every faculty of our being needs its own food that will strengthen and sustain its life, develop its powers, make it grow into the fullness and perfection of its nature. Whatever enlarges the soul, builds up the character, increases faith, hope, love, knowledge, and all the virtues, makes the conscience more tender and true, cultivates the will, perfects the judgment, and enables the soul to work out a pure, and holy life—whatever does these things constitutes the green pastures. The Good Shepherd leads us into the experiences which thus feed the soul, and bring the power of heaven into the daily life.

REFRESHING WATERS.

"The still waters" does not mean quiet waters which would be stagnant, but gently flowing among green fields, in distinction from the mountain torrents, rushing through ravines, carrying away vegetation, dangerous in winter and dry in summer. Waters of rest or rest-giving waters would perhaps convey the meaning. "Waters" is the plural, denoting abundance, freedom, continual supply of pure, fresh, running water. How true it is! Every person has certain great thirsts of the soul. Each is full of wants, of longings, of desires. And this world, its work, its ambition, its pleasures, can never satisfy the soul. But Jesus Christ, the Good Shepherd, by the living waters he gives satisfies every thirst of our being. Even the wants of our physical nature are not perfectly satisfied except through him. Our food is not perfect unless we eat and drink to the glory of God, and have with it not only "the feast of reason and flow of soul," but the flow of gratitude and love. Just as many sided as man is, so many sides is Christ's provision. He transforms the whole life, and makes the desert to blossom as the rose. He does not give us a cup of water which we can drink at once, and the contents be exhausted, but a fountain of water in our own souls, ever fresh, ever flowing, inexhaustible. Christ's salvation is not a cistern, but a living stream. And these waters of refreshing are the influences of the Holy Spirit, "which they that believe on him should receive," and they constitute the deepest, most satisfying pleasures of the Christian's life.

RESTORATION.

"He restoreth my soul." Eastern travellers tell us that the shepherd is much occupied with straying sheep. Only a few keep near him. Similarly, restoration occupies a prominent place in God's economy. We need continually to be restored from sins, from backslidings, from errors, from mistakes. And God restores us by the promise of his forgiveness by the gift of the Holy Spirit, by his providential leadings, and by the teachings of his word.

GUIDANCE.

There are many paths in life, but only one right one for us. We are continually coming to the parting of the ways where we need a guide. No one can foresee the future. No one knows where certain paths lead that open before him. The future is as unknown as the land of darkest Africa was to Livingston and Stanley. But God knows, and those who look to him he will guide in the way of righteousness, not by shade need, not by restricted to one's actual death-sense. The Hebrew term has a broader application, referring even to any scene of great darkness, distress, trial, or peril. It is the valley beset with enemies posted on the hills. The Bedouin at the present day often post themselves on the hills to harass travellers as they pass along the valley. The term also implies the hour of death—the hour, dreadful without Christ, to which so many look forward with sad forebodings. But Christian, remember it is only a "shadow;" its substance has been removed. When there is a shadow there must be light somewhere, and so there is. Death stands by the side of the highway in which we have to travel, and the light of heaven shining upon him throws a shadow across our path. But only a shadow—and no one was ever injured by a shadow. We fear no evil. God who is stronger than all the powers of evil, who controls all forces, is ever near. We cannot see him; but we hear his voice, feel his presence, recognize his assuring and protecting love. Yes, God comforts us. We must not miss the force of the good old word—comfort (*com*—together, *fortis*—strong). It means far more than simply to console. It signifies to tone up the whole nature, to strengthen a man so that all his energies can be utilized.

LAST BUT NOT LEAST.

The remainder of this beautiful lyric can only be indicated in brief outline after the many suggestions from varied sources included in the foregoing. There is still left over enough and to spare—victory over enemies, joy and plenty, goodness and mercy, forever in God's house. All this is the heritage of the faithful. Praise God! "The Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of water of life; and God shall wipe away every tear from their eyes. (Rev. 7: 16-17, R. V.)

POINTS FOR THE PRESIDENT.

Ask your pastor, or some other competent person to give a short address on the book of Psalms from which the topic is taken. It will be very interesting if properly presented. Have a "Scripture quotation service, quoting favorite passage from the Psalms. Make the teachings of the topic pointed and personal to the unconverted, as well as a means of encouragement to all.

SEPTEMBER 3.—"HOLDING UP THE PASTOR'S HANDS.—WHAT CAN WE DO TO HELP OUR PASTOR?"

Reads 1: 1-15.

HOME READINGS.

HELPING OUR PASTOR.

Mon., Aug. 28.	By our prayers	1 Thes. 3: 1-5
Tues., Aug. 29.	By our sympathy	Phil. 4: 10-20
Wed., Aug. 30.	By our friendship	1 Thes. 5: 12-18
Thurs., Aug. 31.	By withholding criticism	Num. 12: 1-16
Fri., Sept. 1.	By doing church work	1 Cor. 12: 4-11
Sat., Sept. 2.	By avoiding contention.	Phil. 2: 14-16; 1 Cor. 3: 1-9

In the local Epworth League, the pastor of the church is ex-officio the honorary president. As such, he is wise to take a direct and active interest in the young people who make up the league, and the work in which they are engaged. It is an important question, how the pastor may help the young people. But on the other hand, and this we shall consider in the present article, it is an equally important question, how the young people may help the pastor. A great error is when young people's societies separate it is when young people's societies separate their sympathies from the pastor, and regard themselves as independent of the church. The Epworth League, while fraternal in its relations with all other similar organizations in other denominations, is also an organization vitally connected with the church in which it is found, and with Methodism as a whole, not independent. Our beloved Church knows nothing of independent organizations. The general conference, and annual conferences, the district meetings, the quarterly official boards, all have their part to perform in the control and direction of the energies of young Methodism as found in the Epworth Leagues. And this is a very wise provision, for while we will turn to the young folk for war, we naturally look to the older folk for counsel. Hence the league is formed in the church, derives its life from the church, constitutes an essential part of the church, and the Church and the pastor expects from it both strong sympathy and active work. And the church is getting it too. For one of the greatest modern forces for the spread of Christian truth, and for the growth of the Christian Church are the young people's societies connected therewith.

GREAT ACHIEVEMENT.

At the recent Christian Endeavor convention in the city of Detroit, the secretary reported that during the last ten years Christian Endeavor Societies throughout the world had added to the membership of the Church through their work a million and a half of members, making an increase of 150,000 for each of the ten years. This is splendid achievement, and shows what can be done when young people help the pastor, and work through the recognized agencies of the church of which they form a part, and we may look for similar results of achievement when the great International Epworth League Convention at Indianapolis gives an account of herself.

LEADERSHIP NEEDED.

The world and the Church need leaders. Men like Carlyle have repeatedly told mankind how much it owes to those who have stood forth conspicuous in the world's capitals. There is much truth in what they say. Without a Moses there would hardly have been an Israel. But on the other hand we should remember that without an Israel there could hardly have been a Moses. So remarks Schell from whom we shall draw some thoughts for our topic. Great leaders have had a great people, not only behind them, but all around them. Every church owes much to its faithful pastor, but the pastor owes much also to his faithful people. Without a loyal, courageous, self-sacrificing church no pastor can hope to succeed. What can we then, as members of the league, do to



help our pastor? We can hold up his hands as indicated in the topic Scripture, and what does this involve?

#### PRAY FOR HIM.

In the account of the battle of the Israelites with Amalek it is recorded that Moses said to Joshua, who had been selected to lead Israel, "choose us out men and go out to fight with Amalek." These are brief orders, but Moses followed with these words: "Tomorrow I will stand on the top of the hill with the rod of God in my hand." While Joshua was engaged with Amalek, Moses, Aaron, and Hur went up to the top of the hill, "and it came to pass when Moses held up his hand, that Israel prevailed, and when he let down his hand Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him and he sat thereon; and Aaron and Hur stayed up his hands; and his hands were steady until the going down of the sun." This staying of Moses' hands by Aaron and Hur represents the visible means of helping our leader. But there are other means which, though not visible, are just as effectual. Many a man has been sustained in efforts, which would have otherwise overcome him, by the earnest prayers of his supporters. We may not be able to stand beside our pastor in the pulpit, or in his work of visitation, but we can be beside him in prayer. (a) We should pray for our pastor in our private devotions. Bear him up before the throne of the heavenly grace. This will not only ensure God's blessing on your leader, but will make you more sympathetic with him in his efforts to build up the church. (b) We should pray for our pastor in the prayer meeting. A reference to him in public prayer will assure him that you are thinking about him, and that you are interested in his success as your pastor. Many a pastor has not only been cheered, but saved out of great discouragement, by the prayers of his people publicly offered in the prayer meeting.

#### ENCOURAGE HIM.

There is no reason why a pastor should be flattered any more than others. Flattery is a wrong both to the person who is guilty of it and to the person in whose interest it is spoken. No true pastor wants to be flattered. If he is a true man, as he must be to be a true pastor, he will resent praise that does not come from the heart. But any word of real encouragement that is honestly given will wonderfully aid a pastor to do the work that is given to him, and to solve the numerous perplexities that grow out of his relationship to the church he has in hand. A kind word may do more in certain hours of trial than anything else, however substantial it may appear to be. Let our leaguers study how they may by their sincere appreciation give the most help, not only to their pastors, but to their leaders in the League, and their fellow-workers.

#### SUPPORT HIS PLANS.

It seems a small thing that Moses' hands should be held up, but his raised hands were the sign to the Israelites that God was with his people and that the people were with Moses. The pastor's plans may not always be just what we should have chosen. Indeed, sometimes we may doubt whether his plans are the wisest and best. But while he is our leader it is our duty to carry out his orders and to enter into the spirit of his work with implicit confidence in the outcome. When the command is given, "Forward march!" the whole regiment moves forward without questioning the commander's judgment. Even poor plans carried out with enthusiastic unity of spirit cannot be unsuccessful. Even if the object aimed at is not gained, there is a great deal gained in the result which follows unity of effort. The enthusiastic unity of pastor and people is of incalculable value to a church.

#### SIDE-LIGHTS.

1. We cannot afford to treat the progress of sin in the world with cool contempt. We must organize against it.
2. The cause of right requires to be well led by the purest and most heroic spirits. Truth has lost many a battle by bad generalship.
3. If we would overcome evil within us and without us, we must summon the best energies of our mental and moral nature and put them under the command of Christ; that is victory sure.
4. The conflict between good and evil necessitates the use of prayer and activity. Moses went up the hill to pray; Joshua fought.
5. During the battle some are better qualified to pray, others to wield the sword; both conduce to victory. This varied talents are brought into helpful service.
6. We must not go to spiritual conflict in our own strength. Christ within the veil prays for every soul engaged in dire struggle with the world's evil. And we must trace all our moral victories up to the intercession of Christ; he prays for us that our faith fail not.
7. Young people may help their pastor in his work by (a) consistent conduct, (b) earnest help in evangelism, (c) attendance at the services, prayer meeting, class meeting, public worship, (d) working to persuade people to attend the regular church services.

#### POINTS FOR THE PRESIDENT.

Mean business at this meeting. You have a practical, personal subject to deal with. Bring the teachings of the topic directly home to the hearts and consciences of the members present. Hold an open conference for five or ten minutes after the topic has been presented, with the following subject: "What are we doing to help our pastor, and what may we further do to help him?" And begin at once to put your plans into execution. Let this fall's campaign of help to the church be the best in the history of your league.

### SEPTEMBER 10—"AN EARLY EPWORTH LEAGUER."

2 Tim. 3: 10-17.

(UNION MEETING WITH THE JUNIORS.)

#### HOME READINGS.

##### JUNIOR ENDEAVOURERS.

Mat., Sept. 4.	An. blessed of Jesus . . . . .	Mark 10: 13-16
Thos., Sept. 5.	Should study the Word . . . . .	Lev. 6: 5-7
Wed., Sept. 6.	Should honor parents . . . . .	
		Ex. 20: 12; Eph. 6: 1-3
Thurs., Sept. 7.	Should imitate Jesus . . . . .	Mat. 23: 40-27
Fri., Sept. 8.	Should praise Jesus . . . . .	Mat. 21: 12-17
Sat., Sept. 9.	Should be helpful . . . . .	1 Kings 5: 1-14

By an early Epworth Leaguer as used in the topic, is not meant a leaguer who is an early riser, though that pays, for it is the early bird that catches the worm; nor is meant a leaguer who is early at league meetings and all church services, although that is commendable; nor a leaguer who in early life commits himself and all his interests unto the Lord, following the counsel of the preacher, "Remember thy Creator in the days of thy youth," although this is implied in the topic, as we shall see. But the title refers to a young Christian in the early history of the Church, who in character and effort displayed many of the qualities and principles of the modern Epworth Leaguer.

#### WHO WAS HE?

This historic Epworth Leaguer was named Timothy, born a number of years after the opening of the Christian era. His father was a Greek, and probably died when his son was young. So the care and training of the boy devolved largely upon his mother Eunice and his grandmother Lois, who were Jews. Under their training his education

was emphatically Jewish. From a child he learned to know the Holy Scriptures. The arrival of Paul and Barnabas in Lyconia brought the message of glad tidings to Timothy and his mother, and they received it with "unfeigned faith." During the interval between the apostle's first and second journeys the boy grew up to manhood. He was recognized, as he advanced in years, as one specially fitted for the missionary work in which Paul was engaged, and in time he was solemnly set apart to do the work of an evangelist. He was intimately associated with the great apostle in his work, and accomplished much in the dissemination of the Gospel. He continued, according to the old traditions, to act as Bishop of Ephesus, and died a martyr's death under Domitian or Nero. Such are the bold outlines of the career of the early Epworth Leaguer.

#### EARLY INFLUENCES.

We might well covet for all our young people the helpful influences which surrounded Timothy. As we have seen, he was brought up under the fostering care of his mother and grandmother, both godly women. It is likely he inherited much from these noble ancestors. To be born of Christian parents and in a Christian home is a great advantage, often shaping one's future, and deciding one's destiny. Of course, Timothy had to accept the truth for himself, and make it the guide of his life by personal choice. The faith and goodness of Eunice and Lois could not be mechanically transferred to the boy; although, no doubt, there were strong influences in his favor. Timothy became a Christian, not by accident, but by the effect of diligent teaching, and righteous example. Great care was bestowed on his training in character based on the word of God. How his mother's prayers and his grandmother's instruction moulded this young lad and opened up his way to good and great things, who can tell? Give me a generation of Christian mothers, says Shaftesbury, and I will undertake to change the whole face of society in twelve months. Guthrie testifies—"It was not my mother's knees that I first learned to pray; that I learned to form a reverence for the Bible as the inspired Word of God; that I learned my regard for the principles of civil and religious liberty, which have made me hate oppression and resist the oppressor.

#### GOOD COMPANIONS.

This early Epworth Leaguer, not only had a godly mother, and Christian training, but had the good fortune, or rather the providential blessing of having a companion both wholesome and inspiring. A man is not only known by the company he keeps, but is influenced to a large extent by the company he keeps. Good companions, good character, and contentment, and character—that is the rule. It is certain the modern leaguer will seek morally uplifting associations. Otherwise he cannot be true to his purpose and pledge. Timothy's companion was Paul—the man of great intellect, and tender heart, of broad sympathy and singular personal magnetism. These two became firm friends, and Paul unfolded to his young companion the secrets of his inner life, and the principles of his successful career. He showed him how it was done and then told him to go and do it. It is often a benediction to one's life to have a bosom friend older and wiser than one's self. Such was the case with the son of Eunice. He had the benefit of the prudent advice, and the safe, and inspiring example of his companion and preceptor, Paul, the Great. And he made good use of the opportunities.

#### WISE INSTRUCTION.

One is not only influenced by a good example, but good literature. The book with which our young model was made familiar in early life, and before he became familiar with any other book, was the Bible. He had



been taught the Scriptures from his childhood. The reverence of his Jewish mother for the Word of God was transferred to her child, and his early life was impregnated with the spirit and teaching God's eternal truth—a favorable start for a successful career. May the young people of Canadian Methodistism eagerly desire such equipment for the work of life; and even if they have not had the advantage of it in early days, may they see its importance and make amends for lost opportunities. Be rooted and grounded in the Word. It is the soul of all good character. But while Timothy's early life was surrounded by holy influences, it is likely that his education was a comprehensive one, and, as his father was a Greek, he would be introduced to that splendid literature which even up to the present day has never been excelled—then were the poets, historians, philosophers, dramatists whose names shine with bright lustre among the great ones of the earth.

THE RESULT OF IT ALL.

We would naturally expect much from such culture and training as this youth of Lyconia possessed. For culture and training are not alone for personal polish, and selfish ends. They are intended to issue in good to others. So the personal piety and intellectual culture of Timothy found an outlet in Christian work, in the dissemination of the Gospel, in the amelioration of the woes of humanity. Hence, in our early Epworth League, we discover, what we might expect to find, the three great characteristics of the modern leaguers—personal piety, intellectual culture, and Christian effort. And, young people, "If these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." (R.V., 2 Pet. 1: 8.)

SIDE LIGHTS.

1. The young should learn to know and love and obey the Bible.
2. Advantages of a knowledge of the Bible—(a) It communicates truths of immense value. (b) These truths cannot be obtained but by divine revelation. (c) Their knowledge is the noblest improvement of the mind, and the correct ethics for practical life. (d) It puts men in a position to be made wise unto salvation through faith.
3. Knowledge of Bible truth should lead to service for God and humanity. Such mental equipment should result in practical effort for the betterment of the world.
4. Note the three-fold purpose of the Epworth League—personal piety, intellectual culture, and Christian work. Not each one taken separately, but all combined in one individual is the ideal.

POINTS FOR THE PRESIDENT.

Request sentence answers a week in advance to be written on paper to the following questions—"In what way is Timothy a model for the modern leaguer?" It would be well to solicit a dozen volunteers for this purpose in order to make sure of a sufficient number of responses. Have some one prepare a brief sketch of the life of Timothy, dwelling particularly upon the work he accomplished for the cause of Christ. Help the Juniors in every way to feel at home with you. Arrange for a social time at the close of the meeting.

A Lost Conscience.

Many are making war against their conscience, and a large number have conquered. A man would be called a fool if he were in a dark mine or cavern and blew out the only light he had; and the one who kills his conscience is no wiser. When conscience rebukes, such a man suppresses it and excuses and palliates his sin. And this is repeated day after day, until conscience is throttled and

becomes quiet. It is a dreadful condition for a man to get into when he can do wrong and not feel ashamed; to do an injustice and not know it. What is wrong? That man's conscience was killed and he attended to the funeral, because he knew it not; neither did he miss it, because he had so little use for it.—Rev. L. E. Keith.

Open the Door.

Open the door, let in the air;  
The winds are sweet and the flowers are fair.  
Joy is abroad in the world to-day;  
If our door is wide open it may come this way—  
Open the door.

Open the door, let in the sun;  
He hath a smile for every one;  
He hath made of the rindrops gold and gems,  
He may change our tears to diadems—  
Open the door.

Open the door of the soul, let in  
Strong, pure thoughts which shall banish sin;  
They will grow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine—  
Open the door.

Open the door of the heart, let in  
Sympathy sweet for stranger and kin;  
It will make the halls of the heart so fair  
That angels may enter unawares—  
Open the door.  
—British Weekly.

A Young Man's Health.

Colonel Senn, a surgeon in the Spanish war, told a representative of *Men* why so many applications for admission into the army were rejected. The principal reason was general debility.  
"The cause of this?" Well, I should say, a lack of natural sleep in most cases. It is not so much how a man is occupied during the daytime, but it is the loss of sleep and rest that makes the difference; young men suffer little from overwork. They ought to be asleep hours before midnight. If a man can give a good account of himself in the hours between 6 and 12 p.m., he will find improvement in his physical condition."

What Thomas Missed.

Will disciples who don't go to prayer meetings kindly read John 20: 19-29? Here an account is given of the first Christian prayer and conference meeting.  
The ratio of attendance was much greater than is usual now, as all the disciples—Judas having gone to his own place—were present, excepting Thomas. He was absent, and apparently not excused. Perhaps it rained, or possibly he had an important business engagement; he may not have felt very well, or, after a tiresome day, may have felt the need of physical relaxation. At any rate, he was absent, and he missed a great deal.

In the first place, he missed seeing Jesus. For the Master came to that first prayer meeting and spoke at it.

In the second place, Thomas missed the mysterious gift of the Holy Ghost, which those present received from the Saviour.

In the third place, he lost his faith in Christianity. When the disciples next met him he had blossomed out into full-plodged agnosticism. He flatly refused to accept their united testimony, and declared that nothing

short of full scientific proof could ever convince him of the resurrection. What a price to pay for neglecting to go to one prayer meeting!

But it is substantially what the Christian of nowadays loses if he absents himself from the more intimate meetings of Christ's disciples. He, too, misses the vision of Jesus, the union of the Spirit, and the assurance of faith.—Church Economist.

Preparation.

"When shall I begin to prepare the lesson?" I should say the Sabbath before. When you go home from school, read carefully the verses selected for the next lesson; pray over it, asking God to give you wisdom to teach it in a manner that will do the most good. Select the truth you intend to especially impress. Then, as you are about your work each day, think over it; treasure up every precious thought, every little incident that comes to your notice which will illustrate what you want to teach. When you find a quiet hour and sit down and learn what you can about the lesson, take with you a Bible, concordance, Bible dictionary, all the other helps you can get, and writing materials.—Primary Sabbath School Teacher.

Thoughts about Amusements.

Let your recreations be manful, not sinful.  
—George Washington.

Recreation is intended to the mind as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt.—Bishop Hall.

An old writer says those that seldom take lawful pleasure will take unlawful, and by lacing themselves too hard grow awry on one side.—William Matthews.

If you show me the style of a man's amusements and recreations, I will tell you what are his prospects for this world and for the world to come.—T. D. Tolpelt, D.D.

I am convinced, both by faith and experience, that to maintain oneself on this earth is not a hardship, but a pastime, if it will be lived simply and wisely.—Henry D. Thoreau.

It is said that the Duke of Wellington, when once looking on at the boys engaged in their sports in the playground at Eton, made the remark, "It was there that the battle of Waterloo was won."—Stratford Sables.

Study, meditation, society, and relaxation should be mixed up with man's physical toil. He has intellect, heart, imagination, taste, as well as bones and muscles; and he is grievously wronged when he is compelled to excessive drudgery for bodily subsistence.—Aunt.

The moment any form of recreation becomes indispensable to us, the moment that we find it diminishes instead of heightening our interest and delight in the regular duties of our daily lives, that instant we should check its encroachment upon our time, and, if need be, cut it off altogether.—William De Witt Hyde, D.D.

An English judge, being asked how success was attained at the bar, replied: "Some succeed by great talent, some by the influence of friends, some by a miracle, but the majority by starting without a shilling." Necessity is a stern task-master, but an effective one.

There is a vast difference between being busy and being fruitful. . . . Our standards of work and idleness are in sore need of revision, a revision which shall substitute character for mere activity, and measure worth and achievement by the depth and richness of nature shown.—Hamilton W. Mabie, L.L.D.

# Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Pastor, (int. all communications bearing on Junior work should be sent to his address. He invites the co-operation of all Junior workers in making this page both bright and profitable.

### Bible Study Questions.

(Always give Scripture references in answering.)

#### CLASS 1.—(TEN YEARS AND UNDER.)

1. Tell three things about Daniel.
2. What does Jesus call himself in John 8?
3. How do you know that Timothy had a good mother?
4. In what place was Jesus "brought up?"
5. Write from memory the names of the Twelve Apostles.

#### CLASS 2.—(FOR JUNIORS OVER TEN.)

1. Who, by a visit to Paul, illustrated the truth of Prov. 27: 17?
  2. What words of divine approval are written of Caleb and Joshua?
  3. What people, when they heard Paul preach, searched the Scriptures, and why?
  4. Quote a passage that teaches us to practice self denial.
  5. Name from memory the sons of Jacob.
- Interest in this department is growing. I have received a number of correct answers to the questions of June. Let all parents, Sunday School teachers, and League workers who see these questions encourage the Juniors to send in postcard replies every month. Prizes will be given for the best answers at the end of the year.

### Outline Board Talks.

(Pastors and others are requested to send some of their plans for this section.)

The following may be used to illustrate John 8: 12.

- LIFE**
- GROWTH.**
- HOLINESS.**
- TESTIMONY.**

The light is essential to healthy life. The life to which Christ invites us, "the light of life," is characterized by the four truths given in the words above. This may be easily developed and fully illustrated according to the circumstances under which the talk is given.

REV. W. H. EMMES gives a very helpful outline on "the purposeful life," as follows: The word is printed in colored crayon on the board, and the thought developed by the leader as the juniors suggest the words that fittingly characterize a "purposeful life."

- PRAYERFULNESS.**
- USEFULNESS.**
- RIGHT EOUSNESS.**
- PLEASANTNESS.**
- OBEDIENCE.**
- SACRIFICE.**
- EARNSTNESS.**

When the truths as above outlined have been taught, illustrate the reward of such a life by faintly drawing an outline crown over the diagram, in yellow.

**LIFE OF CHRIST (Lesson 2).—**"Babyhood of Jesus."

Draw the figure of a star on the board. This will at once call to mind the birth at Bethlehem. Write a large "B" for this in the centre of the star. There are five chief events in the babyhood of Jesus to remem-

ber. Number the points of the star and write at each point in order: 1. Visit of Shepherds; 2. Presentation in the Temple; 3. Visit of wise men; 4. Flight into Egypt; 5. Return to Nazareth. Tell the story as you progress, and require the Juniors to draw the diagram at home and bring to the next meeting for your inspection. Use simple language in giving your explanations.

### Weekly Topics.

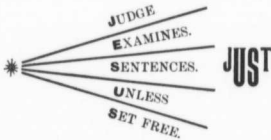
**AUGUST 13.—**Caring for the weak. Rom. 14: 17-21; 15: 1-3.

This is a temperance topic. The weak ones are those who are easily overcome by the temptation to drink intoxicants. Explain this "weakness" is the result of indulgence. Every time a drink is taken the will becomes weaker until the drunkard is in the power of the drink-demon. Show the boys that they need never be "weak." By total abstinence from all intoxicating liquor from their youth they will never be in danger. Strength comes from resistance. If a boy learns to say "no" and sticks to it, he will keep out of danger. We should pity the "weak" and put the temptation out of their way. Explain the prohibition movement from this point of view. There are thousands of drinking men who would be thankful if they could not get it to drink, and we all are partners in the evil of the drink traffic unless we do everything in our power to stop it altogether.

**AUGUST 20.—**Life of Christ. Use the lesson given on this page.

**AUGUST 27.—**God sees us! How should we live? Prov. 15: 3, 8, 9, 18, 26, 29.

The impressive thought that God sees us through and through and all the time should be impressed at the start. But do not teach this so as to frighten the little ones. God is not a frightful or terrible fault-finder. He is our kind and pitiful Father, and the influence of the lesson to-day should be to encourage the children rather than oppress them with dread of God. How does a father look on his little children here when they are trying to please Him? Is it not God's smile that our little ones should desire rather than dread His frown? We should live to please Him in all things and at all times and places. An analysis of the pledge on this point should form a prominent part of this meeting. We shall also "see God." Explain how. "Blessed are the pure in heart," etc.



(God sees us. He is Judge! The judge "examines and sentences" the prisoner unless he is set free. Erase all but the initial letters and show that God sees us through Jesus, and thus we are "just.")

**SEPTEMBER 3.—**Hearty service. Col. 3: 14-17, 22-24.

We should put heart into our service to Christ. That is we should do everything for Him in earnest. "What is worth doing at all is worth doing well," is particularly true of His work. We should do His work with our might because the best we can do for Him is nothing compared to what He has done for us. His work is so important that it must not be done in a half-hearted way or careless manner. If others see us only half in earnest they will become so too, so our example will do harm. We should do all we can in the best way we can because we shall be called to an account when the Lord calls us. . . . These and many other reasons

may be easily given why we should be hearty in our service.

**SEPTEMBER 10.—**Junior Endeavors. 2 Tim. 3: 10-17.

This topic is to remind the Juniors what they should be and do.

A few important points may be made in the popular form of an acrostic as follows:

**J**oin together to help the superintendent.  
**U**se the time of the meeting well.  
**N**ever say "I can't" but always "I will try and do my best."  
**O**pen hearts to Christ and hands to help.  
**R**ead God's Word prayerfully every day.  
**S**tick to the League faithfully.

They will not long be Juniors, and if they are true Leaguers now they will become a source of greater strength to the work when they have had more experience and have attained a larger growth.

### The Twelve Apostles.

These are the twelve Apostles' names. Peter and Andrew, John and James; Two pairs of brothers who lived by the sea. As fishers, when Jesus said "Follow me." Then James the less and Jude were called too, Philip and good Bartholomew; Matthew and Thomas who doubted the word, Simon and Judas who sold his Lord.

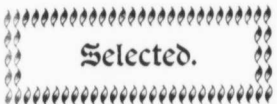
### The Sons of Jacob.

Reuben, Simeon, and Levi, Judah, Dan, and Naphtali, Gad, Asher, and Zebulun, Issachar, Joseph, and Benjamin.

A LETTER signed "Perplexed Superintendent" asks for some plan by which the adult leaguers may be interested in the Junior meetings. The following statement in the letter gives the main reason why many of the older society do not feel practically interested in the Junior work—"they seem to think it a separate society in which they need have no interest." Our young people must get and keep the idea that the Epworth League is a unit. The various divisions exist only for the best interest of the members therein. The youngest Junior is as much a part of his league as his elder brother or sister. If the elder does not encourage and assist the younger, there will be "division in the body." There must be hearty sympathetic union in all the parts. Arrange for an occasional union meeting. If your adult members will not come to your Junior meetings, bring the Juniors into the adult meeting and give them a place in the programme once in a while. The trouble may possibly be in some cases with the Junior superintendent as well as the adult leaguers. Invite your older members, don't find fault with them because they do not come. Have a mother's meeting occasionally. In short, make your Junior work so inviting that the others will want to come to your meetings, and have your meetings sometimes when they can conveniently come. Read Miss Sherin's helpful suggestions on this matter in the "Junior Handbook." \* \* \* \* \*

Be true, little laddie, be true,  
 From your cap to the soul of your shoe.  
 Oh, we love a lad with an honest eye,  
 Who scorns deceit and who hates a lie;  
 Whose spirit is brave and whose heart is pure,  
 Whose smile is open, whose promise sure;  
 Whose makes his mother a friend so near,  
 He'll listen to nothing she may not hear;  
 Whose is his father's pride and his sister's joy.  
 A hearty, thorough, and manly boy.

I WANT to print in the October number a model programme for a Junior meeting. Will all Junior leaguers send to my address, given above, before the 1st September next, a suggested order of service from which I may glean helpful hints? I shall be very thankful for this assistance.



**Selected.**

**Summer Rain.**

Fell 't mell' comes the rushing rain.  
The sad little brook laughs loud again.  
The thirsty leaves on the great elm-tree  
Drink up their portion thankfully.

There's a stir of joy in the garden-place;  
Almost a smile on the pansy's face;  
And I seem to hear a red rose say,  
"How glad I am that it rains to-day!"

Down in a hollow in the path  
Little brown sparrow is taking a bath;  
And the pool in the yard is in perfect trim  
For the baby ducks to have a swim.

Down fall the bright drops, tink-a-link!  
A robin hastens to get a drink.  
Through a flooded street, with a shout of joy,  
And a splash and a dash, goes a barefooted boy.

Soft, soft, comes the gentle rain;  
The faded earth is bright again;  
And hark! the joyous children cry,  
A rainbow! A rainbow in the sky!  
—Mary F. Butts.

**Doing Her Duty.**

I called one day on one of my church members, just as she was whitening the front steps. She got up all in confusion, and said:

"O, dear sir, I did not know you were coming to-day, or I would have been ready." I replied: "Dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you!"

She had no money to spare for a servant, and she was doing her duty by keeping the home tidy. I thought she looked more beautiful with her hair beside her than if she had been dressed according to the latest fashion. I said to her:

"When the Lord Jesus comes suddenly I hope he will find me doing as you were doing, namely, fulfilling the duty of the hour."

I want you all to get your paits without being ashamed of them. Serve the Lord in some way or other. Serve him always. Serve him intensely. Serve him more and more. Go to-morrow and serve the Lord at the counter, or in the workshop, or in the field. Go and serve the Lord by helping the poor and the needy, the widow and fatherless, especially by teaching the children, especially by endeavoring to train your own children. Go and show the drunkard that there is hope for him in Christ, or let the fallen woman know that Jesus can restore her. It is to what Jesus has given you the power to do.—*Pittsburg Christian Advocate.*

**Poor, but Rich.**

Once in England, says a writer in the *Outlook*, I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked: "He is a man of means?"

"Well, sir," the farmer replied, "he ain't got much money, but he is mighty rich."

"He has a great deal of land, then?" I asked.

"No, sir, he ain't got much land neither; but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then exclaimed:

"You see, he ain't got much money and he ain't got much land, but still he is rich, because he never went to bed owing a man a cent in all his life. He lives as well as he wants to live and he pays as he goes; he doesn't owe anything and he ain't afraid of nobody; he tells every man the truth and does his duty by himself, his family and his neighbors; his word is as good as his bond, and every man, woman and child in the town looks up to him and respects him. No, sir, he ain't got much land; but still he is a mighty rich man, because he's got all he wants."

I assented to the old farmer's deductions, for I thought them entirely correct. When a man has all he needs and all he wants he is certainly rich, and when he lacks these things he is certainly poor.—*Ocean Grove Record.*

**"Hustlers" and "Bustlers."**

He's a regular hustler, eh?" said the man in the street car to the acquaintance with whom he was conversing. "He thinks he is," was the laughing reply; "but he is only a bustler."

However ignorant the dictionary may be in regard to the modern meaning of the word, the business world has accepted "the hustler," and we all know the man—wide-awake, energetic, capable, swift to plan and prompt to execute. What he undertakes is pushed to completion with all the skill and despatch at his command.

But the world holds many who are only bustlers—keeping a constant commotion round them, but doing nothing. They rush here and there, take hold of this and that, are always in a whirl of excitement over some enterprise, but they never accomplish anything. They fancy themselves the most busy and industrious of people, when in reality their energy is expending itself in mere bustle.

It is worth while, in the midst of our pursuits and enthusiasms, to make sure to which class we belong—whether we are wasting our strength uselessly, or whether we have some clearly-defined object in view, and are pressing toward it with well-directed effort.

**What the Preacher Loves to See.**

Rev. Robt. J. Burdette, the Baptist humorist, after describing all the trying hearers that the young preacher has to face, comes at last to the one type which gladdens every preacher's heart—"Hopeful, the Worshipper." Of him he says:

"It rests your soul to turn towards this pleasant companion of a toilsome pilgrimage. His face shines up at you from the pew, and his soul looks at you through his eyes. Now the kindly face kindles with your own enthusiasm, and now the eyes are misty when some touch of pathos in your words or manner plashes the waters into them. Sometimes an assuring nod of the head carries to the pulpit the warm approval of the pew, and sometimes the knitted brow asks you to say that again, and say it slowly, and by this you know how closely Hopeful is following you, because you are not quite certain yourself that you know just exactly what you intended to mean in that sentence. His is always the first hand reached out to you, and never lifted against you. He comes to you when you need him, and knows when to leave you alone. You always look for him and always you find him, and, looking down into his face as you open the book, you forget the time-keeper, you cannot see the sleeper, the traveller is still, and the squeaker

blends into the closing strains of the hymn in sweet accord, and your heart is strong and light. Be of good cheer, my young brother; there are more Hopefuls than bosses in the church, and one Hopeful is of more value than many figdgets."

**An Even Exchange.**

Senator Hoar, in his reminiscences of New England life sixty years ago, tells this good story at his father's expense: "The wooden pump, which took the place of the old well in many dooryards, was considered a great invention. We all looked with huge respect upon Sandford Adams, of Concord, who invented it, and was known all over the country."

He was quite original in his way. The story used to be told of him that he called at my father's house one day to get some advice as to a matter of law. Father was at dinner, and went to the door himself. Mr. Adams stated his case in a word or two as he stood on the doorstep, to which father gave him his answer, the whole conversation not lasting more than two minutes. He asked Mr. Hoar what he should pay, and father said: "Five dollars." Mr. Adams paid it at once, and father said: "By the way, there is a little trouble with my pump. It does not seem to draw water. Will you just look at it?" So Mr. Adams moved the handle of the pump and put his hand down and fixed a little spigot which was in the side, which had got loose, and the pump worked perfectly. Father said, "Thank you, sir." To which Adams replied: "It will be five dollars, Mr. Hoar," and father gave him back the same bill he had just taken.

**Keep in Step.**

A great many people are always out of harmony with those about them, and, realizing the trouble, they seek to remedy it by constantly berating the others for holding to views differing from their own, and for quietly pursuing their ways. Col. Page, who commanded a Pennsylvania regiment in the Civil War, tells an amusing story, which illustrates this point, of the time he was engaged in drilling raw men.

He was given command of a company, and after some preparatory drill, led them down a street in Philadelphia. They marched as well as could be expected for several blocks, when suddenly from the ranks rang out a loud "Halt!"

The men wavered, and then came to a full stop.

"Who gave that order?" thundered the enraged captain.

"Potts, sir!" "Potts!" a dozen voices called out, and every eye turned on Potts, a stout German, a butcher by trade.

"What do you mean, sir, by giving that order?" demanded the captain.

"Well, sir, I've been trying for two blocks to get this company to keep step with me, and they wouldn't do it; so I stopped them, to begin all over again."—*Union Gospel News.*

On one occasion when the late Lord Bishop of Litchfield had spoken of the importance of diligent, pains-taking preparation for the pulpit, a verbose young clergyman said:

"Why, my lord, I often go to the vestry even without knowing what text I shall preach upon; yet I go up and preach an extempore sermon, and think nothing of it."

"The Bishop replied: "Ah, well, that agrees with what I hear from your people, for they hear the sermon, and they also think nothing of it."

## Just For Fun.

**MISTRESS**—"Why, Bridget, you surely don't consider these windows washed?"  
**Bridget**—"Sure, I washed 'em nicely on the inside, mum, so ye can look out; but I intentionally left 'em a little dirty on the outside so thim asignorant Jones children nixt door couldn't look in."

A STUDENT at one of the great missionary colleges was conducting a prayer service, and in an outburst of enthusiasm he prayed, "Give us all pure hearts, give us all clean hearts, give us all sweethearts," to which the congregation responded "Amen." — *The Evangelist*.

PAT and his friend Mike had killed a snake in the fields. As the tail of the snake continued to oscillate, Pat remarked to his friend: "And as he dead, Mike, div ye think?" "Oh, yis, sure," said Mike, "he's dead, but he ain't conscious of it yet."

**NORTHERN Visitor** (in Georgia): "I see you raise hogs almost exclusively about here. Do you find they pay better than corn and potatoes?" Native (slowly): "Wal, no; but yer see, stranger, hogs don't need hoeing!"

"My wife," said the tall, lantern-jawed man, "is as womanly a woman as you could find, but she can hammer nails like lightning." "Wonderful!" sang the chorus. "Lightning!" the tall, lantern-jawed man continued, "seldom strikes twice in the same place." — *Cincinnati Inquirer*.

A MODERN teacher told her pupils about Queen Victoria and her family. Portraits cut from magazines illustrated the talk. Among them was a picture of the duke of York. The teacher held it up. "Nobody could tell her who it was." "Well," she said at last, "I will tell you. He is the duke of York. Now can any of you tell me what he is?" "Quick as a flash the hand of a little girl in the second row went up. "I can tell what he is, Miss Blank," she said proudly, "He's the heir consumptive of the British throne."

**MEASURING CHRISTIANITY BY MUSCLE.**—Two elders of the same Scottish church, meeting one day, began discussing the merits of a clergyman who had lately been appointed pastor of the congregation. "Weel, Tammas, said one, "what dae ye think o' our new minister?" "Ah, weel, Geordie," replied the other, "he daes no sae bad, but he's no up to the mark o' the aye we had afore." "Na, na," responded Geordie, "I sair doot if ever we'll get another like him; he was powerfu' preacher, na doot o' that, Tammas. The short time he labored among us he dang five Bibles out o' the binding, an' kicket the fronts clean out o' three pulpits."

In his book, "On the Indian Trail," Rev. Egerton R. Young gives the following amusing incident that occurred during his journey to his mission field among the Indians: A talkative parrot in our party nearly frightened the lives out of some very inquisitive and superstitious Indians and French half-breeds. They had stopped their ox-carts one day at the spot where we, coming in the opposite direction, were resting for the dinner hour. Hearing about the wonderful parrot, they crowded around to see her. Polly stood their inquisitive gazings for a while; then, apparently much annoyed, with wings ruffled, sprang forward so far as she could in her large cage, and shouted out, "Who are you?" The effect upon the superstitious half-breeds and Indians was about as though his satanic majesty had suddenly appeared among them. They rushed away, and nothing that we could do would induce any of them to look at the bird again.

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