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Missionary



HON. WILLIAM E. GLADSTONE.

Social



Literary



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MISSIONARY NEWS ITEMS.

Mrs. Pierce, the wife of Rev. W. H. Pierce, our missionary at Kishpiax, on the Upper Skeena, has returned home greatly improved in health after her long visit to Ontario.

Meetings have been held on the Exeter District by Mr. J. L. Stewart, of Victoria College. Mr. Stewart began on the Woodham circuit on July 30th, and finished at Granton on the 22nd of August.

Dr. H. R. Smith and Mr. Facey, while campaigning the Woodstock District, sold \$108 worth of missionary literature. Missionary fires should burn brightly throughout this district next year if the fuel is put in the right place.

The Juniors of Woodgreen Epworth League, Toronto, did most of their missionary work last year in connection with a box they sent to the Crosby Girl's Home in Port Simpson. About \$5.00 was raised through mite boxes.

One of the most popular books at this time is "Dawn on the Hills of Tang." All who wish a comprehensive book on China should procure a copy at the Methodist Book Room (price 35c). It contains one of the best maps published.

F. C. STEPHENSON, M.D., has moved from Parliament Street. His new address is 81 Czar Street, Toronto, Ont. As in the past, he will be glad to hear from all desiring to communicate with him in the interest of the Young People's Forward Movement for Missions.

Owen Sound District has been campaigned by Mr. W.S. Daniels, of Victoria University, who began at Owen Sound on the 27th of July and ended at Riverview on Aug. 24th. The Leagues on the Owen Sound District are working for the support of Dr. Wellington Stephens, Chentu, China.

The Epworth League of Parliament Street Church, Toronto, last year gave \$200 for missions. They divided the amount as follows: \$100 for Dr. Kilborn's support through the Forward Missionary fund through the church, and \$25 to the Women's Missionary Society. Nine members of the Missionary Study Class in connection with this League took 10 cents each as talent money. The total returns of the 10 cents amounted to \$11.55.

Dr. and Mrs. Winch have arrived at Vancouver on their way to their mission field on the Upper Skeena. They stopped off at several of the canneries, but did not see them in operation as the fishermen were on strike. Dr. Winch writes: "The grandeur of the mountains impresses one most strongly with the wonderful and fearful (almost) power of the great Creator and the puny insignificance of man; and then it magnifies the grace of God that He so great should do so much for us personally, so small. Dr. and Mrs. Winch have gone out as representatives of Albert College and Belleville and Picton District Epworth Leagues.

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 "BETTER THAN EVER."

The Canadian Epworth Era.

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, SEPTEMBER, 1900.

No. 9.

Our Frontispiece.—The fine picture of Mr. Gladstone which adorns our first page is a specimen illustration from "Famous English Statesmen," one of the books in our new Epworth League Reading Course. Similar pictures of Lord Beaconsfield, Lord Shaftsbury, Sir Robert Peel and other prominent leaders of state in England during the century appear in this attractive and interesting volume.

✕

A New Society.—Rev. Ira D. Landreth, in *The Christian Endeavor World*, calls attention to a new society which he thinks ought to be organized. It is different, however, from most societies, in that the pledge constitutes the whole constitution. It reads as follows: "As a young Christian woman, anxious to promote total abstinence among young men, I hereby promise that I will not knowingly receive the attentions of any young man who drinks intoxicating liquors even moderately (Signed)." He thinks that "If every young Christian woman in America would sign that pledge and keep it, every self-respecting young man in America would let the saloons severely alone; for social ostracism is a higher price than the moderate drinker is willing to pay for his indulgence."

✕

Gladstone on the Sabbath.—Mr. Gladstone paid the following tribute to the Sabbath: "Believing in the authority of the Lord's Day as a religious institution, I must as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate it value in this view, and for the interest of the workingmen of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian Day of Rest."

✕

Pass it On.—Quaint old Benjamin Franklin was the father of many sound precepts and bits of philosophy; but perhaps he never set in motion a finer impulse than when he wrote as follows to an impetuous person who craved his offices: "I send you herewith a bill for ten louis d'ors. I do not pretend to give such a sum; I only lend it to you. When you shall return to your country you cannot fail of getting into some kind of business that will in time enable you to pay all your debts. In that case, when you meet with another honest man in similar distress, you must pay me by lending this sum to him, enjoining him to discharge the debt by a like operation when he shall be able, and shall meet with another opportunity. I hope it

may then go through many hands before it meets with a knave to stop its progress. This is a trick of mine for doing a great deal of good with little money."

✕

A Valuable Safeguard.—In an able article in the *Century Magazine* on "How to Safeguard One's Sanity," Dr. J. M. Buckley, of New York City, says: "The observance of one day in seven by a complete change in subjects of thought, and the suspension of the modes of activity required for six days, would be philosophical, even though it had no basis in religion. In the first French Revolution the attempt was made to have a holiday once in five days, and again once in ten. The intervals were too frequent under the first plan, and did not occur often enough under the second. Hence those who hated the system which enforced the Sabbath were forced to return to it. "The superintendent of one of the largest hospitals for the insane declares that nineteen out of twenty of the business and professional men who come under his care have been in the habit of carrying business on their minds for seven days in each and every week."

RECEIPT OF A SAMPLE COPY OF THIS PAPER IS AN INVITATION TO SUBSCRIBE. INFORMATION CONCERNING TERMS OF SUBSCRIPTION WILL BE FOUND ON PAGE 18.

Is the Chinaman Worth Saving?—In a recent sermon on this subject, Rev. Dr. Locke, of Buffalo, takes the ground that the Chinese are worth saving because of the geographical position of the country, and its exhaustless resources. The people are industrious, quiet and peaceable. They are a reverential people, although they can scarcely be said to be very religious. "All that China needs to make it a progressive and useful nation is Christianity with its Christ and His institutions. They are a more promising people than were our ancestors in Britain before their conversion to Christianity through the preaching of Augustin and the graceful influence of Queen Bertha, the wife of Ethelbert. They have won their right by venerable age to everything which Occidental nations can do for them."

✕

Ruskin's Rebuke.—During the proceedings of the recent conference of the Library association in England, a characteristic story of John Ruskin was told in connection with the subject of village libraries. A library for the laborers of a lake country village had been established, and just before the opening Mr. Ruskin

was asked to inspect it. He cordially consented, and upon leaving expressed his admiration of the arrangements, and promised to send a present, which came in the form of a sumptuous set of Scott's novels. The wife of the founder thought the edition much too splendid for the purpose, and at the earliest opportunity told the donor so. "Madam," said Ruskin, "if the money the books cost had been spent in floral decorations or wines for a dinner, nothing would have been said against it, but because it has been laid out for the enjoyment of the simple villagers it is thought extravagant."

✕

"Strings for the Vines."—Rev. Dr. Spencer, in the *Central Christian Advocate* thus characterizes the work of the Junior Epworth League: "At one of the Epworth conventions lately we caught that expression in an address on Junior League work. How suggestive! The training given the children in the Junior League and the Sunday School is but strings for the vines to help the vines to grow as they should, up into the sunlight and the air. It is natural for the vines to grow upward. How easy it is to help them. But some of the vines are left to themselves; the parents neglect them; the teachers are indifferent to them; the pastors forget their vows to bless them; and so the little vines are left to grope and push around in the weeds and thorns, when they were born for the sunshine and to beautify the world. Childhood was born to fly; it is often doomed to crawl. Why not furnish strings for the vines! To do it is to discharge the highest functions of motherhood and fatherhood, is it not? Uncover the vines; put far away the weeds; train them to rise; begin to-day."

✕

Cottage Meetings.—A correspondent of the *Epworth Herald* thus tells of a League which has been doing practical work with good results: "Several years ago three of our young men heard of an aged couple residing in the outskirts of the city. They at once visited them and found them worthy of help. Visits to this home became regular every two weeks and were the means of the conversion of the husband, who was an invalid. He died shortly after sweetly trusting in the Lord. The visits were continued, and were of such a character that when we told about them in our church and league meetings others wanted to go with us. The result was, sinners went along and were converted, so that now when we say we are going to Mr. —s', forty or fifty young people are anxious to go. The old lady has also gone to her heavenly home, but the work goes on still. Over twenty souls have been converted at that home."

A VISIT TO THE HOME OF GLADSTONE.

BY REV. G. H. COBBLEDICK, B.D.

WHAT I have always looked upon as one of the chief delights of my trip abroad in the summer of '91, was my visit to Hawarden.

As a group of us on board the steamer were one evening discussing plans for sight-seeing, I jocularly remarked that I thought of calling on the Hon. W. E. Gladstone. I little dreamed then, that it would be my privilege to visit the stately halls, and hear the voice, and feel the magnetism of the greatest statesman of Queen Victoria's reign.

While in the gallery of the House of Commons, the scene of his oratorical triumphs, I tried to imagine him in the seat by the treasury box. When at Eton

in 1890 by the parishoners. Sauntering up the long, winding driveway, one was surprised to find the perfect naturalness of everything. The large park resembled a pasture, which, indeed, it was, with a stream running through and huge trees standing here and there. The sight of these reminded one of the great man's habit of chopping. Taking his axe, he would walk out to some part of his large estate, which covered four square miles, and proceed to take his exercise in cutting down some of the old giants. It is said that while thus engaged in felling a tree on one of the farms, the farmer observed that the perspiration was pouring out of him very profusely, and said: "Mr. Gladstone, you are sweating very much, you had better take it a bit easier." The reply was characteristic: "I can't take it easy till I have it down."

A large collection of axes of all sizes

large telescope which had been mounted on the top for the occasion.

The modern castle is a stately mansion, built about one hundred and fifty years ago. It stands on sloping ground with a terrace wall in front.

Standing on this wall, the veteran statesman addressed the thousands of his admirers, who were there from various parts of the Island. He had not fully recovered from the injury to his eye, and was protected by a white umbrella, held by his son, the Right Hon. Herbert J. Gladstone, M.P. I was so fortunate as to secure a place quite near him, and shall never forget the splendid voice and ready flow of finished sentences, in which he recalled the struggles of the days gone by or touched incidents fresh in the memory of his hearers. As in turn, the vast gathering hung in breathless silence or broke into tumultuous applause, one was able to form some idea of what it must have been to hear him in those history-making speeches in parliament.

After the address Mr. and Mrs. Gladstone and their little granddaughter, Dorothy Drew, were photographed under a tree upon the terrace. [I am glad that the editor has been able to arrange for the publication of this picture upon this page.] Standing a few feet from them a fine opportunity was given to study their faces in repose. Despite his wrinkles and grey hairs, the prevailing impressions of Mr. Gladstone's features were strength, purity and moral fortitude. Mrs. Gladstone retained to a remarkable degree the brightness and beauty which caused her and her sister, when younger, to be styled "the handsome Misses Glynne." The aged couple's interest in little Dorothy's sweet, childish ways was beautiful to see.

The castle was thrown open and all the golden wedding presents and other gifts of importance presented to them during their long and eventful life were placed on exhibition, together with their collection of rare and costly ivories and jewels. The parchments making him four different times Prime Minister of England, were also objects of peculiar interest.

Some amusing incidents occurred as the throngs passed through. An apparently poor working man, looking carefully at the collection of walking-sticks, was heard to say, "It's there; it's there! I made it myself for the Grand Old Man years ago, and you see he has kept it safe." Filled with gladness the old man passed on caring nothing for the other valuables on view.

Mr. and Mrs. Gladstone were in the front corner room, chatting with the many who wished to avail themselves of the opportunity of meeting them personally. I should have shrunk from obtruding myself upon them, but that at the moment of my approach Mrs. Gladstone happened to come through the open door into the public room and, mingling with the visitors, extended her hand to me in the most cordial fashion. The whole family were a striking illustration of the truth that true greatness does not know it is great. It will be one of the pleasures of my life to recall the perfect simplicity, yet genuine dignity of that notable group.

As I was about to pass out of the castle, I inquired of an attendant in uniform



MR. AND MRS. W. E. GLADSTONE AND THEIR GRAND-DAUGHTER.

and Oxford I thought of him as having studied in those seats of learning. At Liverpool I was in his native city. It was my last day in England. As I came down in the morning, mine host of the Shaftsbury Temperance Hotel, who, by the way, was a good Methodist, and had already shown me much kindness, surprised me by telling me that there was a great fête and flower show in progress at Hawarden, and that Mr. Gladstone would speak that afternoon. I was soon on the train, and, with a short stay at the old walled city of Chester, reached the historic village, most noted for its ancient parish church, in which the venerable statesman was wont to read the lesson, and its theological and general library in which he had placed 2,500 volumes.

Just opposite the main entrance to their extensive park stood Mr. and Mrs. Gladstone's golden wedding fountain, erected

and kinds, presented to him at different times, and many of which showed much wear, testified to the popularity of these wood-cutting proclivities.

The ivy-clad ruins of the old castle suggest less peaceful times. Situated near the border, it was long a bone of contention between the English and Welsh. It had a chequered career from the days of the old retainers through the reigns of Edward III. and the Henrys. During the Civil War it was the scene of several sieges, till, in 1645, it was captured by the Parliamentary forces and sold to Chief Justice Glynne, from whom it descended to Mrs. Gladstone. The principal part of the tower or keep remains, rising two hundred feet above the ravine which defended it, and affording from the top a splendid view of portions of both England and Wales.

The view was much improved by a

what room it was, the door of which was closed. He replied that it was Mr. Gladstone's study. I told him I was from Canada, and would very much like to see it. Taking from his pocket a key which

great political addresses, while over it he would have the portrait of his leading opponent, whose sarcastic smile could have no effect on the delivery of what was thus prepared in his very presence; the second

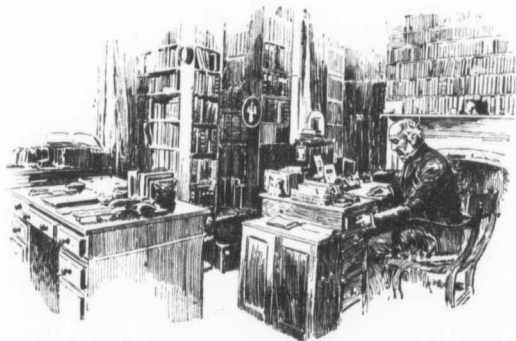
which you have never hitherto been interested and experience its fascinations."

He will stand in history as pre-eminently a Christian statesman, whose appeal was to the conscience and heart of his country, and as the apostle of principle in both political and private life; while his words will live as Britain's motto in all matters of imperial interest, "England is the head steward of the great household of nations, because she is the ablest and the best." Mr. and Mrs. Gladstone's remains fill to-day honored resting places in Westminster Abbey, and their memories are enshrined in the nation's heart.

Bothwell, Ont.

A MODEL WIFE.

THE late Mrs. Gladstone will always be known to fame as the wife of her husband. She is said to have been in her youth one of the beauties of England. She has been active in philanthropy all her long life and prominent in social circles, but she has been pre-eminently a home-maker. No man ever had a more devoted wife. To her loving care Mr. Gladstone undoubtedly owed his vigor and preservation in old age. She spared him endless petty annoyances and cares, warded off bores, attended to his correspondence and freed him from wearing details. He once wrote in a private letter: "Had it not been for my wife I should probably have snapped under the ceaseless strain of mind and body!" And in an address to his neighbors in



MR. GLADSTONE'S STUDY.

admitted us, he closed the door behind us and I stood in what the great man called his "temple of peace." It occupied the block at the northwest angle, which is the most recent addition to the castle. The library contained twenty thousand volumes, upon shelves which, instead of being arranged along the wall in the usual way, stood out into the room at right

was for literary, especially Homeric studies; and the third was used by Mrs. Gladstone, who was ever the sharer of his toils and triumphs. About the room were busts and photographs of old friends.

I came out feeling that such lives, like great trees, have their roots deep and strong. Notwithstanding hereditary advantages and native ability, without his



HAWARDEN CASTLE. THE HOME OF MR. GLADSTONE.

angles, each wide enough to hold a row of books facing either way, and with space left sufficient to give access to them. There were three writing tables: at one Mr. Gladstone sat when preparing his

herculean labors he would never have been the first man in the world's greatest empire.

With wonderful energy he persisted in his recipe for never growing old: "Search out some new topic in nature or life in

1889 the great statesman testified:

"Whatever of success I have attained in my career has been chiefly due to the devoted comforter, counsellor, companion by my side."

GLADSTONE'S BIBLE.

YOU, my boy, who are so ambitious to be great and beloved, so eager to improve yourself by reading and study, have you really given due thought to the greatest and most important book of all? Gladstone's is the greatest name of the last third of a century. Read what he said of the book he knew so well:

"Heaven and earth shall pass away, but my words shall not pass away." As they have lived and wrought, so they will live and work. From the teacher's chair and from the pastor's pulpit, the humblest hymn that ever mounted to the ear of God from beneath a cottage roof, and in the rich, melodious choir of the noblest cathedral, 'their sound has gone out into all lands, and their words unto the ends of the world.' Who doubts

crowds of the court, or the forum, or the street, or the market-place, when every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there too, even there, the still small voice of the Holy Bible will be heard, and then aided by some blessed word may find wings like a dove, may flee away and be at rest."

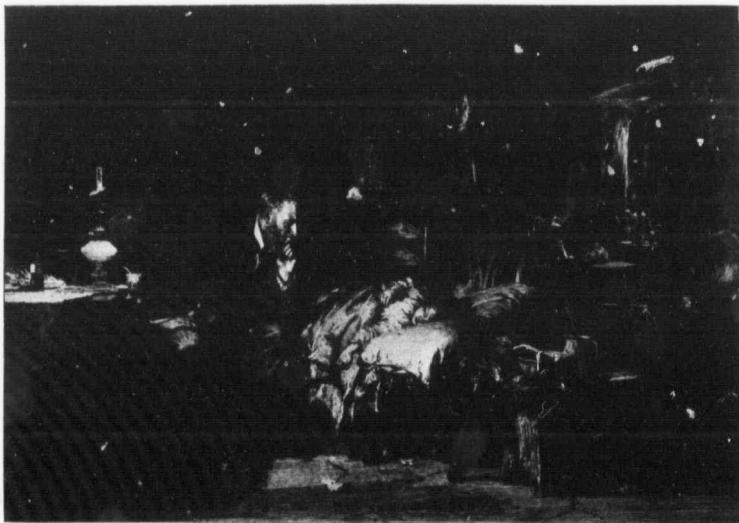
AGGRESSIVE EVANGELISM.

BY DR. CARMAN.

DEAR LEAGUERS,—What a wilderness of people is this London, the capital of our Empire! with a population about equal to that of our entire Dominion; and adding to itself a large city every year! Thoughtful men in London say they cannot imagine what is

if they only did their duty, and the people were eager to be saved from sin and vice, destitution, ignorance and crime. But alas, amid much good, neither of these is the case; the churches are not doing all their duty; nor are the people eager to be saved from sin, the mother of every destroyer and the source of all our failures and distresses.

Amid this vast turmoil of one hundred square miles, more or less, theatres and playhouses abound; and the rum-shops, oh, the rum shops, gleam out, or blacken down, on nearly every corner—and these rum shops make many darker and more desolate places. Men drink and women drink, and their children grow up amid the ills and curses of drunkenness. Of course there are fine palaces and comfortable homes, and multitudes of noble people, and from the very intensity of the conflict, some of the staunchest and



THE DOCTOR.

that, times without number, particular portions of the scriptures find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning! What position is not hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality! When the solitary student opens up all his heart to drink them in they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words, how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this; amid the

to come of it. It eats its way outward on all possible sides, like a great monster, devouring hills, parks, gardens, villages, fields and estates; pushing out its railway and omnibus lines, its delivery, express, factory and market systems after the manner of the bloodvessels and nerves of a growing colossus. At the Bank of England and the Mansion House, the heart of this mammoth, there is close upon congestion every moment of every busy day. Yet, on speeds the amazing circulation amid the roar and din of the traffic and the travel. The vast majority are on business bent; and not mere idlers or pleasure seekers as we saw it in continental cities. The poor are pulling their way through to scratch up a living; and the rich are hauling away for larger piles. There are churches, large and small, and benevolent institutions of many kinds on every hand; enough to save all the people,

most zealous temperance advocates in the world; but they are scarcely dreaming of the prohibition of the liquor traffic in their generation. Newer countries, not so long enslaved, must lead the way and show them how. And may the Lord help us!

Quiet, easy-going, good-natured, self-satisfied religion—whatever it may do on our frontiers, or in our growing towns, will not do much in such a case as this. If it take the possessor to heaven out of the woods, it surely cannot do so out of the streets of London. Neither can studied appointments and gorgeous ritual for a select few in quarter-lighted churches. This is a case of a house on fire; and the firemen must rush to the rescue amid all the flame and flood. It is the case of a wrecked ship; and the life-boats, at peril and loss of life, must save the victims from the devouring sea. In our quiet

ON THE MAGNETAWAN.

BY THE EDITOR.

homes in Canada, while sinners are perishing around us, is the call any less urgent?

Our Methodism in England was suffering from easy-going and self-satisfaction when God stirred brave souls in the centers of population to attack entrenched and fortified iniquity, and deliver men held captive in prisons of vice and chained down in dungeons of sin. Hughes and Pease and Wiseman and Thomson, Stephenson, Gregory and Johnson, and praise be to the Father above, many others, in one way or another, are at it with all their might and strength in London, Manchester, Belfast and other cities. I see the marshalling hosts, and hear the thunder of the conflict.

Revs. Hugh Price Hughes and Mark Guy Pearse opened a work of this tremendous import in St. James' Hall, Piccadilly, London, at the very concourse of the rushing tides of men, at the very focus of the ways of fashion, business and pleasure. Nothing but the burning love of souls, queenless zeal, stupendous and tireless faith in God can sustain men and women in such daring for Christ. "Love of Souls!" that is the way we phrase it; and yet I heard both these valiant men of God say they had almost a horror of the phrase, for there was so much paraded "love of souls;" and yet so little effort to "save men and women." They do not neglect or despise the doctrinal side of Christianity, but they emphasize its social and civil, its humane and industrial, its life and business, its clothing and feeding side. The Saviour fed the multitudes; the Saviour designated the work and proof of His people—feeding the hungry and clothing the naked.

I heard Mr. Hughes preach the Sabbath evening of the Christian Endeavor Convention on Isaiah's living coals from the altar. He characterized West London as the vestibule of hell. This seemed to be his estimate of his parish: "plucking men as brands from the burning." He thought the past had failed by giving too much attention to the dogmas of religion, and too little attention to the practical work of saving ruined and wretched men and women, and the children from whose ranks they grow. The opening of the Twentieth Century gives the young people their opportunity. Great problems, great opportunities and great responsibilities are now upon these marvellous associations of Christian young people, and upon every young man and young woman of the Church. There is the problem of genuine Christian unity; the forces of the Church of God must be organized and mobilized. There is the social problem, the uprooting of vice. There is the civil and political problem of Christian citizenship. There is the national problem of justice and goodwill. The consecration of Isaiah and Paul is indispensable. The spirit of God alone can give the victory.

London, July 23rd, 1900.

A box was placed in a prominent position in the post office by the Endeavorers of Owosso, Mich. Over it were printed the words, "India Relief Fund," with the quotation, "Freely have ye received, freely give." Within a few days several dollars were dropped in it, mostly in twenty-five cent pieces.

THE prospect of exploring some hitherto unvisited part of this

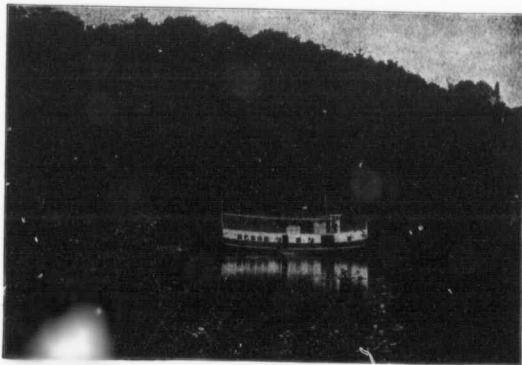
Dominion is a sensation which so seldom comes to me now, that I gladly accepted an invitation to attend the Annual Convention of the Young Peoples' Union of Parry Sound District, at Magnetawan, as it presented the opportunity of a forty miles' sail on the Magnetawan River, and the beautiful lakes into which it runs. The trip commenced at the romantic village of Burk's Falls, where the trim little boat the "Wanita" carried the delegates to the place of meeting. The river is not much wider than an ordinary city street, but there the resemblance ends for it does not run in one direction more than a hundred yards or so. It turns and winds like a huge serpent, and the man at the wheel has a place that is anything but a sinecure. One point which is but two miles from Burk's Falls by land, is over four miles by the river route.

The trip is anything but monotonous, as every turn reveals some new beauty of scenery, and once in a while there is a little touch of excitement added when another steamer is unexpectedly met as our boat swings round the curve. The

spires to a height of nearly one hundred feet, and are so symmetrical that one would almost suppose that they had been trimmed by the hands of the landscape gardener. So they have, but the name of the gardener is Nature. In the evening the shadows cast upon the surface of the water by the overshadowing trees are remarkable, calling forth continued expressions of wonder and delight from the passengers of the "Wanita."

About thirty miles from Burk's Falls the river opens into Lake Ceebee, and a little further on into Ahmic Lake, which are lovely sheets of water. There are a few summer homes on these lakes, but not nearly so many as on the lower Muskoka Lakes, as they are not so well known. Most of the campers are from the United States. Our own people do not seem to have yet discovered this charming district. The fishing is said to be fine here, much superior to Lakes Rosseau and Joseph. It is possible, without going any great distance to cast the line into waters from which fish have never yet been caught, as the country abounds in small lakes.

On the shore of Ahmic Lake there is a party of Kentuckians, who spend several weeks in a rude but comfortable shack. They have brought with them several negroes, who do the cooking and other work, and who add to their other good qualities some musical ability. Their orchestra



ON THE MAGNETAWAN RIVER.

whistle toots, the bells ring, and the wheel is turned energetically, so that no harm results.

The banks of the river are thickly wooded, and the foliage is rich and abundant. The trees seem to rise from the bank in terraces, one above the other, and here and there, where there are precipitous rocks, what looks like a great mound of greenness appears. It is astonishing to see fine trees apparently growing out of the bare rocks. There must, of course, be a little soil somewhere, but the nutriment cannot be very abundant. It looks like an illustration of determination to live and flourish in spite of unfavorable environment. The towering cedar trees, on either bank are very beautiful. They rise like church

was quite an attraction on the boat, as we journeyed down the river.

These tourists are mostly professional men from Louisville, and their appreciation of the locality is shown by the fact that they come again and again.

One of their unwritten laws, which is scrupulously observed, however, is not to take out of the lake any fish under two pounds in weight. If one should be caught which appears to be under this standard it is thrown back, with the injunction to "grow until next summer."

Leaving Ahmic Lake the river flows on to the Georgian Bay, but it is not navigable, except for the canoe, and numerous portages must be made.

Magnetawan village, where the convention was held, is 28 miles from Burk's

Falls, and is a rather pretty place. The people seemed really glad to see us, and accorded us a welcome that was most cordial. I asked Rev. Mr. Follett, the pastor of the Methodist church, if any difficulty had been experienced in billeting the fifty or more delegates who came from outside points. He seemed almost surprised by the question, and informed me that many more could have been comfortably provided for. So anxious were the citizens to show hospitality that some Church of England families sent word to the Reception Committee beseeching them to send delegates to their homes, although their denomination was not represented in the gathering. It is refreshing to know that old-fashioned hospitality lingers in a few places. The programme was an excellent one and the convention a success in every way, notwithstanding the extreme heat. The trip up the river in the cool of the evening was a most delightful experience. The charming Magnetawan will not soon be forgotten.

STEAM AS A MOTIVE POWER.

BY MYRON E. BAILEY.

WE boast of the achievements of the nineteenth century, but few of us really appreciate how large a part of the world's progress in civilization has been realized since the application of steam to travel, commerce, manufactures and printing. At the beginning of the century little progress had been made in the social and industrial life of the world. Few cared to travel, and the ordinary means of conveyance was by horseback or some beast of burden. In England, during the last of the seventeenth century the roads were so bad that few cared to make a journey of any distance. It was farther from Edinburgh to London than it is now from London to New York City or to Boston. We frequently read in old books of a coach-and-four or of a coach-and-six, and attribute to the desire for display what was really the effect of a very disagreeable necessity. People in those days travelled with four or six horses simply because with a smaller number there was too great risk of sticking fast in the mud. Sometimes even six horses were not enough. It is told that on one occasion a newly-chosen member of the parliament sought to go up to London. But at one place in his journey all the exertions of his six horses could not save his coach from being imbedded in the mire.

Steam has changed all this. The discovery of its power is so old that no one really knows who made it. A popular story is that James Watt, a poor Scotch lad, watching the steam from his mother's kettle shooting a strong jet from the spout, and lifting the lid by its expansive force, got the idea that led to the invention by him of the steam engine. But the subjects of Charles the Second were not unacquainted with this principle which was to produce such a revolution in human affairs. The Marquis of Worcester, it is said, had been observing the expansive power of moisture rarefied by heat. And after many experiments he had succeeded in building a rude steam-engine which he called a fire-water-work.

But the Marquis was a Papist, and was suspected to be a madman, and so his inventions were rated accordingly. But even before this, steam was used as a motive power. In some early writings there is an account of a machine called an aeolipie, being run by steam. This was in 130 B.C. But of this machine we know little of its use, and between that time and 1698 we hear nothing of steam power. In the latter year by the work of Thomas Savery, steam first made itself felt in commercial circles as a world force.

Then came great advances in the arts of industry. A gigantic imperial power was rising before the eyes and in spite of the hands of the people. Against this the people dashed themselves again and again in blind fury, in what were beginning to be the manufacturing districts of the north, destroying the machinery and hunting the inventors out of the

the rise of steam power, while they inevitably share in the advantages, improvements and inventions, bringing more of the comforts of life within their reach. There is still squalor and ignorance, but they do not exist because of inventions. It is true that they exist in spite of them. Steam power pushes forward and up, it does not check or crush; it is beneficent in its end.

The crowning achievement of the eighteenth century was that of James Watt, who, though not the inventor of the steam engine, so improved it as to place a new power in the hands of mankind. By Watt's invention the use of steam as a motive power revolutionized all the processes of industry and has drawn after it thousands of beneficial applications.

All around us we may view the results of the application of this power. Our country is held together by steel bands over which one is hurried across the continent to the music of the throb, throb of the locomotive. One railroad is running fourteen trains a day over two thousand miles of main track. These trains can make on occasions seventy and eighty miles an hour, and are carrying loads of passengers in coaches of such luxury as the depth of the purse permits. In 1838, the first war vessel run by steam was built. Now the world numbers its war steamers by the hundreds.

See the paper in your hand. The ponderous press has printed, folded, bound, counted and delivered it ready for mailing at some such rate as a hundred a minute or if need be two a second without fuss or worry. The one word steam tells the why and how. Here a carriage swings back and forth upon its rails carrying a heavy log and soon sends into different parts of the mill a thousand feet or more of lumber that leaves the mill as smooth boards of various widths. Our footwear, the most of our clothing, some of the food that we eat have been prepared for us by the fingers of steam.



YOUNG WATT AND THE TEA KETTLE.

country; human hands and hearts wounding themselves like children in vain assaults against the impassive and irresistible force of material progress. The great steam power had entered the world and through the busy brains of Watt, Cartwright, Arkwright and Hargreaves, was feeling after its work in railroads, steamboats and power looms.

It has been a popular thought that inventions are detrimental to the condition of the laboring classes. But if history's voice is heard we learn that all great inventions are essentially democratic, that is, they tend to the benefit of the whole people. The rise of steam power marks the rise of the masses. Squalid poverty and deplorable ignorance had characterized the masses. But with the advent of steam things began to mend, and are still mending. The poorer classes receive an amount of consideration unknown by those whose lives antedated

To catalogue the uses to which steam has been put would fill many pages. We are almost ready to think a pause must follow; that the goal must be near at hand. But how can there be a goal? Art and science are in themselves progressive and almost infinite. They are moving powers instinct with life, and are the outgrowths of the intellectual life of man. The progress which has been made is indeed great and wonderful but the advent of steam set the practical world to thinking ambitious thoughts. It is not easy to prescribe a limit to man's endeavor. His achievements are characteristic of the dominion God gave him. The end is not yet. No goal is in sight.—*Hoplist Union*.

"LEARN to labor and to wait" is a good motto; but it is well to note that the more you labor, the shorter will be your waiting.—*Lookout*.

**AT WHAT POINTS IS THE LEAGUER
LIKELY TO FAIL IN KEEPING
THE PLEDGE?**

BY MRS. T. S. KENDRICK.

To keep the pledge perfectly is to be fully given up to Christ. Nothing short of a perfect consecration can enable any one to fulfil all of its requirements, and one of the objects of our League is, by prayer and teaching and work to bring all of our young people up to this standard. The pledge is not a cast iron thing, but it pictures a beautiful, practical, ideal life at which we should all aim. It is beautiful in itself and is possible of fulfilment. The Epworth League pledge is but a practical definition of the young Christian's duty, and contains and requires no obligation other than is required of every Christian. Who will say that it is not the young Christian's duty to keep the pledge in its entirety, whether he sign his name to the pledge-card or not? Our subject implies that every leaguer is not always true to his pledge. How much we regret this! If all the members were perfectly true to their pledges we would have happy presidents and pastors, and ideal societies. How strong would be our societies, if all the members kept fully their pledge. How the work of God in all its departments would advance, and how rapidly would the unsaved be gathered in!

In our active member's pledge there are twelve distinct promises, relating to ourselves, to our society, to our church and to our companions.

The first clause "I will endeavor to learn and do my Heavenly Father's will" perhaps includes all. If our endeavors to learn and to do His will by trusting in the help of the Holy Spirit, and by taking His life as our example, are earnest and honest, I think we will have little difficulty in keeping our further promises. How easy it is for the leaguer to forget that he has the Holy Spirit as his helper, and to trust to his own weak inclination, and instead of taking Christ as his example, to watch some human fellow-leaguer.

One of the points of our pledge where failure is easiest, perhaps, is contained in the clause "I will make stated seasons of private prayer, and the daily study of the Bible, the rule of my life." A few verses of the Bible hastily glanced over, or a prayer, if one feels like it, does not meet the requirements of the pledge. Keeping this clause of our pledge is the key to our spiritual growth. We cannot expect to maintain our spiritual life without daily prayer and Bible study any more than to keep our bodies alive without natural food and drink. We may read the Word daily, but our pledge requires more. It calls for daily study. We must ponder and think of what we read or it will do us but little good. Then how necessary that we have daily communion with God. If we do not live in constant touch with him, there will come a time of need when we cannot, without repentance and tears, receive the help which we would. Above everything else then, let us not fail in these two points of our pledge, for they are of the utmost weight and meaning, and are, as we have implied, absolutely

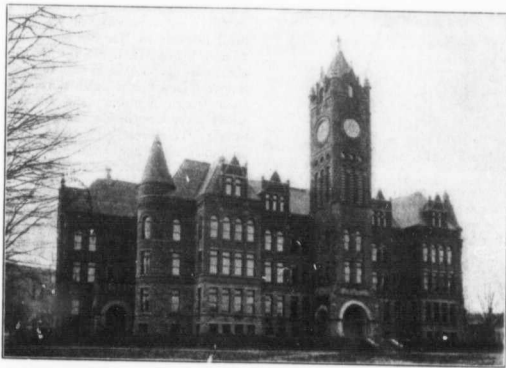
necessary to all successful Christian life and work.

The next clause in our pledge directly affects others, especially our fellow-leaguers. It reads "I will, except when excusable to my Master, be present at and take part in the meetings of the department of Christian Endeavor." I fear that very often in this case too, inclination overbalances conscience and a slight excuse prevents many from attending. We can never be strong Christians unless we make strenuous efforts to do right. It always pays to keep this point in the pledge—to be very careful to attend every meeting "except when excusable to Christ," as we promise to do, both for the influence it has upon ourselves and upon others. After attending the meeting, too, we always feel better, whereas, if we stay away, we must feel a touch, at least, of condemnation. The faithful, regular attendance of one person at these meetings is a great source of comfort and help to the president or leader and it must tend to make others more faithful, for

tells most on our social influence upon our companions, namely—"I will abstain from all amusements on which I cannot ask God's blessing." I think there are few of our leaguers who could feel safe in indulging in card-playing, theatre-going and dancing. Surely all these are questionable.

I have heard of leaguers who find it hard to part with their cigar or tobacco, but surely God's blessing cannot be asked upon these habits. Better, with a manly will, coupled with the grace of God, break ourselves free from such habits which are pestiferous to others and injurious to the possessor.

"I will honor God with my substance," etc. I wonder how many fail here. I know of some who fully keep this promise, but there must be many others who do not, when our societies are compelled to have socials, etc., with the ruling object of making money, to run the Lord's work. Socials serve an excellent purpose in their place, but not as a means of raising money. We should in the League fre-



THE NORMAL COLLEGE, HAMILTON, ONT.

Specimen illustration from "Canadian Citizenship."

what one does unconsciously influences all others who come within reach of his or her influence. This "faithful attendance" is one of the silent, but powerful ways of working for the Master.

We have considered the first part of this clause—the promise to attend—, but what about the second—to take part? Do any fail here? I believe some do. Many are quite willing to attend our meetings and to listen to and enjoy hearing others take part, but are unwilling to take any active part themselves. We cannot grow physically without exercise. Just as important is it to exercise our spiritual powers, and I believe that it is a sin in the sight of God to neglect to use the gifts and talents He has given us. Any one who has a voice to talk and a mind to think, and who loves the Lord Jesus Christ should be always ready to say something in His honor, whenever opportunity affords. If he does not, there must be lack of consecration, for the old story is always sweet and new.

Some leaguers seem to have difficulty in keeping the clause of the pledge which

quietly treat our young friends to a social evening, but all our givings should be voluntary, and to the Lord, I am glad that so many of our young people are seeing more and more the necessity of giving systematically a set portion of their income. I hope the day may speedily come when all the tithes shall be brought into the storehouse, and then will God pour us out such a blessing, that there shall not be room to receive it.

If we keep faithfully all the foregoing points of the pledge we surely cannot fail in the crowning object of all our other promises, namely soul-winning, contained in the last clause of our pledge—"I will endeavor by kindly words and deeds to bring my young associates to Christ." To do this means to be true to all our duties, to God, to ourselves, to our church, to our society and to our associates.

Athens, Ont.

Those who say they will forgive but can't forget an injury simply bury the hatchet while they leave the handle out, ready for immediate use.—D. L. Moody.

WHEN MY MOTHER TUCKED ME IN.

Ah, the quaint and curious carving
On the posts of that old bed!
There were long beaked, queer old griffins
Wearing crowns upon their head;
And they fiercely looked down on me
With a cold, sardonic grin;
I was not afraid of griffins
When my mother tucked me in.

What cared I for dismal shadows
Shifting up and down the floor,
Or the bleak and growsome wind-gusts
Beating 'gainst the close-shut door;
Or the rattling of the windows,
All the outside noise and din?
I was safe and warm and happy
When my mother tucked me in.

Sweet and soft her gentle fingers
As they touched my sunburnt face;
Sweet to me the wafted odor
That enwrapped her dainty lace;
Then a pat or two at parting,
And a good night kiss between,
All my troubles were forgotten
When my mother tucked me in.

Now the stricken years have borne me
Far away from love and home;
Ah! no mother leans above me
In the nights that go and come,
But it gives me peace and comfort,
When my heart is sore within,
Just to lie right still, and dreaming,
Think my mother tucked me in.

Oh, the gentle, gentle breathing
To her dear heart's softer beat,
And the quiet, quiet moving
Of her soft-shod, willing feet!
And, Time, one boon I ask thee,
Whoso'er may be my sin,
When I'm dying let me see her
As she used to tuck me in.

—Betty Garland in *The Watchman*.

ENDEAVORERS SEE THE QUEEN.

MANY of the young people who crossed the ocean this summer to attend the World's Christian Endeavor Convention had a strong desire to see the Queen, but scarcely expected that their hope would be realized. *Christian Endeavor* thus describes their pleasant experience:

A cosmopolitan group of delegates from the four corners of the world stood talking in one of the corridors of the Alexandra Palace.

"It has been a splendid convention," said the American, and the others agreed enthusiastically. "But what I can't make out," he continued, "is why none of your Royal family have been to it. Why, in America, we should have our President along without any trouble. And now we are going to Windsor, and we are told that there is no chance of visiting the Queen! That's a great lack!" and he looked disapprovingly at the Britisher, while the Canadian and the Australian agreed mournfully.

"In America," continued the American, "we should just walk right in and ask to see President McKinley." "And I believe the Queen would see us," said the Canadian lady, hopefully. "Why, she

couldn't refuse if she only knew how we loved her."

The Britisher sighed, and began an explanation which did not appear to be at all satisfactory. But twenty-four hours later the four delegates, along with some five or six hundred of their fellow-endeavorers, were all jubilant, while a few thousand more were as envious as Christian Endeavor consciences would allow them to be, for the fortunate excursionists who went to Windsor had not only seen the Queen, but had been very kindly received by her.

They had been waiting patiently for a long time in the hope of catching a glimpse of Her Majesty as she set out for her afternoon drive, and, to while away the time, they sang—as endeavorers are always ready to do. "Blest be the Tie that Binds," "Lead Kindly Light," and "God Save the Queen," were sung with Christian Endeavor fervor, and the sounds must have penetrated the castle, for presently a messenger came out to inquire about the party. A Welshman stepped forward and explained that it consisted of Christian Endeavorers from all over the world, who were anxious to pay their loyal respects to Her Majesty, and, detaching his convention badge (a celluloid one) from his coat, he gave it to the messenger. In a few minutes a reply came from Queen Victoria; she wished the whole party to go inside the great Quadrangle. There was a loud cheer at this announcement, and in a state of great excitement the endeavorers hurried into the Quadrangle, and formed in line, according to the instructions of Superintendent Fraser. After a while the venerable Queen appeared, leaning on one of her Hindu attendants, and glanced with kindly interest at the lines of endeavorers, who sang with intense enthusiasm "God save the Queen" and "Blest be the tie that binds." The carriage moved very slowly down the ranks, so that everyone had a good view of Her Majesty, who bowed and smiled repeatedly, and once said something to Princess Henry of Battenberg, who was sitting beside her. It especially delighted the endeavorers that she stopped her carriage, and waited while they sang the verse of the hymn, and fervid exclamations of "God bless your Majesty" mingled with the loud cheers that followed her as she drove out of the gates on her way to Frogmore.

For some time afterwards the delegates could talk of nothing else, and the Americans and Canadians were not a whit behind their British and Australian kinsfolk in their appreciation of the privilege they had enjoyed.

"It was worth while to come from Canada for this," said one. "I feel as if the very look on her face was a blessing," said another. "This will be a memory for a lifetime," said a third.

The good Queen's kindly heart would be gladdened if she knew half the pleasure that she has given by her informal reception of these loyal young admirers of her spotless character and wonderful reign.

Another suggestive incident took place in connection with the Windsor excursion. After tea a party of endeavorers visited the almshouse on a "sunshine" errand, and sang hymns to their inmates, who

very much enjoyed this glimpse of the great convention.

HOW YOUNG MEN SUCCEEDED

SAMUEL SLOAN, the great railway magnate, struck the right keynote in the following words, which appeared in a recent issue of the *Saturday Evening Post*: "I know of no better guide for the young man who wants to steer clear of failure than the Bible. The good old Book has lost none of its helpfulness in the onrolling of the centuries, and is to-day the best chart extant for the youthful voyage on life's stormy sea. It is the custom of some men to sneer at the teachings of Holy Writ, but they are not the men who have attained the greatest heights in either business or society. Let a young man study the wisdom of the Bible, and acquaint himself with its naked, strenuous truth, and he cannot go far wrong in his everyday life. Fortified by a sound, moral self-training, the young business man of to-day will never know the real bitterness of failure, and the lives of those who go down in the struggle for existence will be to such a young man a perpetual wonder."

THE PASSION FOR READING.

EVERYBODY thinks he is very fond of reading. This proposition has been disputed, and I admit there may be exceptions. I have heard of a rich member of parliament, who said that he, for his part, never read anything, and for all he could see, he got on much better than most of those who did. I have also heard eminent writers who could afford to say it declare that they did not care for books, and no doubt they were speaking truly, though they might not have thought so. But as a rule everyone will tell you that he or she loves nothing so much as reading, only there is so little time for it. Whenever you hear a person say that, you may be quite sure he does not care for reading. Everybody has all the time there is, and there is a great deal of time. How much can be put into a day well laid out if one has only the will to do it! When you ascertain how much people have read, or rather, how little, you can tell that reading is among the very last of their enjoyments.

When there is this genuine passion for reading you never hear any talk about time. The time makes itself. It may always be found. I do not wish anybody to believe that the final cause of all things is writing and reading, and yet I can not help thinking that the taste for books is one to be vehemently encouraged. Even in the greatest calamities of life it is a solace and stay. It comes into darkness too thick to admit even the truest friend. It makes you comparatively independent of circumstances. However remote from society you may be, however cheerless your environment, there is still a great solace which prevents the hours from becoming dull. Besides, it has a wonderful effect in raising the mind above narrowing and belittling surroundings. How mean, how poor, how

stated the mind may grow in the country apart from congenial and stimulating society! How trivial grows the conversation, such of it as there is! But the lover of books moves habitually in a wider world. His mind is continually refreshed; it does not become a mere arid desert. He is kept thinking, and he is able to tell you his thoughts. He has an escape from the poverty round about him. And yet I believe that the number of readers is very, very small. A good man will make time to read at least two books every week, one old and the other new. Of course, in favorable circumstances, he will do much better than that; but this will be his minimum.—*Claudius Clear, in the British Weekly.*

A WISH FOR EVERY DAY.

Monday, I wish for eager feet
On errands of love to go;
Tuesday, I wish for a gentle voice,
With tone both soft and low;
Wednesday, I wish for willing hands,
Love's duties all to do;
Thursday, I wish for open ears,
Wise words to listen to;
Friday, I wish for a smiling face,
A brightener of home to be;
Saturday, I wish for quickened eyes,
God's beauty all to see,
Sunday, I wish for a tranquil heart,
That may to others joy impart.

—*Westminster.*

ON OWNING BOOKS.

DR. ZANE BATTEN, the author of "The New Citizenship," one of the books in last year's Reading Course, makes the following suggestions on building up a library:

"No better counsel can be given one than to become the owner of some good books. I confess that I do not more than half enjoy a book unless I own it and can mark it to suit my taste. A book that is worth reading as a rule is worth owning. The important question is never how many books has one read, but how well has he read them. One reading may be enough to give some books, but a book that is not worth more than one reading is a book that most of us can safely and forever afford to neglect. The books that we read half a dozen times are the books that enter into the fibre of our souls and do us good. Besides all this, the sacrifices we make in order to buy our books give them an added flavor. Plato used to say that a house without books is like a body without a soul. I know well the objection that is often raised. Books are expensive and we have little money to spare for such luxuries. Everything depends upon one's point of view. From the point of view of the horse or dog, books are luxuries, for such things do not come within their range of necessities. But for man, who is mind and soul, books which minister to the mental life are not luxuries. To have a well-dressed body is desirable and important; but to have a well-furnished mind is still more important and necessary. Plain living and high thinking usually go together, and the one who loves the high thinking will

be content to have the plain living. "When I get some money I buy some books; if I have any money left I buy some clothes." The best books of the world have been placed within the reach of every person who is determined to possess them. To-day a good book can be bought for the price of a few cigars. The money that is spent in many homes on needless and hurtful luxuries, such as candies and cakes, would soon fill a shelf with good books. Everything depends upon our estimate of things. There is hardly a family in the land that could not buy a dozen good books every year with the money saved from needless and harmful luxuries in eating or in dress which minister to a diseased bodily appetite or to an exaggerated vanity."

WAR ON THE CIGARETTE.

"**D**ROP that cigarette, Mr. Gould," exclaimed E. H. Harriman, chairman of the executive meeting of the board of directors of the Union Pacific Railroad a few days ago. He was speaking to George J. Gould, director of the Company.

Mr. Gould looked astounded. He glanced out of the window of the Company's office to see if the world had come to an end.

"I mean it," said Mr. Harriman, severely. "I have just issued an order prohibiting cigarette smoking by any employee of the Union Pacific Railroad. You are an employee of the Company—you get \$10 every time you come here. So kindly put away that cigarette."

Millionaire Gould recovered from the state of daze into which he had been thrown. Then he slowly dropped his cigarette.

Then Mr. Harriman, who objects to smoking of any kind, announced that he thought men should not be directors in companies and make rules for others if they cannot obey those rules themselves.

Just then millionaire Jacob H. Schiff, another director, came puffing at a big cigar.

Mr. Harriman made him throw it away.

"No smoking on Union Pacific premises," he said, "by employees of the Company."

"Who's an employee of the Company?" Mr. Schiff demanded.

"You are," Director Harriman said. "Don't you get \$10 every time you attend a meeting?"

The meeting was completed without tobacco. Each director as he came in was ordered to drop his cigar, if he had one. The directors took the order good-naturedly, and promised to obey it faithfully at all future gatherings.

The anti-cigarette rule effects thousands of men. It has been found necessary by the Union Pacific Railroad because cigarette users in its employ become "dopey" and worthless. Director Harriman said recently that the Company might just as well go to the county lunatic asylums for its employes as to retain cigarette smokers in its employ at big salaries.

What do the young fellows who puff cigars and cigarettes, or smoke filthy

pipes, think of the evidence furnished by the authorities of this great railroad system? They are far removed from sentiment and mere prejudice. They are against the deadly weed because it is against the health, reliability, and usefulness of their employes.—*Epworth Herald.*

ALONE WITH HER DEAD.

ABOSTON paper has the following little incident: A traveller passing through the city fell ill, and died suddenly at one of the hotels. A woman to whom he was very near and dear was left alone to take the poor body to its distant home. She says, "The hearse drove rapidly to the station, and I followed in a hired hack. The streets were crowded and busy. The street cars rushed along. Multitudes of eager, happy people hurried past. Not one bestowed a glance at the humble little cortege."

"What did it matter to them that I was left alone in the world? I was a stranger to all living men with nothing but my dead, who would never look at me again. My heart grew bitter and hard."

"Suddenly an Irishman driving a wagon halted his team at sight of the hearse, and raised his hat until it passed. It was a little act, common in almost every other civilized country but this, but it brought tears to my eyes. It made me one with my kind again. I hope God will bless that man."

THE WEEKLY UPLIFT.

ISOMETIMES wonder whether, at its right worth, we prize the weekly uplift which is ours, from the habit of going to church. We would not give up the privilege of sitting in the pew, joining in the worship and hearing the sermon, for any other of which we could think, yet most of us do not pause and reflect how much we owe to the minister who unfolds to us the Word, and to the presence around us of many Christians, intent on receiving a blessing. Were we for a season altogether cut off from church-going, would our spiritual life decline, and our souls be as pasture lands with broken hedges into which all sorts of temptations might freely wander? In most cases, is it not better for us to attend periodically upon divine service, even if away from home, even if we do not feel especially impressed with the talents of the preacher? In this day of criticism on every hand, and of lessened reverence for the pastor's sacred office, we are in danger of overlooking the message, in our comments on the messenger. If he be a good man and faithful minister, he is bringing to us not his own word, but that of his Master, and to him we should be ready to give an attentive ear.

By the time we had spent six days at our work, six days in the shop, in the kitchen, in society, in the nursery, in the usual tasks and recreations of life, we are often like a clock run down and in need of the weekly winding up. We have had our daily Bible reading, and our closet prayer, and some of us have had the mid-

week prayer meeting, too, but we feel the want of something more. We need the instruction which is part of the pulpit's function, the quiet spending of a morning in God's house, and the waiting there before Him, with His people.

"I joyed when to the house of God
Go up, they said to me,
Jerusalem, within thy gates
Our feet shall stand in thee."

—Margaret E. Sangster.

TWELVE MOST POPULAR HYMNS.

In order to ascertain the hymns most used among English-speaking Christians, Dr. Louis F. Benson obtained a copy of all the leading hymn-books and carefully compared their contents. He collected altogether ninety-eight hymn-books.

"Rock of Ages, cleft for me," proved to be the chief favorite, for it was found in more of the hymn-books than any other—ninety-seven out of ninety-eight.

According to this test, the following is a list of the twelve most popular hymns, the figures at the end of each line showing in how many books the hymn appears:

Rock of Ages, cleft for me (97).
All praise to Thee, my God, this night (96).

When I survey the wondrous cross (95).
Jesus, lover of my soul (95).
Jesus, I my cross have taken (95).
Sun of my soul, Thou Saviour dear (94).

Awake, my soul, and with the sun (93).
Hark! the herald angels sing (93).
Abide with me; fast falls the eventide (92).

Nearer, my God, to Thee (92).
Jerusalem, my happy home (92).
How sweet the name of Jesus sounds (92).

AN UNHAPPY MAN.

A few years ago the Rev. Hugh O. Pentecost made somewhat of a sensation when he renounced evangelical Christian views and lapsed into ultra liberalism. He became a lawyer and has occasionally been heard from through the press and from the platform. It appears that he recently addressed the Brooklyn Philosophical Association on the topic "What are Liberals Here For?" In the course of his remarks, he made this significant admission:

"When I left the ministry I soon became one of the most unhappy men living. I had many of the congregation follow me when I left the Church, until I got too radical. Then they left me, with the exception of one couple. When their boy was taken from them in death, they didn't send for me to preach the funeral services, but sent for another minister. After that boy had been buried, the man came to me and said: 'It is no use. This doctrine of yours is all right when we are in good health and prosperity, but now in my sorrow you can do no good for me.' That couple then returned to the Church."

"Liberals," added Mr. Pentecost, "should be capable of helping us in our time of sorrow, to be of any use."

PAINTING HER PORTRAIT.

If I could be such an old lady as that, so beautiful, serene, sweet and lovable, I shouldn't mind growing old," said a young girl the other day, speaking of a white-haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you'd better begin making her right now," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry; it has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself to leave the world you'd better be mixing your colors now."

The merry words were true; and, whether she willed it or not, the girl was already "mixing the colors" for her portrait, and drawing day by day the outlines of the mature womanhood which shall yet brighten or darken the lives around her. Many a careless, selfish girl has in her inmost heart no higher ideal than "to be like mother" when she shall have reached mother's years; but in the mean while she is content to be as unlike her

farmhouses, and the Toronto Deaconesses have gladdened the hearts and strengthened the bodies of about the same number, who have been taken to Whitby. It is an excellent way in which to expend a little money. For reward there is the "inasmuch" of the Master.

A GLIMPSE AT THE MEDICAL WORK AT RIVER'S INLET.

Dr. Horace Winch writes from River's Inlet date August 3rd:—

"I find that there is a very nice little hospital here at Wannuck's Cannery, one of the six canneries at River's Inlet. Dr. Large has moved his drugs and instruments over here from Bella Bella and has been very busy since he came over. Just now the season is closing and he is getting a little more slack time. Three patients left to-day and we brought one new one in from one of the other canneries we visited this afternoon. I noticed Japanese and Indians and one white in the hospital this morning and the new patient is a Chinaman. So there is var-



AT THE FARM.

as possible. She has an idea that age brings its graces with it and that a beautiful character comes like silver hair—naturally and without effort.

Girls, you are outlining your future and choosing its colorings now. The woman you wish to be must begin in the girl.—*Forward.*

AT THE FARM.

What a delight it is for city children to get out into the country for a few weeks, to roll on the grass, feed the chickens, breathe fresh air and romp on the green sward without any fear of warning signs to "keep off the grass"! Unfortunately the children of the poor, who need the outing most, are not able to afford it, and so their lives are devoid of any change whatever. Many have, however, been afforded a run into the country during the past summer through the kindness of philanthropic friends. One of our exchanges tells of an Epworth League across the line which has given fifty poor children a holiday in the country, paying for their board at

ietty in the kind of patients as well as in the diseases to be treated.

This hospital is the one Dr. Large intends to run as the summer branch of his Bella Bella hospital which he expects to build this fall. With the two, he will certainly be in a position to do good work in both places."

TO WIN MEN TO CHRIST.

The purpose of medical missions is not simply philanthropic, though it finds its glory in self-sacrificing philanthropy. It is not merely an enterprise to secure the inestimable benefits of Western medicine and surgery for those in these terribly needy lands. Its purpose is not educative alone, though its educational influences are far-reaching; nor is it to provide a temporal benefit as a bribe for spiritual blessing.

The purpose of medical missions is to win men to Jesus Christ by the use of methods precisely comparable to those used by Christ while on earth, as the great Succorer of bodies, as well as Divine Saviour of souls.—*J. R. Williamson, M.D.*

ALONE WITH GOD.

In these days of hurry and bustle we find ourselves face to face with a terrible danger; and it is this—no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? The result is—no time to be alone with God, and this is immediately followed by no inclination to be alone with God.

This "desert life," as many may call it, is of an importance that cannot be overvalued. Let us turn to the pages of God's Book. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has well been called; and His school was simply this—"In this desert alone with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with Him.—*London Christian.*

HANDLES.

I am a suburbanite—a man of bundles. One evening I was trudging home with a particularly awkward parcel. The strings cut into my fingers. When I tried to carry it in my arms, they at once began to ache from their constrained position. The bundle was all angles. It began to tear under my vicious shiftings.

As I was leaving a grocery, after making some final purchases, the clerk looked pityingly at me.

"That's quite a load. Don't you want me to fix it?"

"Fix" is the American's word of comfort, and I instantly agreed.

Making my chief for the basis, the grocer attached to it all the smaller parcels, passing a stout cord over and over, and then hooked into it one of those wooden handles that have done so much to ease our lives since they were invented.

I walked off a new man. It was a much heavier load, for my purchases there had been many; and yet I bore it easily, for I had an easy hold upon it. From shuffling, my gait became a rapid stride. From tense and nervous, my face became placid. Before, my bundles had blotched out the world; now, I actually forgot that I was carrying anything, and fell to planning an essay. It was all on account of the handle.

And, on the whole, throughout life, there's everything in the way you take hold of what you have to do. That is why some days go hitching, rasping, pulling, dragging, from fretful morn to head-

achy eve, while other days, with just the same tasks, are one delightful scene of easy mastery and smiling accomplishment. The first day had no handle, the second had. The first tasks were grasped by the string, that cut; the second were fitted with an attachment for power.

What is the handle for days and for works? Ah, you do not need to be told that it is prayer.—*Professor Amos R. Wells, in "Sermons in Stones."*

"THE LORD IS MY STRENGTH."

My consciousness of need is my opening the door for God to come in. Just as you always find the lakes in the hollows, so you will always find the grace of God coming into men's hearts to strengthen them and make them victorious, when there has been the preparation of the lowered estimate of oneself.

Hollow out your heart by self-distrust, and God will fill it with the flashing waters of His strength bestowed. The more I feel myself weak the more I am meant not to fold my hands and say, "I never can do that thing. It is of no use, my trying to attempt it. I may as well give it up;" but to say, "Lord there is none beside Thee that can set the balance right between the mighty and him that hath no strength." "Help me, O Lord, my God." Just as those little hermit crabs that you see upon the seashore, with soft bodies unprotected, make for the first empty shell they can find, and hold on to that, and make it their fortress, our exposed natures, our unarmed characters, our sense of weakness, ought to drive us to Him. As the unarmed population of a land invaded by the enemy pack their goods and hurry to the nearest fortified place, so when I say to myself I have no strength, let me say: "Thou art my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."—*Rev. Dr. Alexander MacLaren.*

MARKING TIME.

There is a good deal of religious life that is much like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place; then they lift up the other foot and put it down in the same place. They are marching, but they are not moving. In other words, they are but going through the motions of a march. So it is with many professors. They are but marking time. They are "going through the motions" of a Christian life, but they are not getting on. They are saying their prayers, but are not praying; they are going to church, but not to heaven; they are talking in meeting, but bearing no testimony.—*Church Army Gazette.*

STRUCKS, feathers, straw, hair and pneumatic mattress; we have tried each one; but the best bed of all is a good conscience.—*Lookout.*

The Quiet Hour.

THE TWO MONKS.

BY A. A. BRADGON.

A worthy monk, as ancient legends say,
Planted, with care, a tender tree one day,
Thinking with joy how it would grow anon,

And yield him profit from the fruit thereon.

Pleased with his task, upon the spot he bowed,

And to himself with pious pride he vowed:

"Now I will pray each day, and God will give

Whate'er I ask to make the sapling live."

And to his credit he it written won,
Not even once did he forget his vow,
But morn and eve he came to view the tree,

And asked for what he saw its needs to be.

He prayed for rain, and gentle showers fell;

He prayed for sun, and sunshine came as well;

And when he asked for dew, there came the dew;

For winds to blow, then grateful breezes blew.

For storm to strengthen, or for heat or cold,

Whate'er he craved not once, did God withhold;

And yet in vain the selfish plan he tried:

For all his prayers, the sapling drooped and died.

Another monk his tree had planted, too,
And day by day its spreading branches grew

Above the way, to shelter as they pass
God's weary children going up to mass;

And travellers oft aside their burdens laid,

Sat there and rested in its peaceful shade.

One day they met among the shadows there,

Just as the convent bell had called to prayer.

"Now tell me, Brother John," the first monk said,

"Why your tree thrives, while mine, alas! is dead!"

I pruned it well and tended it with care,
And twice each day I told its needs in prayer."

The other monk in meekness bowed his head,

While with sweet humility he said:

"My simple mind could not presume to know

Just what was best to make a sapling grow,

And so I put it in God's care, and left the rest

To Him who made the tree, and knows the best,

I never asked for sun or rain or frost,

My only prayer: 'Give what it needeth most'

—*Zion's Herald.*

Missionary.

Great Missionaries.

JOHN HUNT AND JAMES CALVERT, IN FIJI.

The Fijian Islands are situated in the South Pacific Ocean. They number in all over two hundred, but only about eighty are inhabited. They are of coral formation and most of them are surrounded by a coral reef. Like "emeralds in rings of coral," they are covered with a vegetation semi-tropical in its luxuriance, and each possessing a loveliness of its own.

These islands were at one time inhabited by cannibals, who looked upon human flesh as a delicacy and preferred it to any other food. As many as fifty bodies were sometimes cooked for one feast, and the victims were frightfully tortured, and even cut up alive before being placed in the ovens. It has been said "that for vindictiveness of passion, and for satanic rage when provoked, for cruel impulses, and for revengeful malignity cherished even in the hour of death, the Fijian was unsurpassed." The story of gospel triumphs in this part of the world is full of thrilling interest. The reclamation of ferocious savages from their terrible atrocities, the transformation of this dark spot, full of the habitations of cruelty, until Fiji is today as christian a country as can be found on the face of the earth, supplies a powerful and convincing argument against those who maintain that christian missions are a failure. God greatly honored the Wesleyan Methodist Church in making her the means of producing the marvellous changes which have been wrought by the power of the gospel. The history of missionary work in Fiji is full of incidents that are heroic and romantic. One writer thus describes the situation of the workers: "In the romance which fascinates us so powerfully lets us not forget the commonplace details of sacrifice, of suffering, of lonely isolation, which, apart from immediate peril, was the daily lot of the noble men and women who ventured to live among those wildest of savage men. We know not whether to admire more their first daring plunge into the midst of such appalling surroundings, or the steady perseverance and unflinching nerve which they evinced in their work. They had not more than a yearly communication with the outside world. Letters from home were usually fifteen months old. No medical man was within a thousand miles of them, and Fiji was a hot-bed of strange diseases. They had not one of their own language to speak to them a word of sympathy in illness, or of cheer in their work. No ordinary grace sent them there, and no ordinary zeal kept these men and women who had been used to civilized comfort and refinement, faithful amidst such privations. No more hopeless or forbidding

prospect could be found than they had chosen; yet their ardor, like the flame of fire on the Jewish altar, never went out."

Rev. John Hunt and Rev. James Calvert were appointed missionaries to Fiji by the Wesleyan Missionary Society in 1838, and at once sailed for the scene of their labors and wonderful triumphs. Scenes too horrible to relate, too full of fiendish cruelty to be even imagined were enacted all around the missionary band. Although success was slow in coming these men labored on in solitude and in faith. They sowed the seed everywhere—by the wayside, on board the canoe, at the sick-bed, everywhere they urged the truth upon the people. While Hunt translated the scriptures, Calvert managed the printing press. The latter by means of his medical knowledge succeeded in gaining the confidence and respect of the people, and particularly won the favor of the king by curing his daughter of a dangerous illness.

Cannibalism, however, continued, and the wildest orgies were sometimes carried on close to the missionaries' house, and frequently their lives were in danger. By and by the truth began to show its effect upon the people. A chief of influence abandoned heathenism and publicly professed christianity, and some of his brother chiefs followed his example. A wonderful revival broke out, and many enquired the way of salvation. In the course of a few months the work became greater than the missionaries could overtake. In 1856 it was found that sixty thousand Fijians had bowed the knee to Jehovah, and thousands more were following. With silent power this revival cleansed Fiji of its pollutions, and conferred upon it the blessings of a christian civilization.

A great calamity to the mission was the death of Mr. Hunt. This faithful man had completely won the affection of the simple-minded people, and with one heart they gathered to pray that God would spare his life. But his work was done. As he died he cried continually "Lord, bless Fiji; save Fiji. Thou knowest my soul has loved Fiji; my heart has travailed in pain for Fiji." The end was a scene of exceeding triumph. He was buried in the land that he gave his life to redeem. Mr. Calvert labored on for several years after the departure of his colleague and lived to see the islands completely revolutionized.

In 1855 there was not a single Christian in Fiji, but in 1856 there was not an avowed heathen left in all the group of islands. In 1855 there was 1322 churches and other preaching places, 10 white missionaries, 65 native ministers, 41 catechists, 1889 local preachers, 28,147 fully accredited church members, and 104,585 attendants on public worship out of a population of 116,000.

Mr. Calvert thus describes the condition of affairs after twenty years' labor:—"Today, cannibalism, widow-strangling, and infanticide are unheard-of cruelties. The vitality of the work is proved by the fact that the oversight of all the church in Fiji is undertaken by the Australian Wesleyan Conference, which supplies de-

voted missionaries who work side by side with ordained native ministers and preachers. The Fijian church is likewise continually sending native missionaries to other distant islands to preach Christ." Many testimonies have been freely given concerning the marvellous change wrought by Christianity in Fiji, some of them coming from men who were not at all friendly to the Wesleyan Church. In the Blue Book report of Her Majesty's commissioners there appeared this sentence: "We cannot speak of the missionary body which has labored for thirty-eight years among these people, without recording our admiration of the zeal, intrepidity and devotion which have characterized their work here. It is to their teaching that the great progress which we have recorded is due."

Sir Hercules Robinson, the administrator of the colony, gave this testimony: "The great social advances which have already been made within the last forty years from savage heathenism are due to the self-denying and unostentatious labors of the Wesleyan Church."

"Fiji stands like a finger post in this nineteenth century of scientific development and commercial organization, and proclaims in letters so large and distinct that he who runs may read, that the gospel of Jesus Christ is the regenerative power of God to every one that believeth, and that He is able to save to the uttermost."

Why We Need Medical Missionaries.

Medical Mission work is Christianity practically applied and appeals to the people who are in darkness in a way that nothing else can. The hospital work brings the people, from far and near, within range of the gospel. Confidence and trust in the doctor is an excellent preparation for the introduction of the gospel story.

In Burma malarial fever is prevalent, and owing to ignorance of medicine and sanitary laws there is a great deal of disease. The chief elements of diet are rice and decayed fish; hence skin diseases and cholera are sweeping away the natives by the thousand.

In all the Congo, with a population estimated at from forty to fifty millions, there are but two hospitals, and in all that land there are not more than ten qualified physicians, whether they be government or medical missionaries.

In Africa many who would not trouble to step over the door sill of the mission house to hear the gospel, will, when ill, make great efforts to come or be brought by friends to get the treatment which follows the gospel preaching.

In the United States there is one doctor to every five hundred of the population. In heathen lands there are laboring to-day among one thousand millions or more only five hundred men and women legally qualified as medical missionaries. These five hundred represent every Protestant missionary board and society in existence.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M.A., Corresponding member of the Students' Missionary Campaign, 508 Parliament Street, Toronto.

Epworth League Conventions.

The discipline of the Methodist Church requires that each District Epworth League hold a convention once a year. Once in two years each Annual Conference Epworth League is required to hold a convention, and a General Conference Epworth League Convention should be held every four years.

Conventions are almost past the experimental stage. The novelty of a convention is a thing of the past. Convention oratory is not as much appreciated as formerly. The polished essay is not in demand. The grumbler, the ready-tongued objector, is usually present. He makes everybody tired, but he usually leaves the convention before it is over, and every body wishes he had not come. Conventions are narrowing down to the purpose of the leaguers of the district. The purpose for which the various Leagues exist is marked in the delegates. And the sum total of the aims and objects of the delegates is the character of the convention.

THE DISTRICT OFFICERS AND THE CONVENTION.

During the year previous to the convention the district officers have time enough to impress the different leagues with the principles and purposes of the District Epworth League Executive. Of course if the District Epworth League Executive is a kind of indefinite body composed of members not under the control of the head and without any purpose or object for which to live and work, it will have failed to do anything and the district is not likely to have made much progress during the past year. Many of the leagues will have doubtless continued to develop. But it will be difficult to bring before the convention the best that is in the district. The district officers will all with one accord begin to make excuse and many delegates will follow their example, and very likely Mr. Grumbler will see a splendid chance to say things which everybody wishes he would not say because somebody will be hurt.

The above convention is, we are glad to say, the exception, and we believe will soon be so far in the past that it will be forgotten.

The great majority of the District Epworth League conventions are definite, enthusiastic conferences of picked representatives who have been faithfully working under the direction of the district executive to accomplish a definite work. They are anxious to learn and profit by the experience and thought of others who have been working during the past year. They are anxious to get a good vision of what can and should be done during the next year. The "what" and the "how" occupy most of their attention.

While they study the purposes and plans of the different departments they

watch for men and women of purpose and good executive ability for district officers for the next year. Those who show what they are by what they have done, rather than by what they say, how wise they look, or what they have inherited by being sons and daughters of influential Methodists, are selected by the business committee for the executive of the ensuing year.

TIME DEVOTED TO MISSIONS.

Not less than one-fourth of the time of an Epworth League Convention could be spent on missions. Missions should be dealt with from at least three standpoints:

1. The spiritual side of missions. No district league, or league member can be Christian without being missionary. If we accept the "Come unto me" we must also accept the "Go ye." We are His witnesses unto the uttermost part of the earth if we are His at all. Every heart must be filled with love for the Saviour of the world, not only for the Saviour of the individual. Christ's love was as broad as the human race and we are none of His if we are not of His spirit. This part of the convention is often best set forth in a sermon by a successful missionary spirited minister, or a paper or address on missions from the New Testament standpoint.

2. The missionary business consists in a review and a preview. The past and its results should be carefully examined. All plans and methods which have been worked faithfully should be judged by their results. While charity should be allowed to cover sins of the past, the cover should be lifted at convention time, in order that sins of omission and neglect may present such a sad and humiliating condition as to drive all the members to prayer and planning for the future. Complaining about the past is not half as profitable as wisely selecting the best methods of doing what should be done, and planning to work them faithfully.

3. The Report and Remittance Form, 5c per book, at Book Room (enough to last a League three years) has been prepared. It should be thoroughly discussed at every convention. The use of it by each League will do much toward improving, not only the business part of our missionary work, but will also help with the spiritual and educational phases of it.

After the leaguers have a conviction, a missionary conscience and have determined to do something definite along definite lines they will be hungry for information. They cannot get all the information they desire at a convention of one or two days, but they can learn how and where to get it. No Epworth League Convention should close without each member knowing three things:

- (a) His personal spiritual relation to missions. What Jesus Christ expects him to be and do for missions.

- (b) How to meet his personal responsibility to missions.

- (c) Where and how to get missionary information so that he can obey our Lord's command: "Lift up your eyes and look upon the fields, for they are white already unto the harvest."

About Medical Missions.

Dr. Osgood translated the whole of Gray's "Anatomy" into Chinese.

In 1819 Dr. John Scudder went to India, the first medical missionary sent from America.

In 1818 Dr. Coleman and in 1821 Dr. Price became associates of Judson in his work for Burmah.

The Moravians were the first Protestants to send out medical missionaries. Two were sent to Persia.

In 1807 Dr. Morrison, the pioneer of medical missions in China, went out under the London Missionary Society.

In 1733 Han Egede by his untiring efforts saved hundreds of lives in Greenland during an awful epidemic of small-pox.

In 1849, forty medical missionaries were at work. In 1900 the number had increased to 702. Of this number 208 are women.

Hu King Eeg, educated in Fu Chow, China, and receiving a medical course at Philadelphia, is now at the head of a large hospital in China.

Dr. Samuel Green, of Ceylon, translated several medical books into a language spoken by millions in India, and trained and taught a hundred or more men, who, like himself, "healed the sick and preached the gospel."

In 1835, Dr. Peter Parker, a graduate of Yale, went out to China under the A. B. F. M. He founded the Medical Missionary Society in China in 1838, and the Edinburgh Medical Missionary Society in 1841—from which institution missionaries have gone literally to the uttermost parts of the earth.

General Codrington, of England, early in the eighteenth century urged the importance of medical missions. A training institution for medical missionaries was founded in the West Indies. This did not prove a success, but its influence lives, and its founder deserves the name of "Founder of Medical Missions."

In 1787, Dr. John Thomas, an English surgeon, who had been twice to Calcutta became deeply concerned about the Hindus, resolved to become a medical missionary and locate in Bengal. He returned to England just as the Baptist Missionary Society was founded at Kettering in Northamptonshire. In 1793 he returned to India accompanied by William Carey.

David Livingstone, after completing his medical preparation, spent some time in England studying theology. In 1840 he embarked for Africa. After a voyage of three months he reached Cape Town. Spending but a short time there he proceeded at once to carry out the instruction of his board, the London Missionary Society, and go into the interior, where for sixteen years he preached the gospel and healed the sick. Livingstone chose China as his mission field, but it was closed to him by the Opium War. God chose Livingstone to open Africa.

Hints for Workers.

KEEP A-GOIN'!

If you strike a thorn or rose,
Keep a-go'in'!
If it hails, or if it snows,
Keep a-go'in'!
Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook an' keep a-tryin'—
Keep a-go'in'!

When the weather kills your crop,
Keep a-go'in'!
When you tumble from the top,
Keep a-go'in'!
S'pose your out o' every dime,
Gettin' broke ain't any crime;
Tell the world you're feeling fine—
Keep a-go'in'!

When it looks like all is up,
Keep a-go'in'!
Drain the sweetness from the cup,
Keep a-go'in'!
See the wild birds on the wing,
Hear the bells that sweetly ring,
When you feel like singin', sing—
Keep a-go'in'!

—San Francisco Call.

these trifles prepared for larger deeds. The one who will be found in trial capable of great acts of love, is ever the one who is doing considerate small things—
F. W. Robertson.

"Not in My Line."—Placing too many limitations about one's own possibilities for work is as unwise as placing none. Many a man chafes under a duty that is new and unexpected, and spends good strength in duty-dodging instead of in duty-doing. "This work is not in my line," he expostulates. "I never have done it, and I don't see how I can now. Anyway, I wasn't hired to do this." Thus he hedges himself about with limitations of past experience or present contract, and gradually recedes from among active men into disuse and oblivion. Limitations are good when they vitalize and concentrate our possibilities; bad, when they stunt our proper growth. When duty calls us to another service than that to which we are accustomed, or have agreed to do, let us leave with God the question as to whether it is "in our line" or not. He may be preparing a new "line" for us, and a better one.—*S. S. Times.*

Growlers Are Not Workers.—Mr. Spurgeon once said that it is with church members as with dogs. Give the dogs nothing to do and they will whine

and fall foul of each other; but set them after a rabbit and they will cease their whining and snapping at each other. The best way to keep Christians from spiritual ennui and dissension is to set them to work. Get them fighting the devil, and they will have no chance or stomach to contend with each other. Get people to put their hands to the oars of the life-boat and they cannot tear each other's eyes. It is people with nothing better to do who fall into the temptation of pettiness and selfishness. Satan still finds some mischief for idle hands. Growlers and cranks are not often workers. Workers are not often growlers and cranks.

Barring the Light.—Standing or kneeling on the sidewalk were a group of boys intent upon a game of marbles. One little urchin, with knuckles on the chalked line, suddenly raised his head to call out to a companion: "Stand out o' my sunshine, can't ye? I can't half see what I'm aimin' at when you shut off the light." We went on our way with a wish that his admonition could reach a wider circle. For in the great game of life that busies us all there are so many that are barring the light. They watch the work that is going on around them, and by chilling indifference or contemptuous comment shut out the sunlight, and so spoil many an aim that might else be true.—*Sunday School Teacher.*

Keeping in Practice.—Chancing to meet one of the leading pianists of this city, the other day, who was about to go away for a vacation of several weeks, we said: "You will allow the piano to rest during these weeks, will you not?" "Certainly not," was the reply. "I have already shipped two—a baby grand and an upright—to my summer home, and I must get to them at once. I have some difficult playing to do in public in the fall, and I could not do it at my best if I should neglect, even for a few days, my practice." In the confession of this distinguished artist is there not a hint for all who are called to do their best in any important work? Are we keeping in practice? Are we not expecting unusual results when we have not done the things which would justify the expectation? Sainthood, superior goodness, come very largely from the persistent effort to practice goodness. Christlikeness, realizing the Christ life, is the result of unbroken practice. Beware lest you get "out of practice."—*Zion's Herald.*

Doing Small Things.—Opportunities for doing greatly seldom occur; life is made up of infinitesimals. If you compute the happiness in any given day, you will find that it was composed of small attentions, kind looks, which made the heart swell, and stirred into health that sour, rancid film of misanthropy which is apt to coagulate on the stream of our inward life, as surely as we live in heart apart from our fellow creatures. . . . And remark, too,

Prominent League Workers.

REV. S. T. BARTLETT.



THE Epworth League being divided into four departments of work, it has very naturally followed that some of our workers have given special attention to one department, thus becoming familiar with its requirements, and expert in applying the most effective methods in promoting its efficiency. Ever since the inception of the Epworth League Rev. S. T. Bartlett has

been associated with it, giving special attention to the Junior Department. He has been Junior Superintendent a number of times, and is always in demand as a speaker on Junior Topics at conventions. His book, "The Junior League Hand-book," is a practical and suggestive survey of junior methods which should be in the hands of all who are engaged in this department of work. The Junior page in this paper has been placed under Mr. Bartlett's charge, and all who read it know how interesting and helpful that department is. During his residence in Madoc he succeeded in interesting the juniors in raising money for missions by securing postage stamps. Large quantities of stamps have been sent to Mr. Bartlett, and the juniors have prepared them for the market under his direction. Quite a nice sum has thus been realized for missionary funds.

Mr. Bartlett was born in Jersey, Channel Islands, and came to this country when nine years old. He was converted at twelve years of age, and was publicly received into the Bible Christian Church on his thirteenth birthday. He took a High School course in London, and when preparing for Victoria was impressed into circuit work. Ordained in Bowmansville in 1884, he came into the union as the youngest member of the B. C. ministry. He has been District League president four times, Conference President once; Representative at International E. L. S. S. Board, Speaker at International E. L. Convention, Journal Secretary of the Bay of Quinte Conference for six years, and during one year was Assistant Secretary. There is no more energetic christian worker in the ranks of Canadian Methodism. He accomplishes a vast amount by systematizing his work, and by being "always at it."

Practical Plans.

A Study in Anatomy.—Prof. Amos B. Wells gave a very suggestive address at the London (Eng.) Convention on Christian Endeavor Anatomy. First of all there was set up a curious featureless figure, with some resemblance to a human being of the male persuasion. It had neither hands nor feet, nose nor mouth, eyes nor ears. It was also very flat and wobbly. This was the symbol of a certain type of Christian Endeavor society. Mr. Wells then proceeded to make it what it ought to be.

EYES.—These were produced and fixed in their place, representing the *Lookout Committee*. There were two eyes—one to look for new members, the other to look after old members, and use all loving and prudent means to keep them faithful.

NOSE.—Here we had the *Flower Committee*. A proper committee sniffed in one direction for flowers for nothing, and in another for money to buy them. Various methods of accomplishing this were suggested, and also how to make the best use of flowers—in the Sabbath School, the minister's vestry, among the sick and aged, on members' birthdays, and so on.

MOUTH.—A *Prayer Meeting Committee* must get members to use their voices, and also get the timid to leave the "verse-reader's" class. It must vary the consecration service, and devise ways of freshening the ordinary meetings.

EARS.—These represented the *Praise Committee*. There were two of them, representing the double duty of the committee, to develop a spirit of praise and improve its expression within and without the society.

HANDS.—These represented the *Social Committee*. It looks after the hand-shaking. Do not have too many socials, and make them effective for the purposes for which they are intended.

FEET.—The *Missionary Committee* goes "into all the world." Make missionary meetings interesting by the introduction of maps, diagrams, socials, curios, missionary bands for the study of special fields and departments, examinations.

BRAINS.—Of course, every committee needs brains, but especially the *Executive Committee*. It ought to meet regularly once a month, preferably a week or so before the monthly business meeting of the society.

BACKBONE.—It was produced in separate vertebrae, the clauses of the covenant pledge. The whole was stiffened by the "trusting" nerve. Much amusement was caused by Mr. Wells' remark, as he inserted the backbone in the dummy figure, "I wish I could put backbone as easily into some societies and into some endeavorers!"

HEART.—Are you working, not for friends, but "For Christ and the Church?" Are you making conscience of it all? Is the great aim of all your endeavor to please Him? Then only can you be a true endeavorer and hope to receive the Master's "Well done!"

Convention Themes.—The following practical suggestions from *The Standard* will be of value to those who are entrusted with the work of preparing district convention programmes: In making up a programme for a young people's rally let the young people themselves do the talking; do not get three or four ministers to talk to them. Doubtless the ministers will do it with more fluency and finish, but that does not matter. Get the presidents of the societies, the chairmen of some committees, the junior workers, to come and tell, not how somebody else might do things, but how they themselves do them, and with what success. Such discussions are invariably interesting. They are not always profitable, unless directed by a person of experience; but they have at least the merit of not being dull. Therefore, leave abstract nouns off your list. Do not have some nice, neat little alliterative series of papers on "Love, Loyalty, Learning," or "Push, Patience, Prudence." Announce instead that Mr. Henry Jones, of the Jonesville Society, will try to explain to the audience why his society has good singing with so few good singers, that Miss Mary Brown will tell how her junior work supplants the work of the Sunday-school instead of being a fifth wheel; that Mr. John Smith will offer some suggestions from experience on the difficult matter of training young converts to pray in public; that the members of a Christian Culture class which broke up in January will explain why they failed, and ask for suggestions for next winter. It is not necessary for young people to be told at every convention that they should be loyal to the church, should study the Bible and have good meetings. What is needed is discussion of facts, not ideas.

Pray.—If an Epworthian prays all week with a distinct, definite prayer for the Sunday evening meeting; if he prays before going to meeting and then prays when he is there, there is little doubt as to the result of that meeting for him. And with a few who have been thus on their knees before God, you can have a meeting which will be very helpful to a great many. There is one League which has a preparatory prayer meeting of fifteen minutes before the regular devotional meeting. There, in that little side-room, those who are truly anxious for the welfare of souls kneel, and in a few short prayers ask God's blessing upon their efforts—upon the work they are to do. Can you not see how this whole-souled consecration of a few would inspire others? We are to "let a little leaven leaveneth the whole lump," and "Behold how great a matter a little fire kindleth."
—*Epworth Herald*.

Flower Committee Petals.—To get your flowers: Have the members plant and tend flower gardens; raise pot plants in the winter; once a year take up a collection in the church for the decorations for special occasions, or keep in the church vestibule a box "For floral offerings." Get up a little contest in flower-raising, with a flower show for the feature of some social. What to do with the flowers: Have beds about the church. Take them

to the sick with a loving written message. Put them in the pastor's study and the Sunday School room. Send them to the hospitals. Decorate in harmony with the pastor's sermon, making frequent use of mottoes such as he will suggest. Often decorate with only one kind of flower. Use vines, grains, evergreens, leaves, grasses, fruit, as well as flowers.—*Idland*.

Emergency Box.—Some endeavorers in Danvers, Mass., have an emergency box. *The Christian Endeavor World* publishes an account of it under "The Workers' Exchange": "In this box the prayer meeting committee places every Sunday night a number of clippings, type-written copies of Bible verses, and short poems, so that whoever has come with no preparation, or but slight preparation, may take what he likes for the good of the meeting. The plan has proved helpful, though of course it must be used with care, and the committee must see that the privilege is not abused by the careless and sluggish."

The Pastor's Sermon.—It is hoped that many societies will make trial of the Sermon Committee. The members of this committee will take turns in reporting the pastor's sermon at the next meeting of the society. Not more than four or five minutes will be occupied at the meeting, and nothing is to be admitted but a few thoughts or a mere outline. The report of this committee will add variety to the meeting. It should come among the first things. Moreover, it will cheer the pastor to have his sermon thus reviewed, and it will show him that the endeavorers really want to remember and profit by what he tells them. Besides, it will be helpful to him to know just what in his sermons interests the young people most.

Question Box.—The *Epworth Herald* suggests a "question box": "Have a question box near the door, into which members and attendants can place questions, suggestions, requests for prayers. The questions can be answered at stated times, and the suggestions referred to respective departments. Encourage requests for prayers. Give a portion of each meeting to prayer for these requests. Near the leader's position on a red card string up these requests. As soon as answered transfer them to another."

Advising Others.—A president gives the following experience: "Several days before our regular monthly business meeting, I asked a number of our Endeavorers to come to the meeting prepared with a suggestion for some committee of which they were not members. This was on the principle that all can see more clearly what others ought to do than what they should do themselves. For instance I asked a member of the lookout committee to make a suggestion to the missionary committee, and a member of the missionary committee to make a suggestion to the prayer meeting committee. I planned it so that each committee would receive three suggestions. The method brought out many practical and helpful ideas."

The Canadian . . .

Epworth Era

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

Published Monthly at TORONTO, ONT.

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



Editorial.

The Doctor.

On another page of this issue will be found a reproduction of Mr. Heid's famous picture, "The Doctor." It tells its own story, and needs no comment.

A certain quaint old man used to say that if he were asked to grade the professions according to their importance, he would put the clergyman first, the doctor second, and the lawyer third. It is generally conceded that he who ministers to man's moral and spiritual nature should have first place in the confidence and respect of the community, and a very close second should be the skilled physician, who ministers to the needs of the body. The work of the minister and the doctor are closely related; as a rule they both visit the same homes, one to diagnose and prescribe, the other to sympathize and pray. There is, however, this difference in their visits, the doctor is always sent for while the minister is usually allowed to find out those who are sick by a magic intuition. This accounts for the fact that the doctor is usually in attendance before the minister. A medical man acting one evening as chairman of a meeting where a number of ministers were present, scored a good point for his profession by saying that preach-ers preach, but doctors practice.

It cannot be doubted that a large part of a physician's work is of a benevolent and philanthropic character. There is no class of men who render more free service to the public. In many cases the poor are cared for regularly without any thought of compensation.

It is the business of a doctor to bring cheer and to manifest sympathy quite as much as to prescribe medicines. Cheerfulness is often a more powerful tonic than drugs.

Let us respect these men, who as a class are worthy of our confidence and love. Do not grumble when they present their bills as if their work was one of pure

beneficence. The men who lose sleep, deny themselves social evenings, and often religious worship, deserve their pay. We must not suppose, however, that we have met our obligations toward our physician when we have paid his bills. There are some things that money cannot buy, and more that money cannot pay for. Unselfishness, sympathy, kindness and love have a valuation set in heaven, but one that never can be expressed in dollars and cents.

Forward Evangelistic Movement.

For several years our Epworth Leagues have carried on an evangelistic movement, the leading features of which have been a couple of weeks Bible study, a young people's Sunday, and a week of special services. These have usually been held about the middle of October, but on account of the general evangelistic services to be inaugurated on October 14th, it will be impossible to have the Young People's movement at that time, without losing its distinctive character.

It has been deemed wise to fall into line with the action of the General Conference which has appointed the first Sunday in March, 1901, as the day for special revival effort among the Leagues, and other young people's societies. The Executive of the General Board has therefore chosen the month of February for the Bible reading, the portions selected being the Epistles to the Romans, Galatians and Ephesians. The first Sunday in March is to be Young People's day, and the week following is to be devoted to young people's services, led by the pastors and assisted by officers and members of the Epworth Leagues. It is hoped that all the leaguers will co-operate heartily in the general effort that is to be made in the autumn and thus be better prepared for their own special work in March.

A Successful Experiment.

Early this summer the members of the Metropolitan League, Toronto, determined to keep their meetings running through July and August, and to make an effort to increase the interest and attendance instead of "closing up" or living "at a poor dying rate."

They first secured permission from the trustees to hold services on the grounds outside the church, and then had a couple of electric lights put up. Speakers with good, strong voices were secured, and asked to give evangelistic addresses. Upon the first evening seats for about eighty persons were carried out, that being about the average attendance at the League meetings during May and June. Judge of the astonishment of the officers when fully five hundred people assembled and listened attentively to the service. This attendance has been maintained right through the summer, and quite a number of conversions have resulted from the practical talks which have been given. Surely a campaign of this kind is a better preparation for the autumn work than a closed church and a somnolent League!

Better than Ever.

In another part of this paper will be found the annual announcement of our Epworth League Reading Course. We believe that the high standard of former years has been maintained in the volumes chosen, and that our motto, "Better than Ever," has once more been verified. We have had great difficulty, this year, in keeping the cost down to two dollars, as the retail price of the four books is \$4.60 the highest figure we have yet reached. The object of the Course, however, is not to make money, but to provide our young people with helpful and instructive literature. Every effort should be made by our Leagues to give the Course a wide circulation.

The Value of Biography.

Carlyle says: "All history is but the biography of heroes," and Emerson echoes him in the words: "There is no history, only biography."

If these sentences contain the truth, we are giving our young people a fine slice of history in this year's Epworth League Reading Course, as two of the books are biographical in character. It is a pleasant way to study history when the facts are clustered around an interesting and inspiring personality. We believe that the biographies prepared for the young people this year will afford both pleasure and profit to the readers.

Revival Number.

In view of the widespread evangelistic campaign to which our Church is committed during the next few months, the October issue of this paper will be a special revival number, and the entire paper will be filled with matter relating to this important Forward Movement. Arrangements are being made by which extra copies of this number will be supplied for general circulation at \$2.00 per hundred copies, prepaid.

Win One.

Many of our subscribers have spoken kind words concerning this paper, all of which are duly appreciated by the editor; but to be thoroughly candid, he would rather have subscriptions. If every reader would secure at least one new subscriber it would make the hearts of both editor and publisher to rejoice. Is this not a reasonable request? If you appreciate the paper show it by obtaining for us one new reader. Who will be the first to respond?

To the Pastors.

It is surprising how many League officers there are who do not subscribe for THE CANADIAN EPWORTH ERA, and in consequence are ignorant of much that is going on in their own denomination. How to reach these officers with information concerning our League enterprises is

a difficult question. Will not the pastors help us to solve it by urging upon their League workers to introduce this paper.

Is there any one thing that would do more to stimulate the work? We can, and must have a larger circulation.

REV. HUGH PRICE HUGHES says that Methodism can no more afford to fail in her million guinea fund than the British Empire would survive defeat in South Africa.

SEPTEMBER and early October are par excellence the best months for district conventions. Let these assemblies be held early so that the decks may be cleared for the evangelistic movement.

In preparing programmes for district conventions this year let special prominence be given to evangelistic work. How to be most effective in the great work of winning the unconverted to Christ should be thoroughly discussed in all our young people's gatherings.

ALL our Conferences have, for some time, had Epworth League organizations, except Newfoundland. We are glad to note that there is a prospect of our eastern brethren falling into line, as the recent Conference held at Carboneau recommended the holding of a Conference Epworth League Convention.

At the Newfoundland Conference it was discovered that there was a serious falling off in Epworth League membership on a certain district. The attention of the Conference was called to this decrease, and special enquiry made into its cause. Action of this kind should always be taken under similar circumstances.

Now is a good time to get that League which died from general debility, resurrected and reorganized. Every community where there are young people should have a society of some kind, and what is better than an organization like the League, which combines a higher intelligence with consecration and work!

We are sometimes asked if we would recommend the organization of a League when only half a dozen young people can be induced to take hold of the work. By all means get the society started without delay, and induce some of the older people to join. A small League can have interesting and cosy meetings in the homes of its members.

OUT of two thousand Methodist ministers in Canada, we have only about six hundred on our subscription list. We have been waiting for the others to subscribe, but they are very slow. If this should reach the eye of any one of the fourteen hundred, we hope he will delay no longer, but send a postal card at once authorizing the Book Steward to place his name on the regular list of readers. The paper needs you, and you need the paper.

"THERE is no surer way to petrify the emotions than to stir them and give them nothing to do." So said Dr. Clivers at the recent convention at Cincinnati. If this be true there are some people whose emotions are in a fair way to turn to stone, for they are never known to do anything in the way of Christian work, although they profess to enjoy religion greatly.

OUR Sunday Schools subscribe for the papers which are distributed, so that every scholar receives either an *Onward*, *Pleasant Hours*, *Happy Days*, or *Sunbeam*. Why should not the Leagues adopt the same system? To put the CANADIAN EPWORTH ERA into the hands every League would be a good investment of league funds, and be pretty sure to bring in excellent returns. Try it!

At the English Wesleyan Conference, Mr. Joseph Rank, a leading layman, added \$50,000 to his already generous subscription to the Twentieth Century Fund, and also promised to give the last \$50,000 necessary to make up the amount. In announcing this he said: "I am delighted to do this. God has done great things for me whereof I am glad. Out of the gladness of my heart, I give this money."

REV. DR. BIGGS, in his address to the Newfoundland Leaguers, said that there were innumerable societies to-day, and still multiplying, but the most peculiar was what he had heard of as "The society for the cultivation of benevolent intentions." The Epworth League, he declared, went farther than this, for it not only cultivated good intentions, but found a way of carrying them out.

WE shall be glad to enter into correspondence with pastors in regard to the organization of new Leagues. Sometimes we are urged to visit certain places because "there is a large and flourishing society." A very much stronger plea would be: "We are anxious to get the young people organized into an Epworth League." We hope to assist in launching many new societies this year.

CONFERENCE and District officers should bestir themselves in pushing the work throughout their constituencies. We know of some district presidents who have visited and addressed every League in their district, but alas, there are others who have done little more than preside at the annual convention. In looking for new officers this autumn, nomination committees will do well to select persons who are willing to work. When a specially qualified president has been secured it might not be a bad idea to continue him in office for a couple of years.

"Too much attention is given by pulpit and pew alike to the educating and entertaining of the adult members of our churches, and too little to centralizing our efforts in advancing our Master's cause by the operation of Christianity upon child-life." This sentence, taken from the report of the Toronto Conference

Sunday School Committee, contains a good deal of truth which should be read, marked and inwardly digested. If pastors would give more time and effort to saving, training and educating the children, our membership would increase more rapidly than it does.

A GOOD story is told in the *Christian Advocate*. An old lady questioned a Methodist layman as to whether there was anything left distinctive of Methodism, now that preachers could stay as long as the people wished. The class meetings were almost a dead letter. Episcopal ritual was being adopted, and no one dared say "amen" above a whisper. The layman was completely nonplussed. At last he rallied and exclaimed, "We still have plenty of collections."

INTELLIGENCE from Japan brings the report of a bill which has lately been passed by the lower house of the Japanese Imperial Diet. It forbids persons under twenty years of age to smoke, and imposes a fine on offenders and on persons who sell tobacco to them. The measure had been exhaustively discussed by a committee, which brought in a favorable report. As originally presented the bill made the age limit eighteen years, but the committee recommended that this be increased to twenty, and in this form the bill passed.

ONE Saturday afternoon a friend of ours was passing the Lakeside Home for Sick Children, which is so beautifully situated on the west end of Toronto Island, and noticed some of the children on the spacious verandas enjoying the fresh air. His attention was attracted to two little girls sufficiently advanced towards recovery to be able to wheel about up and down the veranda a third little girl evidently suffering from a broken limb. As they pushed the wheel chair they sang, and what were they singing? "Let a little sunshine in." Bless their little hearts! they were merely suiting the action to the words of their sweet song. How well repaid Gabriel, the composer, would have been had he heard it under such surrounding circumstances.

THE continued decrease in our League membership should lead us to ask some very serious questions. Are we doing all we can to reach, save and keep the young people? Is there not in many places a feeling of indifference concerning the spiritual interests of the young? Have not quite a number of our members been allowed to drift away without any very determined effort to retain them? These questions must, we fear, be answered in the affirmative. Better work must be done this year.

Now is the time to push the circulation of this paper. Begin your autumn work by securing a good sized club of subscribers to THE ERA. For special inducements to club raisers write to the Methodist Book Room, Toronto.

World's C. E. Convention.

"The Old Power for the New Age" was the convention motto.

Great crowds attended the meetings at Alexandra Palace and in the big tent.

Rev. C. M. Sheldon attracted multitudes to hear his practical talks and conferences.

Rev. JOHN McNEIL conducted an evangelistic service which is said to have been "a popular and powerful success."

The Pulpit Supply Committee provided supplies for 200 pulpits in London, besides arranging for an immense number of children's services and Quiet Hour meetings.

DEAN FARBAR said the following message to the convention: "I gladly send a hearty greeting to the convention. The two words, Christian Endeavor, express the highest ideal of life: Love God, serve men."

Rev. F. B. MEYER, the president of the British Union, uttered a caution against allowing the social or the intellectual or any other element to usurp the place that should be given to the spiritual influence.

SECRETARY BAER reported that France had 69 Christian Endeavor Societies; Jamaica, 120; Mexico, 110; Madagascar, 63; Japan, 73; Turkey, 60; Spain, 36. The total enrollment is 59,712 societies, with a membership of 3,500,000.

A well-attended Methodist rally was held in one of the tents, and presided over by Rev. J. D. Lamont. The speakers urged that the old programme of Methodism, evangelistic work and spreading scriptural holiness should still be followed.

Dr. MUNROE GIBSON said that the convention was a magnificent reinforcement of one's confidence in the spiritual presence of our Saviour in the world—a confidence that confessedly in an age like ours, so material, and so indifferent, is apt to grow feeble and languid.

"The dew of the Church's youth," said one speaker, "can only be preserved by constant accessions of young people, but if the leaders in the Church are only true to their high calling, they will find that young people in ever increasing numbers will be ready to come forward at the call of Christ, and heartily enter into His service."

Rev. S. CHADWICK, of Leeds, said: "There is only one word in the gospel to the sinner, and that is, 'Come'; and there is only one word to the church, and that is, 'Go.' The only solution of the problem of the church with relation to the masses is not to wait for the masses to go to the church, but for the church to go to the masses."

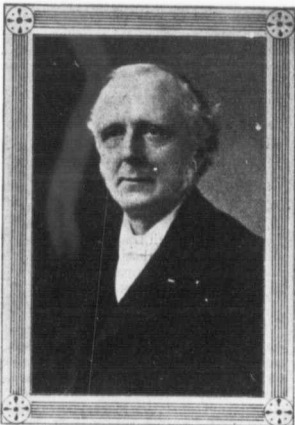
Rev. Dr. F. E. CLARK, in his president's address, said that the four essential features of Christian Endeavor were: (1) Confession of Christ; (2) Service for Christ; (3) Fellowship with Christ's People; (4) Loyalty to Christ's Church. With these roots the Christian Endeavor tree will bear fruit in any soil. Cut away any of these roots in any clime and the tree dies.

PRESIDENT ALLEY of the Irish Union told about a social which was held in his church. The people daintily called it a "conversazione." Said one of the women who were there, "Not a soul spoke to me all the evening. 'Conversazione,' eh? I call it a 'come-and-sit-aloney.'" He delighted his audience also with the remark of a certain church-member who was greatly pleased with his new pastor. "Why, he's the greatest man you ever saw." Why, a grip of his hand is just like a yard of new flannel about your heart."

Rev. W. L. WATKINSON, D.D., was late in arriving on account of his train breaking down. He humorously hoped that this incident did not prefigure the fate of his address. He said that it is a great joy to know that our Master is easily understood by the young. Think of a Sunday School teacher trying to explain Aristotle to his class; but the youngest child may understand Christ. To neglect the children is to neglect the Church.

Rev. HUGH PRICE HUGHES said: "I rejoice to see so many Americans here; we love the same Bible, we speak the same tongue, we serve the same God. Young men and young women, to whom the twentieth century belongs, you are able, if you have the heroism and self-sacrifice which Christ can give you by His blessed Spirit, to destroy the strongholds of evil, and to hasten the day when every knee on earth shall bow at the name of Jesus."

Rev. F. B. MEYER, in delivering an address of welcome, said: "It is highly significant that this convention is being held in this country, and at this time. In this country, from which the English-speaking peoples have gone forth; and on the threshold of a



REV. F. B. MEYER, B.A.
PRESIDENT BRITISH C. E. UNION.

new track of time. It is as though the old miracle were being repeated, and God were casting salt from a new cuse into the spring of the waters, 'that there should not be any more death or miscarrying.' You, young brothers and sisters, may be compared to that salt, and our Christian Endeavor movement to the new cuse."

Dr. JOSEPH PARKER in defining his own position, he claimed to be a High Churchman and no church could be too high if by height is meant continual aspiration after the spirit of Christ. So, too, no church could be too low if that means going out after that which is lost. You cannot have too much baptism if it is baptism with the Holy Spirit. He professed to be a Methodist if Methodism means repentance toward God and faith in our Lord Jesus Christ.

Rev. J. D. Lamont, the witty Irishman, warned the endeavorers not to allow enthusiasm to evaporate in mere enthusiasm, like an acquaintance of his in the Emerald Isle, who made preparations for welcoming Queen Victoria, and set up such a tremendous flag-staff that all his neighbors were discouraged. But—he never got further than the flag-pole;

his enthusiasm was not equal to the flag. The moral was evident, and it was instantly emphasized by laughter and applause.

The Bishop of London delivered an earnest address, the dominant note of which was that we had need to see that the temple of our lives was right. We should do more good by interpreting the spirit of our Master than by slavishly imitating his deeds. "See that the spirit of your life is right, and you will be showing the world something that it cannot get from itself. The world can do without your money, without your zeal, but it cannot do without your reflection of the temper of Jesus Christ. You take care of your temper, and your energies will take care of themselves."

The Rev. H. Smith, made an admirable point when he said: "We want our Endeavorers to put off the old man, but we don't want them to put on the old woman. We don't believe in jollyfishes; we believe in vertebrates. I like an endeavorer that is gentle, and yet can get indignant. I like an endeavorer that is full of sympathy, and yet can be full of scorn for all that is mean."

Another of his declarations: "A Christian Endeavorer should never need a foreman to look after him, or a time-keeper to book the time he goes to work. He will earn clean money or none at all, and when he gets his thirty shillings at the end of the week, he must have so earned the money that he can sing the doxology over it."

Dr. F. E. CLARK thus described his experiences in foreign lands: In Japan, I have prostrated myself on hands and knees with my fellow endeavorers and touched my forehead to the floor as they touched theirs. In China, over and over again, thousands endeavorers have stood up as I addressed them, and have shaken their own hands at me while I have shaken mine at them. In India they have hung scores of garlands about my neck until I have blushed for my own unworthiness of such a flowery welcome. In Bohemia they have embraced me and kissed me on either cheek. In Mexico they have hugged me in a bear's embrace, and patted me lovingly on the back. Always I have felt that these greetings were far more than personal matters. They represent the fellowship of the cause. Always, whatever the form, the loving greeting of loving hearts is the same.

In a recent number of the *Philadelphia Ledger*, Mr. Arnold White thus characterizes the Christian Endeavor Convention in London: "Fashionable society knows nothing about it, but the advent of thousands of members of this society from America to meet thousands more who have journeyed from all parts of the United Kingdom is a remarkable example of the unity of the Anglo-Saxon race. Cradled in America, the Christian Endeavor movement is naturally much stronger in the United States than in the United Kingdom. Still, it has done much to strengthen fraternal feeling between the two countries. Friends of the movement endeavored to obtain the assent of the deans of St. Paul's and of Westminster Abbey for the holding of a great Christian service in the metropolitan cathedral under a roof that covers the traditions of our common race. Permission was refused in both cases, much to the regret of thinking people. No pilgrimage from America for a long time has been more fraught with hopeful possibilities than the American contingent of the Christian Endeavor Society."

A BAPTIST Christian Endeavor Society at Lowell, Mass., recently raised \$303 for the India famine sufferers, and so stirred the Church by their enthusiasm that its members added another \$100 on the following Lord's Day.

Prominent People.

MR. ROBERT BARR has been taking charge of some of the wounded Canadian volunteers at his home in Surrey, where they are being nursed through their convalescence.

EX-CHRISTIAN HARRISON recently said: "President nations have combined to suppress the sale of slaves. Is it too much to ask that they combine to prevent the sale of liquor?"

The representative of the *British Weekly*, who went to hear Rev. T. DeWitt Talnage preach in the West End Mission, London, describes it as an "altogether singular experience, and it was difficult to realize that we had been to church for the usual morning service."

DR. ALBERT SHAW hits the nail on the head when he remarks that there are two classes of people who criticize missionaries—the one being made up of people who know nothing about missionary work, and the other of those who are seeking scapegoats for their own misdeeds.

Mrs. Gladstone's manner, the *Times* remarks, was full of grace and charm. The genuine amiability of a completely unspoiled nature shows itself in every word and look. Wherever Mr. Gladstone is remembered, there will also be remembrance of that pure and courageous spirit which was the guiding star of his fortunes, and the good angel of his house.

REV. ALEXANDER MACLAREN, the distinguished English Baptist divine, recently addressed a Methodist gathering at Manchester. In his eloquent speech he urged the importance of a closer unity among all Christian churches. Well-meaning men have built walls between the several denominations. The speaker did not ask that they should be pulled down entirely; he would not purchase unity at the cost of silence on convictions that were of moment; but he did ask that the glass at the top should be taken away and a few courses of bricks removed.

WHEN Queen Victoria visited the sick and wounded soldiers at Netley, she distributed a quantity of wool to the patients to enable them to make their own socks during enforced leisure. She asked to be supplied with the number of men requiring artificial limbs. Fearing that some of the pillows were hard, she promised that more suitable ones should be provided. One wounded soldier, who had lost a leg and an arm, complained to the Queen that he had not received his box of chocolate, and Her Majesty assured him that the matter should not be overlooked.

A CORRESPONDENT in the *Methodist Times* writes thus of Rev. C. M. Sheldon: "It is easy to criticize a man who throws new light on old truth; easy to suggest exaggerations or defects, as so many have done in regard to Sheldon's books, but after hearing him on Sunday morning I could not doubt his sincerity, his earnestness of purpose, or the rightness of the line of thought and action along which he has travelled. And as I have pondered over it since, I have wished that more of us, whose business it is to preach the 'glorious Gospel of the Blessed God,' were as courageously practical as he."

KING HUMBERT, of Italy, who was assassinated during the past month, appears to have been a very popular monarch. Sixteen years ago there was an outbreak of cholera in Italy. Naples was especially panic-stricken. It was expected that the ignorance, superstition and emotionalism of the population might lead to violence and anarchy. The king saw the necessity of a strong yet gentle hand. He went to Naples, and to every bed in every hospital there, and he went without a guard. In the same way he visited the slums. He repeated his action

in other plague-stricken towns. The Italian people have never forgotten this prompt kindness, cheering the individual and protecting the State.

THE Rev. Dr. Stalker, of Glasgow, recently preached in the First Free Church, Thurso, to large and appreciative assemblies. The following conversation, overheard after one of the services, at the conclusion of which there was a collection in aid of a missionary fund, is a speaking commentary upon Dr. Stalker's preaching power: "Well, John, and fat did ye think o' the sermon the day?" "John—" "Man, but it was grand, in fact, perfectly soul-stirring. I may tell ye that when I entered the kirk I was begrudging the sixpence I had in reserve for the retiring collection; but, man, will ye believe it, I was so impressed with the preacher's remarks that as I came out I dropped a half-crown into the plate, with a flowing hair."

General Religious News.

THE Baptist Young People's Convention was held during July at Cincinnati. The registration was 5,262, and the total attendance about 8,000.

A MISSIONARY DEAR CANTON, China, says that of the twenty-five native pastors and evangelists working with him no less than twenty were converted in America.

THE American Bible Society reports that "the total issues of the year, at home and abroad, amount to 1,406,801 copies; of these, 832,497 were distributed outside of the United States." The total issues of the society in eighty-four years amounted to 67,369,306 copies.

That Protestant Christianity is the mother of intelligence is shown by the amount of literature used in different countries. The United States consumes 17 lbs. of printing paper for each person; England, 12 lbs.; Germany, 8 lbs.; France, 7 lbs.; Italy, 5 lbs.; Spain, 1½ lbs.; Russia, 1 lb.

ACCORDING to the Rev. C. E. Ewing, of Pekin, "the British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese empire. Until within four years the average annual sale of Bibles in China was about 250,000 copies, the highest number being about 200,000, but during last year the sales amounted to about a million."

THE New Metropolitan Tabernacle, replacing the one in which Pastor C. H. Spurgeon preached, is to be opened on September 19. Mr. Ira D. Sankey is to take part in the dedicatory services. It will accommodate 4,000 persons, and has cost \$200,000. The number of members on the church roll is 3,861, after the annual revision has been made. Connected with the Tabernacle are twenty-three mission stations and twenty-five Sunday Schools.

Literary Lines.

The *London Academy* says that the late John Ruskin received from the sale of his books an average of \$20,000 a year.

QUEEN VICTORIA has purchased for \$125 a manuscript over 300 years old which gives a history of Windsor Castle and the neighborhood.

FATHERS and mothers cannot make a wiser expenditure of a few dollars a year than in the purchase of some good books for the family use.

THE one who has acquired the habit of reading good books has a habit that will stand him in good stead through all life, a habit that will save him from much that is evil, and will save him for much that is good.

THE man who is fond of reading and loves good books is not likely to go wrong in this world. Cultivate the love of books for their own sake. Cultivate the love of reading for the moral impulses and high inspirations that come to you.

ONE who cares about books is happy merely to be in the room with them. Their friendly bindings, familiar to glance and touch, form a spontaneous furnishing to the plainest houses, and the library, however simple, becomes the family rallying place.

GLAISTONE lived a very busy and consuming life, but he found it possible to keep up with his reading, and he was considered the best read man in England. It is worth noting that the great books of the world, as a rule, have been written by busy men.

NOT one person in ten thousand is so driven in life as to have no time for books and reading. And certainly no person should allow himself thus to be crowded and driven. "A man's life consists in the abundance of the things which he possesses."

BENJAMIN FRANKLIN testified that a little tattered volume of "Essays to Do Good," by Cotton Mather, read when he was a boy, influenced the whole course of his conduct, and that if he had been a useful citizen, "the public owe all the advantages of it to that little book."

MANY people take up the light and shallow novel because it is such easy and simple reading. That is the very reason why it should be avoided. Such reading never develops the powers of the mind; it never puts iron into the blood and strength into mental sinews.

"A PRISONER AMONG PHILIPPINES" is the title of Lieut. Commander James C. Gillmore's account of his extraordinary experiences in the Philippines, which begins in the August *McClure's*. Lieut. Gillmore was captured by savage tribes while out in a small boat with a scouting party on the east coast of Luzon. He had more than one narrow escape from death. For several months these men travelled hundreds of miles through the heart of Luzon, enduring unspeakable hardships, with no prospect of escape from an awful fate at the hands of bloodthirsty Tagals. The illustrations by W. R. Leigh after the author's own sketches are marvellously graphic.

About China.

The surface area of the Chinese Empire is eighteen times greater than that of Great Britain.

The coast line of the empire exceeds 2,500 miles, and the land frontier 4,400 miles.

The *Census* gives the total area of China as 4,218,401 square miles.

The two great mountain ranges are the Tsin-ling, or Blue Mountains, and the Nan-ling chain.

The area drained by the great Yang-tse-kiang river is 750,000 square miles.

The city of Peking consumes nearly 450,000 tons of rice annually.

Printing was invented by the Chinese about the beginning of the tenth century.

The penal code of the empire is at least 2,000 years old, and under its provisions about 12,000 persons are annually executed.

The edible dog of China is a small one of greyhound-like form. The skin is almost destitute of hair.

The purest Chinese is spoken at Nanking, and is called "the language of the mandarins."

There is no distinction of parts of speech in the Chinese language, and no recognition of the principle of inflection.

The relations of words are ascertained by their position in a sentence. Hence Chinese grammar is solely syntax.

From the Field.

New Church at New Westminster.

The accompanying cut is an excellent representation of our new Queen's Ave. Church in New Westminster, B.C.—successor to the old church destroyed in the great fire of September, 1898.

The building, which is gothic in style, together with furnishings and grounds, cost \$12,000. Of this amount nearly \$4,000 was generously donated by numerous friends throughout the Dominion and beyond, who came to the assistance of the burnt-out congregation in the time of its great trial.

The building contains auditorium, school room, and suite of parlors, all of which are above ground, well lighted, and very convenient for the purposes for which they were intended.

The church will seat 400 people. It was dedicated on the 22nd of April by the Rev. R. Whittington, M.A., B. Sc., President of B.C. Conference, and with the exception of a very small balance, mostly on the furniture, which will soon be met, is free of debt.

On behalf of the congregation, we extend sincere and hearty thanks to the laugiers and others whose timely and liberal help enabled us to achieve this success in restoring to its former efficiency this important work which was so suddenly scattered and disorganized by the great fire.

J. F. BETTS.

Epworth League Institute.

For four years the Epworth League workers of the Deloraine, Brandon, Crystal City, and Carman Districts have gathered each summer on the shores of a beautiful little lake near Killarney, Manitoba, to spend a week or ten days recruiting physically, mentally, and spiritually. These gatherings have steadily grown in interest and importance. This year's conference was voted the best yet held. It was attended by all the ministers who could arrange to leave their work for a Sunday. Quite a number of young ministers, chairmen, and ministers who have been in the work for years, some superannuated, were present. School teachers, business men, and doctors, and farmers, had planned to be there for a good time. From the surrounding country many wagon loads came from ten to twenty-five miles to spend a day and an evening.

Each day the first meeting was begun at 6:30 a.m., an hour was spent in prayer. At 8:30 a.m. the conference opened, when all branches of league work were deliberately discussed. It was not necessary to crowd the work, as is sometimes done at a convention, because there was a week instead of a day to spend. Every evening a good sermon was preached to a large audience. The afternoons were left free for boating, reading, visiting, etc. All the meetings were held in a large tent. Many of the workers camped in small tents, others rented cottages, or boarded in the neighborhood.

Dr. F. C. Stephenson and Mrs. Stephenson, of Toronto, were present, and delivered several addresses, and conducted conferences on missionary topics, which were much appreciated. The subject of missions received more attention than at any previous Institute.

Would it not be advisable to have a number of such gatherings throughout the connexion? There are many suitable places, and many of our leaguers could plan to go aside and rest awhile with their ministers.

British Columbia Convention.

The following officers were elected by the British Columbia Conference League at the last convention:

President, Horace J. Knott, Victoria; 1st Vice-President, T. S. Smith, Vancouver; 2nd Vice-President, Rev. W. H. Barracough, B. A., Victoria; 3rd Vice-President, Mrs. J. H. Siddall, Victoria; 4th Vice-President, Miss J. Hall, Chilliwack; Secretary, Mr. Green, Vancouver; Treasurer, Mrs. C. S. Keith, New Westminster.

District officers are as follows: Kootenay district, Rev. G. H. Morden, Rossland; Kamloops, Rev. S. J. Thompson, Revelstoke; New Westminster, Miss Ella Johnson, New Westminster; Vancouver, Miss McCallum, Vancouver; Victoria, Miss E. A. Norris, Nanaimo; Indian, Rev. Dr. Service Clayouat.

Endeavor Outing.

The Endeavorers of St. John, N.B., held their quarterly meeting during August, and combined the event with the largest

these a great impetus in Christ's work is given.

Appropriate addresses were delivered by Rev. H. F. Waring, Rev. Mr. Durant and Mr. J. E. Irvine.

It is the intention to make the event annual. Although the tickets for the excursion, including supper, were placed at the nominal sum of 20 cents, the Union will have a balance amount of about \$150.

Reading Course Examinations.

In addition to those reported in last month's ERA, the following have passed the Epworth Reading Course Examinations: E. M. Cranston, Ford William; Chester P. Brown, Alice Smith; J. S. Kendrick, Mrs. T. S. Kendrick, Dora Klyne, Athens; Ella Glass, Toronto.

The following are entitled to diplomas, having passed the examination for three years: T. S. Kendrick, Mrs. T. S. Kendrick, Athens; Emma J. Whiting, Strathroy; Mrs. Geo. O. Redmond, Lansdowne; Alice E. Drummond, Paris; Annie Edwards, Galt; Flo. H. Swaderson, Talbotville; Lloyd Bauslaugh, Teeterville; Ella Glass, Toronto. The diplomas will be sent about September 1st.

The Key to the Situation.

The following resolutions have been passed by the Executive of the Ontario Christian Endeavor Union:

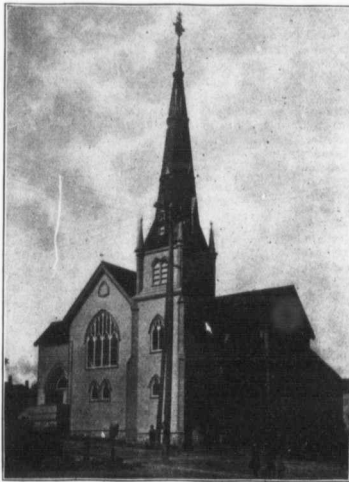
1st. Recognizing that the Supreme Courts of all the churches interested in the Christian Endeavor movement, have acknowledged its worth and power as an agency for training young people in spiritual things, the Executive of the Ontario Christian Endeavor Union would courteously and urgently call upon pastors to exhibit renewed interest in the works of the society within their congregations. Experience has shown that the pastors have the key to the situation in their own hands, and where a pastor's sympathy and presence is constantly in evidence, these societies are found to be in a flourishing condition. It is hoped that the call expressed to pastors in this resolution will be met with a hearty response, and that an increase in the number and membership of our societies will be reported at the October convention.

2nd. The Executive is pleased to know that in many of our counties time and energy are being conserved by the holding of a Union Convention of Sunday School workers and Christian Endeavorers, one day being set apart for Sunday School work, and the following one for the consideration of Christian Endeavor. The Executive, believing the plan to be most worthy, endorses it, and recommends its adoption in those counties of the Province where it has not been followed. A joint convention of the choice spirits of these important church departments must materially aid in the extension of our work "for Christ and the Church."

An Evening with the "Era."

Paris League very successfully carried out "An evening with The Era."

The programme opened with an address on, "The great need of a paper in any successful organization," and was followed by a review or outline of THE ERA by a bright young lady throwing out such thoughts as



NEW METHODIST CHURCH, NEW WESTMINSTER, B.C.

and most successful outings ever held on the river. Nine hundred and fifty persons boarded the steamer Victoria and went up the River St. John as far as Watters' Landing. Supper was served on the grounds, after which the regular quarterly meeting of the Union was held on the ground. With the entire party seated on the hill overlooking the river, the meeting opened with the singing of "Onward, Christian Soldiers," led by a choir of small boys. The scene here was impressive as well as unique. Then the president of the union, A. Duncan Smith, mounted a large box at the foot of the hill and addressed the gathering.

In his remarks he said it had proved indeed a happy thought, that of holding the first quarterly meeting of local unions as an outing at Watters' beautiful landing. It afforded an excellent opportunity for endeavorers to become acquainted one with the other. He hoped all such gatherings would prove as successful, and that the individual meetings of each society would be as largely attended. By such happy gatherings as

"The Missionary Department an Education," "Benefit from the practical plans from different leagues," the ever-interesting editorial part by the editor, and the Sabbath School Helps, etc., etc.

A number of readings were given from THE ERA, teaching how to be practical and faithful, the importance of taking part in the meetings, and being true to Christ, etc.

Instrumental and vocal music was interspersed, and at the close a subscription list was taken.

Just a Line or Two.

The young people of Bell Street League, Ottawa, have been holding open-air services.

The Paris Epworth League recently took up a collection of six dollars for the India Famine Fund.

The League of Wellington Street Church, London, recently took up a collection of \$21 for the India Famine Fund.

The Carlton Street League, Toronto, has started the subscription ball rolling in the city, by sending in a list of twenty new subscribers for the ERA.

The Norfolk Street Epworth League, of Guelph, and the Galt League held a union picnic on August 14 at Idylwyld Park, near Hespeler. A splendid time.

The Halifax Wesleyan offered a prize to the Juniors for the best answer to Bible questions and received 108 replies. The first prize goes to Miss Edith Clarke, Newcastle, N.B.

The League of Carlton Street Church, Toronto, has not only kept the regular meetings up all summer, but have held a prayer meeting every Sunday evening before the evening service.

Rev. T. J. PARK, M.A., has kindly consented to act for the ERA in Hamilton in securing new subscriptions. Will the societies kindly co-operate with him in securing a good list in the Ambitious City.

Mr. F. A. Smith, London South, has been appointed representative of the ERA for the city of London. Presidents of Leagues are requested to co-operate with him in securing a good list of subscriptions from the Forest City.

The British Wesleyan Conference has very wisely decided to relieve one of its ministers and set him aside to look after the work of The Wesley Guild. The General Secretary elected is Rev. W. B. Fitzgerald, who appears to be well qualified for the position.

The British Columbia Conference Epworth League Convention has endorsed the Forward Movement for Missions and has asked the General Board of Missions for the privilege of supporting one of the missionaries in the Indian field. Rev. W. H. Pierce, of Kishpix, has been specially named.

On the 8th ult. the League of Colborne Street Church, London, presented Miss Lizzie Cornish with an illuminated address, accompanied by a diamond ring, and a purse of gold. Miss Cornish has occupied various offices in the League, and for the past ten years has been one of the most faithful workers. Her departure from London is greatly regretted.

SHARON Epworth League, on the Dobbinton Circuit, is progressing favorably. Though as yet the number of members is not large, yet the services are well attended, and much good is being done. During the past five months some fifteen new members have accepted the pledge. All the active, and nearly all the associate members, are contributing regularly to the Forward Movement.

Suggestive Programmes.

The following programmes for League meetings during September, October and November are supplied by Rev. C. W. Watch, Belleville. It is hoped that they will be suggestive and helpful to League executives in planning for their meetings.

SEPTEMBER 28th.

Conservation Evening.

Topic—"Seek Souls." Luke 15: 1-10. (15) Three Heart to Heart talks.—(a) "The Value of a Soul" (6); (b) "Individual Enthusiasm for Souls" (6); (c) "Reflex Influence in Working for Souls" (6). Roll Call—Answer the question, "Am I Living to Save Souls?" (15). Music arranged by the first vice-president.

SEPTEMBER 9th.

Missionary Evening.

Topic—"Our Simple Duty." Luke 17: 1-10 (15). Report of Forward Movement work by the League from May 15th to August 15th 8. Letters from missionary in the field (7). What other missions are in the district where our missionary labors (13). Question drawer on our own Forward Movement work (8).

Where no missionary is sustained hold a round table conference on Forward Movement work. Music arranged by the Missionary Committee.

SEPTEMBER 16th.

Literary Evening.

Topic—"The Broad Way and the Narrow Way." Matt. 7: 13-24 (15). Our Fall and Winter's Work—Reviews. The English Bible—Forecast of programmes from September to December (15). Our reading course to December (10). Our Reading Course—Forecast of programmes from January to May (10). Music by the Music Committee. Business meeting sharp at 9 o'clock.

SEPTEMBER 23rd.

Social Evening.

Topic—"Tares in the Field." Matt. 13: 24-30, 36-43 (10). A social evening rally for the members. Light refreshments and programme arranged by the Social Committee.

SEPTEMBER 30th.

Empire Evening.

Topic—"Our Foolish Excuses." Luke 14: 15-24 (12). A series of seven-minute talks, interspersed with music. Keep to both point and time. (a) "What Do We Mean by the Australian Commonwealth?" (6) "What Advantage to the Civilized World Has a United South Africa?" (c) "What Has the South African War Done for the Empire?" (d) "What is the Empire's Duty in China?" (e) "What Do We Mean by the British Empire?" Music by the Music Committee.

OCTOBER 7th.

Conservation Evening.

Topic—"Rich Toward God." Luke 12: 13-21 (15). Heart to Heart Talk—"The Epworth League and the Twentieth Century Revival," by the pastor (15). Roll Call—Answer the question, "Am I Preparing for the Forward Movement in Evangelistic Work?" (20). Music arranged by the first vice-president.

OCTOBER 14th.

Missionary Evening.

Topic—"Paul the Missionary; the Secret of His Success." 2 Tim. 4: 1-8. Round Table Talk—Seven minutes to each subject. Keep to time and point. (a) "What

Missionary Work Can We Do in Our Own Neighborhood?" (5) "Are There Any Homes to Visit for Prayer, Reading, or Nursing?" (5) "Are There Any Children to be Christened and Brought to Sunday School?" (5) "Are There Any Fifty Spots We Should Help to Cleanse?" (5) "Are We Keeping Our Own Pledge to Our Missionary in the Field?" Music arranged by the Music Committee.

OCTOBER 21st.

Literary Evening.

Topic—"Our Stewardship." Luke 12: 42-48 (15). English Bible studies. The Pentateuch—(a) Date; (b) Countries; (c) Authorship; (d) Purpose; (e) Meaning of the Law; (f) The Gospel Fore-shadowed (30). Question drawer on the study (7). Music by the Music Committee. Business meeting sharp at 9 o'clock.

OCTOBER 28th.

Social Evening.

Topic—"Do Not Worry." Matt. 6: 25-34 (10). Question Drawer—Write five copies of each of the following questions, numbering them from 1 to 5. Mix and distribute them among the members. Some may have several questions. The chairman will ask the questions in their order. The parties will answer as they are numbered. Intersperse with some singing. It will make a very profitable evening: Questions—(a) What five things would I aim to do if I were a boy again? (b) Why would I rather be a boy than a girl? (c) What are the five most desirable things in a young man's life? (d) Which is the better, to be poor and contented, or rich and dissatisfied? (e) What are three good reasons for taking the Epworth Era? (f) What three good reasons have you for sending missionaries to China, even though foreigners are hated? (g) Why should the members of our choir be Christians? (h) Why are there more young women than young men in our Leagues? Music by the music committee.

The programme for November may have to be changed somewhat in order to have the Social Evening previous to Thanksgiving Day. I have changed the topics for the 11th and 18th. This places the Temperance topic on the Missionary Evening.

NOVEMBER 4th.

Conservation Evening.

Topic—"Are You Doing Your Best?" Matt. 25: 14-30 (15).

Heart to Heart Talks—(a) "The Whole-Souled Christian in the Revival" (10); (b) "The Leading of the Associate Members to Christ" (10). Roll Call—Answer the question, In what way can I do better? Music arranged by the Prayer Meeting Committee.

NOVEMBER 11th.

Missionary Evening.

Temperance Programme: Topic—"What Temperance Costs Our Nation." Prov. 25: 17, 15-21 (12). Three addresses, ten minutes each—(a) "The Present Status of the Prohibition Movement in Canada"; (b) "The Value of Moral Sanction in the Conflict"; (c) "Why Moral Sanction Cannot Take the Place of Legal Sanction." Music by the Music Committee.

NOVEMBER 18th.

Literary Evening.

Topic—"Decision for Christ." Luke 14: 25-33 (12). English Bible Studies: The Historical Books—(a) Name; (b) Order in Which Written; (c) Dates; (d) Authorship; (e) Countries; (f) Purpose (30).

Question drawer on study (8).
Music by Music Committee.
Business meeting sharp at 9 o'clock.

NOVEMBER 23RD.

Social Evening.

Thanksgiving Programme: Topic—"Praise the Lord." Psalm 147: 1-29 (13).

Let each member bring to the League some suitable articles of food or clothing for the poor. Be liberal. If there are no poor in your locality, pack in barrels or crates and ship to the Deaconess Home, Toronto, or send to any town or village for distribution. There are plenty of outlets for rich offerings. If clothing is given let it be in good repair. Don't place the names of individual donors on gifts; let it be a free-will gift. A most enjoyable evening can be arranged by the committee with suitable singing and readings.

NOTES.

1. The intention is to keep the meetings for one hour, excepting when business meetings are held. The usual business can be done in twenty minutes. The president must be prompt. The executive and committees should have their reports ready.

2. The figures in brackets are the minutes allowed for each subject. Be sharp to time. This is an education. You will accomplish more.

3. By Round Table Conference is meant a helpful discussion. The chairman in small meetings may keep his seat. Draw out the discussion by asking and answering questions. Allow no written papers at a Round Table Conference. They may be good, but they kill out all free discussion. You will be surprised at the many good things you will learn from the rank and file of your members if the Round Table is properly conducted.

4. The English Bible studies must be well arranged for, and the leaders well selected. The studies will not be as difficult as at first imagined. It is to be a study and not an essay. Prepare the facts as for a class. There is great need for such studies, and the profit will be certain for all who take part.

5. Arrange for your leaders for both meetings and subjects early. Make some cast-iron rules concerning your programmes. (a) There must be no disappointments, if a member cannot fill his place, he is responsible, and must have substitute ready. (b) Be very sharp as to time; let no excuse be allowed for one member trespassing on another's time. (c) Keep close to the subject given you. There is no advantage in wandering away from the subject.

Convention Calendar.

- Sept. 3. Walkerton Dist. Convention at Walkerton.
" 4. Warton Dist. Convention at Kemble.
" 6. Kingston Dist. Convention at Kingston.
" 11, 12. Barrie Dist. Convention at Barrie.
" 18. Uxbridge Dist. Convention at Sutton.
" 19. Milton Dist. Convention at Georgetown.
" 21. St. Thomas Dist. Convention at Union.
" 25. Bracebridge Dist. Convention.
Oct. 2. Welland Dist. Convention, at Bridgeburg.
" 4. Provincial C.E. Convention at Guelph.
" 16. Bowmanville Dist. Convention at Oranby.
" 30, 31. London Dist. Convention at London.

Our Letter Box.

A CORRESPONDENT suggests that District Epworth League officers contribute to this paper some of the plans which they have found successful. This is a very good idea which we trust will be acted upon. The only way to discover whether a plan is valuable or not is to work it, and those who get hold of a good thing owe it to their fellow-workers to make it known.

It is very strange that a large proportion of the contributions which come to this paper from its readers are in the form of verses, and as a consequence not one in a hundred ever get into type. As we have said before, the ability to compose good poetry is very rare, and the majority of people would do well not to undertake it. We shall be delighted to have the young people who read the ERA write for its pages, but would offer this advice: Choose a practical subject, and give your thoughts as concisely as possible. Above all things, do not attempt poetry.

A SHORT TIME ago we sent a sample copy of the ERA to one of our aged and distinguished ministers. A few days after he called at this office and left his subscription, at the same time giving expression to his high appreciation of the paper. The other day a letter came from him enclosing the sum of \$1.00 and asking that the ERA be sent to two young people as a present from his wife. What a pleasure it is to come into contact with old people who keep so young in heart, and are so interested in the young folks and their work!

ONE of our subscribers writes expressing surprise that his EPWORTH ERA had been stopped. He felt the deprivation so much that he said it was "simply awful" to be without it, and wanted it sent on "as fast as the mail could carry it." As a matter of fact his subscription had expired, and according to the invariable rule of the Book Room all unrenewed subscriptions are cut off. We are well aware that there are papers which continue sending for years without payment being made, but experience has taught that it is not a very satisfactory method to either publisher or subscriber. The cash in advance system is much better.

A CORRESPONDENT asks what is the latest date in each month for items of news to be sent so that they will appear in the next issue of the ERA. Everything intended for publication should be in the editor's hands by the 16th of the month. Whatever comes much after that is likely to be held over as we must get to press promptly.

A CORRESPONDING Secretary informs us that "several who joined as Associate Members when the society was organized took the Active Members' Pledge last consecration meeting." This is just what ought to take place frequently in every Young People's Society. It is a serious thing to allow members to remain in the associate ranks year after year without any effort whatever being made to lead them into active membership. Let every means be used to decrease the number of Associate members by inducing them to take a step forward.

PEOPLE who do not take THE ERA frequently write for information concerning League and Sunday School matters. Nearly all their questions have already been answered in these pages. We are always glad to give any information in our power, but are

not anxious to do unnecessary work. If you want to be well informed on League affairs, keep up your subscription to THE ERA.

AMONG our letters, this week, we find one from a convict in the Kingston Penitentiary, who tells of his conversion, since being committed to that place. In regard to his crime, it is the old story, for he says: "I committed the deed while under the influence of drink." If all the men who have been brought to prison through intemperance could be liberated, it would be scarcely worth while keeping the jails going for those who would be left.

REV. DR. FILLEN, chairman of the committee of arrangements for the International Epworth League Convention to be held in San Francisco next summer, writes: "We have large and larger plans for work in connection with it, and we are pleased to find encouragement everywhere. If signs do not fail, we shall have a gathering that will break all records."

Statue of Gladstone.

The London statue of Gladstone is to be rather ambitious work. About 500 feet of ground will be required for its erection, as, in addition to a large bronze figure of the deceased statesman, in his robes as chancellor of the exchequer, there are to be seated statues and groups at the corners, also in bronze. The site suggested for the monument is that between the two churches in the Strand, on which Holywell and Wych streets now stand.

Absent Treatment.

She was the one small girl in a family of adults, and as she listened to the various topics discussed by her elders she gathered many crumbs of information not intended for her, and occasionally made surprising deductions therefrom. One morning, when the conversation had turned upon "Christian Sciences," as practiced in the home of a neighbor, Dollie suddenly disappeared from the breakfast table, and was not visible again for hours.

"Dollie, where have you been all the morning?" asked grandmother, severely, as the young culprit slipped in with suspicious quietness at dinner time. "Didn't you know that I was going to take you to the dentist to have that tooth out?"

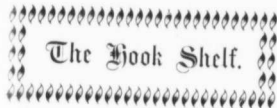
"Yes'n," admitted truthful Dollie, "but I—I don't want to go, grandmother. I guess I'm a Christian Scientist, and I'd rather take absent treatment."

There was a general laugh as the little maid left the room, and one of the aunts exclaimed: "Did you ever see such a child!"

"Plenty of them—children of a larger growth," too," the Reverend John answered, soberly. "Any science which is willing to substitute faith for works when the works are disagreeable or inconvenient, is sure of a large following. A great many people are strong believers that 'absent treatment' will do in all such cases. I shouldn't wonder," he added, with a little sigh, "if that would account for our slim prayer meeting last evening."—*Forward.*

Two Good Rules.

There are two good rules which ought to be written an every heart: "Never to believe any bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it."—*Henry Van Dyke, D.D.*



The Book Shelf.

Famous English Statesmen.

A REVIEW BY REV. W. J. WOOD.

The proper appreciation of the work, "Famous English Statesmen," by Sarah K. Bolton, is only possible after a most thoughtful reading.

In the eight chapters into which the work is divided, the authoress attempts not the preaching of so many sermons, nor does she point out the moral lessons, but leaves that for the idealizing faculty of the reader, yet she presents her characters with such force and vividness, that at once the student is charmed and instructed; the sermons are preached and the moral lessons learned.

The outline and method of treatment are so striking that we learn that Mrs. Bolton is possessed of a broad grasp of the subject and is gifted with a rare insight into the individuality of the characters whose history she writes.

This latter truth finds ample illustration in the life of any one of the eight statesmen, but especially in that of Lord Shaftesbury, who stands before us as a man of strong convictions, indefatigable energy, unwavering loyalty to truth and righteousness, and the broadest sympathy. A true human, who was possessed of persistent confidence in the immortality of anything that was good. No other could speak as he spoke on the occasion of the violent opposition that was caused by his Voters' Bill, when he said:

"Sir, it may not be given to me to pass over this Jordan; other and better men have preceded me and I entered on their labors; other and better men will follow me, and enter into mine; but this consolation I shall ever continue to enjoy,—that amidst such injustice and somewhat of calumny, we have at last lighted such a candle in England, as by God's blessing shall never be put out."

Amongst the stronger lessons which the work teaches are the following, viz., that the highest principles of our Holy Christianity are possible in the most difficult and trying positions of life.

That diligence in business and fervency of spirit are sure to win not only recognition but true success. That in the best sense of the word success is open to all who will pay the price in the realization of the principles. That self-preservation is the law of self-destruction and that self-renunciation is the law of self-preservation.

I cannot commend too strongly "Famous English Statesmen," as aside from its great truths, its lofty ideals, and its practical christian spirit—it must become to each student of its pages a source of inspiration, moving to the greatest devotion and the sublimest acts of heroism.

It meets also one of the supremest needs of the hour, the bringing before the work and brain of our young people, a heart,—shall I say in christian socialism, that I hope is to be but introductory to a series of studies of the christian life in its various relations—domestic, commercial, industrial and political. It seems to me that we are not christian in the larger meaning of the word until we clearly understand what our obligations are as members of the human family, and this work aids greatly to such an understanding.

The selection of this work as one of the reading course for the coming winter is but an evidence of the wisdom of the committee, as no young man can read its pages without saying "Lord help me to be a better man."

Ottawa, Ont.

Canadian Citizenship. By JOHN MILLAR, B.A., Deputy Minister of Education, Toronto: William Briggs, Price, 60 cents.
"Canadian Citizenship," by John Millar, B.A., Deputy Minister of Education for Ontario, is an ideal presentation of the things which the young people, especially the young men of our country should know to fit them for intelligent citizens. For clear, concise and comprehensive treatment, it is unequalled. Within 183 pages the author affords us an attractive bird's-eye view of the citizen, the forms of the Dominion, Provincial and municipal governments, the educational and judicial systems, the characteristics of the political parties, and the outlook of a true patriot upon the pressing problems of the new century. It is an admirable book for our Reading Course, and is certain to prove interesting to circles studying it.
G. H. COBLENDEK.

Grimsby Park. Historical and Biographical sketch. By HARVEY PHOENIX YOUNG, Toronto: William Briggs. Price, 50 cents.

This little book gives an interesting history of this popular summer resort from the time of its establishment as a Camp Meeting to the present. There are sketches of Noah Phelps, the first president, and others who have been intimately associated with the institution. Several fine illustrations add the volume.

Sacred Songs for Little Voices. Edited by Wm. J. Kirkpatrick, Hope Publishing Co., Chicago, Toronto: William Briggs. Price, 12 cents, postpaid.

This little book is intended for use in the Primary Departments of the Sunday School, and in Junior Societies. It contains 62 pieces, with music and words, all of them specially selected because of their appropriateness for children and juniors. Junior superintendents and primary teachers who have been asking for a good and cheap song book for little folks will find the answer to their question in this book. The selections have been made with excellent taste.

The Self Pronouncing New Testament. Italian Edition, Toronto: William Briggs. Price, 35 cents.

"O what a dear little Testament!" was the remark of a girl who caught sight of the book. It certainly deserves the characteristic compliment. It is exactly 4½ inches long and 3 inches wide, so that it can easily be slipped into the vest pocket. It is bound in Morocco and has the Maltese Cross on the cover, as it is intended as an Epworth League edition. The pronunciation of all the hard words is marked, which is a unique and useful feature. As a daily companion, and to carry to league meetings the book is the best thing we have seen. Leaguers ought to buy out Dr. Briggs' supply quickly.

A Manly Boy. A series of talks and tales for boys by R. C. Allen Banks, D.D., Toronto: William Briggs. Price, 30 cents.

Like all of Dr. Banks' books, this little volume is vivacious and interesting, full of bright suggestions and anecdotes. The following are some of the subjects discussed: Fun, Push, Pluck, Fuss, Fidget, Fury, Don't brag, Don't fret, Don't loaf, Don't bully, etc. It is a fine book to put into the hands of a boy, and should find its way into every Sunday School library.

The Life of Lives. Further studies in the Life of Christ, by F. W. Farrar, D.D., Dean of Canterbury, Toronto: William Briggs. Price, 41.50.

Twenty-six years ago Dean Farrar wrote the Life of Christ, which has ever since been regarded as one of the best biographies of our Lord that has ever been published. It has been read in all parts of the world, and translated into many languages. The aim of this new volume is quite different. The author makes no attempt to re-narrate the external incidents in Christ's mortal career, but deals with questions of high importance which the gospels suggest, and aims at deepening the faith and brightening the hope of all who read it honestly. It is one of those books which can be recommended, unhesitatingly, to the thoughtful christian.

Happy, or the Holy Spirit in the Heart. By Melville A. Weaver, Toronto: William Briggs. Price, 40c.

This little book contains six addresses on heart life, the following subjects being discussed: Heart Worship, Heart Fulness, Heart Sweetness, Heart Wisdom, Heart Suggestions, Heart Meekness. These topics, which are of the utmost importance to the young christian, are handled in a simple and direct manner. The sentences are short, but suggestive. As a devotional book its reading will do good to young and old.

Plymouthism and The Modern Churches, of Life, Light, Law and Learning. By Rev. Alexander Miller, Toronto: William Briggs. Price, 30 cents.

Those who desire to know all about the Plymouth Brethren, and obtain ammunition with which to meet their errors will do well to read this book. It shows an immense amount of research, and is ably written.

A Child's Bookmark.

The following inscription for a bookmark for a child's library was devised by Rev. H. D. Maxson, of Menomonie, Wisconsin, and is being introduced to be seen in public libraries in the children's department:

"Once on a time" a library book was overheard talking to a little boy who had just borrowed it. The words seemed worth recording and here they are:

Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me.

Or leave me out in the rain. Books can catch cold as well as children.

Or make marks on me with your pen or pencil, it would spoil my looks.

Or lean on me with your elbows when you are reading me. It hurts.

Or open me and lay me face down on the table. You wouldn't like to be treated so.

Or put in between my leaves a pencil or anything thicker than a sheet of paper. It would strain my back.

When you are through reading me if you are afraid of losing your place don't turn down the corner of one of my leaves, but have a neat little bookmark to put in where you stopped, and then close me and lay me down on my side so that I can have a good, comfortable rest.

Remember that I have to visit a great many other little boys when you are through with me. Besides, I may meet you again some day and you could be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy.

Interesting Facts.

A NATIVE of Manila can support a family on wages of eight cents a day; the average pay is about ten cents.

THE people of the United States consume 4,000,000 bushels of peanuts annually, at a cost of about \$10,000,000.

A GERMAN authority estimates that almost a third of humanity speak the Chinese language; that the Hindu language is spoken by more than 100,000,000, the Russian by 85,000,000, while the German is spoken by 57,000,000 tongues and the Spanish by 48,000,000.

EVERY year a number of boys are sent from Siam by the line to England to learn different things. One learns philology, one type-writing, one learns languages, one learns science, and so on. When they return to Siam each takes with him some different information to impart to others.

THAT AMERICAN inventiveness is by no means checked by the developments of the last two or three years is shown by the last twelve months' record of the patent office. The number of patents issued during the fiscal year 1899 and 1900 was 26,340, and the receipts of the office were \$1,358,228.35, both figures being the highest on record.

Devotional Service.

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

SEPTEMBER 16—"THE BROAD WAY;
THE NARROW WAY."

Matt. 7:13, 14.

HOME READINGS.

Mon., Sept. 10. Two ways for man. Deut. 20: 15-20
Tue., Sept. 11. Directing us—knowing God.
Wed., Sept. 12. The Bible a daily help.
Thurs., Sept. 13. Pray for wisdom. Jas. 1: 5-7
Fri., Sept. 14. The wrong way. Rom. 11: 4-12
Sat., Sept. 15. The way of life. John 11: 14-28

There is such a marked difference between the "Broad Way" of sin and the "Narrow Way" of holiness, that it should need but little consideration to decide in favor of the latter. God, conscience, truth, destiny—all call one way, and disastrous it will be if we fail to heed these voices.

NO SECOND CHANCE.

You have but one life; it is no second chance forever more. It is a swiftly passing life. It is irrefragable; the marks you make cannot be rubbed out. What you have done, you have done; and what you have done determines your future destiny. Hence great, far-reaching results, depend upon what you do with your life; depend upon what you do with it—enter the right way, and manage your life with faith in God, the issue shall be glorious. If you enter and pursue the wrong way with a life of unbelief, the issue cannot be otherwise than sad in the extreme.

THE BROAD WAY.

"The Broad Way" is a hard way and sad way.

(a) It is the way of atheism. From the beginning to the end of the way the traveller does not recognize the supreme; he is not a power in the thoughts of any of the pilgrims; he is practically rejected—a good-for-nothing.

(b) It is the way of materialism. The things that are seen and temporal are the great dominant and influential powers. None of the travellers have ears to hear or eyes to see the wonders of the spiritual universe. They live for time only.

(c) It is the way of selfishness. To all the travellers self is everything—the centre and circumference of life. The highest interests of others, the claims of God himself, are all subordinate to self-gratification and aggrandisement.

(d) It is the way of disobedience. God is neither honored nor obeyed. His spirit is repulsed and his commandments broken. What a life to live!

(e) It is the way of awful results. It is a hard way—a constant "kicking against the pricks." All except flowers on the path as they proceed, but the thorns thicken, and the road becomes rocky and rugged. Voltaire said: "I begin to fancy myself in the most deplorable condition, environed by the deepest darkness on every side. I wish I had never been born." The transgressor's own conscience, the moral sense of society, the institutions of nature, the whole current of the Divine government are against him. He has to struggle hard to make way. The happiness aimed at is never got. He is like the troubled sea, its waters cast out mire and dirt. But by the mercy of God in the arrangement of the moral universe, the travellers in this way may think upon their error, may see the dreadful course they are pursuing, may resolve to forsake the transgressor's way, and by "repentance towards God and faith in our Lord Jesus Christ," may turn their feet into his testimonies.

THE NARROW WAY.

"The Narrow Way" is a prosperous way and a happy way. It is the way of the Lord.

(a) It is a divine path. It is the path marked out for mankind by the divine being. It is the path which God intended man to tread who he created him. The path in which the sun moves onward in space, the path in which our earth encircles the sun, are the paths which God marked out for them. They are the only paths which they could take and preserve the system to which they belong. They are the only orbits which are exactly adapted to the fulfillment of the end for which God created them. So, God called man into being in order that he might "walk before him and be perfect." The highway of holiness, the path of his commandments, is the order in which every intelligent creature of God should move if he would be in harmony with his Creator, and fulfill the high purpose of his creation.

(b) It is a useful path. It is a path that dispenses many blessings. The sun, by keeping the divinely-established path, is a blessing to the world. Its rays develop the hidden life of the plant, and clothe the earth with fruitfulness. Without its heat and light our globe would be a vast wilderness of barrenness. So with the way of the Lord, it is a beneficent influence. Without good godly people this world would be a moral wilderness. Remove the good pilgrims from it and the world would soon become uninhabitable, a hideous arena of iniquity, a place of woe!

(c) It is a beautiful path. How glorious is the sun as it rises in the morning, tinged the distant hills with beauty; at noon flooding the earth with splendor; at evening fringing the clouds with purple, crimson and gold. The path of the good is equally beautiful with the charms of moral loveliness. It is the way of pleasantness. It is the path of peace. It is strewn with flowers, filled with fragrant sweet, with music, and camped with light. Rejoice, O good man; thy path is paradise!

(d) It is a progressive path. Darkness, gray dawn, crimson streaks, daybreak, morning light, noontide splendor—these are the progressive stages of sunlight in the sky. Emblematic of the progressive experience of the good man. His path "shineth more and more." He follows on to know the Lord. He is to see "greater things than these." He is to be "changed into the same image from glory to glory." He is "to press toward the mark for the prize of the high calling of God in Christ Jesus." The soul demands this ever widening progress. The soul's capacity for developing is almost infinite. His insatiable craving for something better constantly asserts itself. The soul's watchword is Excelsior! On, on "unto the perfect day," that sacred, high, eternal noon that never dawns nor loses its divine lustre, Perfect day; not one cloud of error in the sky, not one ungenial blast in the air. Perfection from impurity, purpose free from selfishness, experience free from pain—forever, forever.

FLASHLIGHTS.

1. Sin keeps open house; you need not knock twice at her door.
2. It is still time that *many* find the broad way, and therefore it is never safe to trust yourself to majorities.
3. It is not always well to have broad experiences; there are many things we are better off without knowing or seeing.
4. Rejoice that your way is as narrow as Christianity, and that you have to meet the same difficulties upon which he placed his conquering feet.
5. You must work for what is good in this world—for honor and knowledge and power and wealth. Do not expect to get without toil the far better gifts of the spiritual world.

6. Why did not God put us on the right road, and make it impossible for us to get out of it? Because then we should be nothing but a moving automata. God has already made a choice for each one of us; he has chosen perfect happiness. Why will we not choose his choice?

POINTS FOR THE PRESIDENT.

Make this a live evangelistic meeting. Seek to lead the individual to immediate decision for "The Narrow Way." Pray much before the meeting at your home. Invite the officers of the League to come to the meetings half an hour beforehand, and hold a brief prayer meeting, invoking God's blessing upon the evening's proceedings, and especially upon the indifferent and undecided, that they may yield themselves to Christ. Select bright intonation hymns. Let all your scripture illuminate the topic. Place the topic address in the hands of one of the more experienced members to insure it being well and wisely done. Ask any who wish to follow Christ and walk in the narrow way to remain after the meeting is closed for prayer and counsel. May the Holy Spirit be with you, and when the net is drawn in, may it not be empty!

SEPTEMBER 23—"TARES IN YOUR FIELD."

Matt. 13: 24-30, 36-43.

HOME READINGS.

Mon., Sept. 17. Where these tares? Jas. 1: 12-15
Tue., Sept. 18. Evil in the heart. Luke 6: 20-45
Wed., Sept. 19. Power of evil. Rom. 7: 14-25
Thu., Sept. 20. How far we heart. Thes. 5: 21, 22
Fri., Sept. 21. After the summer the harvest.
Sat., Sept. 22. The good as a defence. Jer. 8: 18-22

The great Teacher turns a harvest field into a school-room for the instruction of humanity. The field is the world; in other words, the soil is the hearts of men. The one sower with the good seed is the Son of God. The one with the bad seed is the evil one. The good seed develops into "the children of the kingdom"; the bad seed into "the children of the wicked one." The two classes perform their life's activities side by side till the earthly scene closes, in some cases scarcely distinguishable the one from the other to the human eye. Then the reckoning time. The former receive eternal reward; the latter suffer eternal loss.

SOME SERIOUS THINGS.

1. This parable presents the harrowing fact so common to our everyday life—that our acquaintances to whom we pleasantly say "good morning," or with whom we walk the street, or ride in the railway train, or transact business—these "men whom we are on such friendly and cordial terms may be and frequently are, by their own choice or fatal indifference, outside the kingdom of God, the tares of the moral harvest field. The thought intensifies in terror when we consider that members of the one family may be thus divided—father among "the tares," mother and children among "the wheat"; or the sons "children of the wicked one," the daughters, "children of the kingdom"—the dearest earthly relationships to be severed forever when life ends.

2. Young Christians, especially, are likely to fall into the error of supposing that because there does not seem to be any difference between them and their unconverted companions, that therefore there is no difference. They wear the same kind of clothes, eat the same kind of food, go to the same school, attend the same church, and walk the same streets—what difference is there? Well, the tares cannot be distinguished in outward appearance for considerable time from the wheat. But the fact is, the internal life of the tare is different from that of the wheat, as is shown after both have grown for a time. The tare produces a poisonous seed,

the wheat a seed good for food; and the sole difference is in the internal life of the two seeds. So two friends may walk in cheerful converse along the highway, the one possessing the divine life which will produce the fruits of the Spirit, and eventually gain the heavenly inheritance; the other without God and without hope in the world, destitute of that faith which is the passport to Christian character, holy endeavor and celestial reward. God will show the difference.

3. One unaided by the parable, from its very nature, fails to teach us the capability of self-action, or the power of resistance on the part of the field—the heart of humanity. The fatalism which teaches that the soil of the human heart must receive and generate whatever seed is thrown into it is unscriptural and nonsensical. Unlike the field, the human heart has the power of selection and rejection. It chooses its own seed, it shapes its own destiny.

HOW TO BANISH BAD SEED.

The most effective way, if it can be done, is to pull the noxious plants up by the root before it goes to seed. This entails, of course, a great amount of labor—going from one plant to another with interminable patience, and making each weed of sufficient importance to give it individual attention. But when it is done, and repeated in successive seasons when other weeds appear, the nuisance will disappear, the field will be clear, and improved crops will reward the toil. Another way of getting rid of weeds, farmers say, is to till the land well, sow abundance of good seed, raise heavy crops, and choke the life of the bad seeds by the luxurious harvests from the good seed—a very excellent plan indeed. But see the moral application! How shall we remove bad seed from the heart? Use both methods.

THE PARABLE STEP BY STEP.

1. *The Sowers*—(a) Jesus the Saviour, descended into our world to procure and to preach salvation—with his hands to sow in the furrows that repentance had made, the seeds of eternal life. Christ so loved us that he came himself with the good news; he appeared, and with his own hand he sowed the good seed. (b) The sower of the bad seed is the evil one, whose germs of evil we are to resist and reject as strongly as we receive and appropriate the heavenly seed from the divine sower.

2. *The Seed*—This is a most striking figure. (a) There is life in seed. So there is in all truth, but especially gospel truth. There is life in bad seed, too—the seed which the evil one sows, and that there is what makes it fatal. Beware of it! (b) There is force in seed. It pushes aside the earth, and forces its way upward. Divine seed has force; it breaks hard hearts, and bears gracious fruits. Bad seed also has force. The tares press their way through soil and sod to sad perfection.

3. *The Soil*—The soil is the condition. Here lurks danger. (c) There is power of propagation in seed. A single grain of corn would, were the products of each season sown again, in a number of years cover the whole land surface of the globe, under favorable conditions. The divine seed has power of propagation. There is not a land, or island, or continent where man is found, but shall we have a glorious spiritual harvest. But bad seed has the same quality. Weeds multiply apace. What's to be done? Kill them! By the power of God, kill them, or they will kill you!

4. *The Soil*—Seed cannot grow without soil, and soil will nourish both good and bad seed. The moral field of the parable is the universal heart of humanity. This soil will nourish either kind of seed, good or bad. Oh, for wisdom to receive the good and reject the bad, as eternal consequences hang on the issue.

5. *The Harvest*—In the natural course of events, seed-sowing produces a harvest. A good harvest, what a joy—the proper basis of thanksgiving and praise! A harvest of

noxious weeds, what a sadness, what a loss! Keep the end in view—shall it be “the furnace of fire,” or “the kingdom of the Father?”

FLASHLIGHTS.

1. Sin, like weeds, needs no sowing or tending.
2. It is many times easier to weed while the weeds are small.
3. The only permanent weeding is to crowd the ground with good plants.
4. Every weed has some cousin among the good plants. So all sins bear a false resemblance to some virtues.
5. The weeds look sometimes quite like the flowers and the wheat; but *conscience* is a good botanist—it can tell.
6. Leave the weeds lying around after the weeding and they may take root again. Burn the tares. Utterly have done with your sins.
7. However sin came into the world, we may be sure it did not come from God. He sows only the good seed.
8. It is while we sleep, while we are off guard in our lives, that the devil sows his tares. Look out for your periods of amusement, of relaxation.
9. The tares look like the wheat in the early stages of growth. Drunkenness looks like jollity, licentiousness like love, avarice like enterprise.
10. There is a scraping of the hoe along the surface, which cuts off the tops of the weeds and makes the garden look clean; but the weeds soon come up again. Nothing will answer long that stops short of the roots.

POINTS FOR THE PRESIDENT.

Continue in this meeting the evangelistic character of the services. Strive to bring the associate members to Christ—make special appeal to them to openly accept and confess the Saviour. Hold another prayer meeting for the officers a half-hour before the regular service. Invite others to come this week. Make it your serious business to lead souls to Christ during these weeks. Select your hymns beforehand, and have them accompanied by the organ or piano, if you have a capable player. The organist should practice the hymns before the meeting, if not experienced. God's service demands the best. Have four short prayers or addresses on “The Sowers,” “The Seed,” “The Soil,” “The Harvest.” For hints see the foregoing.

SEPTEMBER 30.—“OUR FOOLISH EXCUSES.”

Luke 14: 15-24.

HOME READINGS.

- Mon., Sept. 24. The common weakness. Gen. 2: 1-13
 Tues., Sept. 25. Their unreasonableness. Ecod. 3: 7-16
 Wed., Sept. 26. Show willingness. Rom. 11: 18-22
 Th., Sept. 27. Life's messages uninterpreted. Job, 8: 9-17

- Fri., Sept. 28. Growth impeded. John 7: 14-17
 Sat., Sept. 29. Happiness in service. John 12: 17-25

Most people are kept out of the kingdom of God because of their habit of making excuses—to God, to the truth, to themselves. Few turn away deliberately from the divine call. Some day they will accept it, they say, but not now. Each satisfies his conscience by saying, like the man of the parable, “I pray thee have me excused.” Failure in excuses when business claims present themselves. Men are discharged from their positions in business houses because of their excuses, when punctuality, promptness and push are demanded. When a man begins to make excuses in any department of life, then failure begins. It is a principle that applies equally to things secular and things religious.

THE GREAT FEAST.

The Gospel Feast is great both in regard to the satisfying food and the ample room for the guests. It meets all the hunger and

need of the soul. “As the hart panteth after the water-brook, so panteth my soul after thee, O God.” There is joyousness, abundance, variety and satisfaction at the divine banquet. It is compared to a *wedding feast* in Matthew, to express the rectitude and supreme quality of the feast, as well as the fellowship with God and the mutual love and delight in one another. It also indicates unity of purpose, of character, of hope, and the abiding together in one perfect, blissful harmony. Of course, a feast implies that good things are provided for those who are invited. And good things are provided at the gospel feast. Here are some of them: Forgiveness of sin, renewed natures, noble motives, the gift of the Holy Spirit, the care and love of God, new revelations of truth, great opportunities of usefulness, joys unspeakable and full of glory, eternal life and blessedness. These are a few of the rich dishes spread upon the table of our Lord.

WHY THE FEAST IS GREAT.

- Great*, because of the greatness of him who prepared it—God.
- Great*, because for the whole world—“Preach the gospel to every creature.”
- Great*, because of the company—the Holy Trinity, angels and saints.
- Great*, because of its duration—it will be an eternal feast.
- Great*, because the place of joy and rest—“They are bed of glory.”
- Great*, because purchased at a great price—the blood of Christ.
- Great*, in its excellence—“Eye hath not seen, nor ear heard the things that God hath prepared for them that love him.”—*Van Buren*.

THE INVITED GUESTS.

In our day, the guests represent all who have been brought up in Christian families, who have been trained in church and Sunday School, and in the knowledge of God's word. These have long been called to serve the Lord; they are again and again invited to the gospel feast. It is true that gospel privilege and blessedness are intended for all mankind, but the people of Christendom have greater opportunities for acceptance and enjoyment than the people of heathendom. The *second* who extended the invitations represents Christ himself. But the meaning is not confined to him, but includes the whole order of God's messengers. How does God now invite men to the feast?

- (a) By his word.
- (b) By his wisdom and goodness in nature.
- (c) By the love and character of Jesus Christ.
- (d) By providence, by conscience, by the Holy Spirit.
- (e) By the lives and influence of good people.
- (f) By pastors, parents, teachers, friends.
- (g) By revivings, influences, and all the means of grace.

Nothing is left undone; all things are now ready. Jesus Christ is ready, the Holy Spirit is ready, the Church is ready, the angels are ready, the great banquet is ready. Are you ready? Are you ready?

THE EXCUSES.

The Greek word for “excuse” in this passage is the exact equivalent of our “beg off.”—“I will all with one accord began to beg off”—not to give the real reasons for their conduct, but to render the most plausible excuses they could find. And these excuses, although they differ in matter and manner, yet all of them spring from worldliness in some form. These statements are *excuses*, not reasons. A reason is a just ground for action. An excuse is a plea to cover a fault. There can be no just ground for rejecting the invitation to earthly and heavenly blessedness. To refuse such a call is to offer a *plea* which reason, conscience, and revelation refuse to endorse. Excused from what? From God, from heaven, from glory, from happiness, from immortality, from the noblest life possible to man.

EXCUSE NUMBER ONE.

"I have bought a piece of ground (a farm), and must needs go out and see it," was the first excuse. This man lived, as do all in Palestine, in a village, and had to go out into the country to see his farm. He was a man of property. Just as the invitation reached him he had the point of going out to see his farm put under cultivation, not to see what sort of a piece of ground it was, nor to see about confirming its title, as sometimes explained. He rejected the invitation on account of the claims of his property—typical of the man who rejects that which Christ offers—the claims of earthly possessions. He invests in worldly estates, but makes no investment in the heavenly treasures. His riches were all outside of himself, and when they were gone, for go they must, he would be poverty-stricken before God and the hosts of the redeemed. Eternal poverty? What can that mean?

EXCUSE NUMBER TWO.

"I have bought five yoke of oxen, and I go to prove them," was the second excuse. This man had his plans all laid to try his new oxen, and get them accustomed to their new master, new set of drivers, and new work. He was not willing to change his plans. He was too much interested in his bargain and in his own affairs to give heed to the kind message. So people now-a-days make business excuses for rejecting Christ. They say, "I am too busy to attend to his claims"; or, "I have a business to manage, if I became a Christian"; or, "I would have to change my methods of business—I should have to be always honest and truthful, make every measure hold out, refuse to adulterate my goods, and I could not then compete with the world around me"; or, "as soon as I have accumulated a fortune, then I will be a Christian life." The best reply to all these excuses is the Saviour's solemn warning: "What will it profit a man if he gain the whole world and lose his own soul?"

EXCUSE NUMBER THREE.

"I have married a wife, and therefore I cannot come" is the third recorded excuse. He of all feels that his excuse is valid. For the law of Moses allowed men to plead their marriage, or the building of a house, or the planting of a vineyard, as a ground for exemption from military service. He plead that he could not interrupt his wedding feast till the days were over; that he could not bring his bride to a feast of men; that his bride could not break through the customs that bound a newly married woman. But all these excuses were insulting as pleas for breaking an engagement and not holding himself in readiness on the day of the feast according to the notice which he had received. So now the delights of social pleasure appear more attractive to men than the divine banquet to which they are invited. The joys of their own wedding feast are superior in their minds to the abiding joys of the Feast of the Lamb. How true it is, men are invited to the highest spiritual blessings, but they look shy at the invitation, as though it called them to what was simply a weariness to the flesh, and "beg off" under a hundred miserable pretences! "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life."—Matt. 19: 29.

RIGHT IN THEMSELVES.

All these things mentioned as excuses were right in themselves, but wrong as pleas for rejecting the gracious invitation. To deal in property, to buy stock, to get married and enjoy the wedding feast, are all legitimate in their time and place. But they are in a false place when they usurp the position that God should hold in our hearts and lives. So men

allow rightful occupations and enjoyments and activities to prevent them from seeing, and loving and serving their God. Strange fascination? Fatal error! By a little planning a little effort, these men might have done both—accomplished their business enterprises, and acknowledged their God.

EXCUSES OFTEN GIVEN.

Some excuses for not joining the church are often given, says Wells, such as these: "There are some points in the creed I do not understand." (But you understand the great fundamentals of Christianity.) "I do not quite agree with your denomination." (You can surely find some denomination you do agree with.) "I have put it off so long." (The very reason why you should not put it off any longer.) "The church people are inconsistent." (That is no reason why you should be.) "I am not good enough." (No one is good enough. We come to Christ because he is good, not we.)

POINTS FOR THE PRESIDENT.

Another "revival" topic is the one for this week. Make the best use of it in soul-winning. Continue your preliminary prayer meeting. Hold on after prayer meeting and counsel meeting, if necessary, to help any anxious hearts to know the Saviour. Three brief addresses, or one address including the following points, will be helpful: (a) The Feast; (b) The Invitation; (c) The Excuses. Hold a testimony meeting, asking the converted to state what excuses they had before they accepted Christ; and the unconverted to state the excuses they have for not accepting Christ. Let a spirit of earnestness and solemnity pervade the meeting.

OCTOBER 7.—"RICH TOWARD GOD."

Luke 12: 15-21.

HOME READINGS.

Mon., Oct. 1, True Riches.
 Matt. 3: 12; Rev. 3: 12; 18
 Tue., Oct. 2, Laying up treasures.....Matt. 6: 19-21
 Wed., Oct. 3, Power of Money.....Matt. 6: 24
 Thu., Oct. 4, Get, give.....1 Tim. 6: 17-19
 Fri., Oct. 5, The blessing of giving.....2 Cor. 9: 6-11
 Sat., Oct. 6, Need of consecrated money.
 1 Chron. 29: 1-16

One of the great lessons which the present age must learn is "A man's life consisteth not in the abundance of the thing which he possesseth." We must learn it, else materialism as dark and despairing as ever came down upon the world will be the result. With increase of wealth, invention, discovery and learning, there must be recognition of moral worth, religion, knowledge and spiritual devotion, otherwise the fate of the generation will be the fate of ancient Assyria, Greece, and Rome. The same inflammable elements of individual and national conflagration are with us as with them. To avoid the calamity which befell them, we must avoid their vices and follies; and to do this we must not only be rich in material things, but rich in spiritual things, not only rich toward this world taken by itself, but rich toward God, taken as the great reality for both worlds. The parable which our Saviour uttered to his disciples of the first century was repeated with sledge-hammer emphasis to the teeming millions of the twentieth century—"Take heed and beware of covetousness."

THE RED FLAG.

This parable is one of the red flags indicating danger which our Lord hangs out, to which most people now-a-days seem to disregard. Christ said a good deal about the danger of riches; but not many people are afraid of riches. Covetousness is not practically considered a sin in these times. A man may break the tenth commandment these days and be only regarded as enterprising in the eyes of the world. "Back to Christ" should be the clarion call of the

Church to the opening century. Back to Christ for our morality; back to Christ for our religion; back to Christ for our spiritual illumination.

To look about, one would think that a man's life should consist in the abundance of wealth he possesses. Most men think they become great just in proportion as they gather wealth. The world thinks the same way, for it measures a man by his bank account. Yet there never was a more fatal error. A man is measured, when truly measured, by what he is, and not by what he has. You may be a shrewd-souled soul in the midst of a great fortune, and an unshrewd-souled soul, and you may find a grand and noble soul in the midst of the barest poverty. The chief thing, whatever our condition in life, is to gather into our being the truly great and abiding things of character. These are things that endure; material things perish, and if these are all a man has, what must be his condition in that world where material things have no place! There are two great texts of scripture which settle the question, and these texts should be in the memory and practically applied in the life of every Epworth Leaguer: "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8. The second great text is this: "Add to your faith virtue; and to your virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1: 5, 7. These are the qualities that are needed to make us rich toward God.

THE FOOL'S FOURFOLD BLUNDER.

Blunder 1.—He valued his days by the money he could make in them. Men like him sell their souls for money—abandon their culture, mind culture, soul culture, for material things. Worth means not wealth, but quality of character. Remember that, if a millionaire is of worthless character he dies a pauper.

Blunder 2.—He did not make the best use of his abundance. He had more than he needed, and this only made him think of building bigger barns. It is sometimes a good thing to have an overplus, but to what use are we to put it is the great question. To make provision for sickness, for old age, and for death—yes, this is important. But be generous, for you are only a steward of your surplus, to the poor, the widow, the orphan, and to the Church—the greatest institution for the establishment of the kingdom of God on earth.

Blunder 3.—He had not the right way of being merry. There is a time to be merry, and the merriest man should be the righteous man. But the man of the parable had a strange way of talking to his soul: "Thou hast much goods. Take thine ease. Eat, drink, and be merry; and you might hear his soul replying: "I cannot be merry. I am ill at ease. These things you have offered me cannot satisfy me. I cannot eat gold, or houses, or lands." This is the reply of the universal soul of man—bigger houses, more goods, increased wealth, all have their place, but you cannot feed your soul on them. "Ease is no merry gift. It is a curse, a clear conscience, a noble service. Money, rank and power cannot, simply cannot give it. Men are on the wrong scent who are seeking it that way.

Blunder 4.—He counted on many years of life, but was not ready for a sudden summons. He had a good title for earth, but he had no title for heaven. He perhaps thought, as many men do now, that he would be after the heavenly treasure later. He would enjoy his goods, and houses, and barns, and grain, and wealth, and influence without a thought of God; after a while, sometime

before he died, he would attend to the matter of the soul's welfare. *Food* indeed he was. He might have known that he could have enjoyed his earthly possessions all the better if he had taken God into the count. Religion is the first and last necessity of an immortal soul, and adds a charm to every possession, a delight to every activity. To put off securing the heavenly treasure is to rob the soul not of a luxury, but of an eternal necessity. You starve the body without food; you starve the soul without Christ. And you intend to postpone the matter, do you? You have a long life before you in which to look after your soul's treasure, have you? To-day only is yours! This night thy soul may be required of thee!

"Delay not till to-morrow to be wise;
To-morrow's sun to thee may never rise."

FLASHLIGHTS.

1. To be rich toward God, is to be rich in every other way.
2. To be rich toward men is to have stores of what men call wealth—money, power, learning.
3. To be rich towards one's self is to have a well-stored mind, so that one can be good company for one's self.
4. To be rich towards God is to have in abundance what God counts wealth, that is, a noble character.
5. "Governingness which is *idolatry*"—yet this sin is often called a mere fault, and held to be compatible with religion.
6. Rich men, aside from a very little of their wealth which they can use upon themselves and their families, are merely the administrators of that wealth for the weal or the woe of others.
7. Banks are no wealth, if the owner cannot read; or rich food, if he is a dyspeptic; or a fine house, if he is sick in bed. Possession depends on life.

POINTS FOR THE PRESIDENT.

This is a Twentieth Century topic. Make clear its modern application. Show that the great tendency of the times is to centre the attention upon material things to the exclusion of spiritual things. Impress the truth of the folly of pursuing and securing the heavenly treasures. *Now* is the accepted time. *Now* is the day of salvation. Urge immediate decision for Christ. Select interesting hymns. Have three brief passages of scripture read by three members of the League, bearing on the topic (see Home Readings.) Give out the slips a week in advance, and ask the members to prepare the reading carefully. You might have two short papers or addresses presented, one on "The soul's true treasure"; the other on "The dangers of delay."

OCTOBER 14.—"PAUL, THE MISSIONARY. THE SECRET OF HIS SUCCESS."

2 Tim. 4: 18

(QUARTERLY MISSIONARY MEETING.)

For this topic we shall present an exposition from "Epworth League Bible Studies" prepared by Rev. W. E. McLennan of Chicago. As our expositions are copied into papers in the United States, it seems an example of reciprocity that we should now and again return the compliment, or enjoy the privilege, whichever it may be, although this is the first time that we have done so. The writer of these columns hopes that this imported exposition may be enjoyed by all.

This is a letter to Paul's son in the gospel, the young man Timothy. It is to be supposed that Paul wrote this letter, not so much to reveal himself as to advise his young friend. And yet Paul never wrote anything without revealing something of his own heart-life. We may, therefore, take this passage of scripture as revealing, in certain

particulars, the causes of the apostle's own marvellous success in missionary endeavor.

1. *Always Ready.* "Be instant in season, out of season," writes the apostle. A little further along he says, "I am now ready to be offered." This is in line with Paul's whole ministry. He is the prepared soldier, waiting for his captain's orders. From the time of his conversion, when he is reported to have said, "Lord, what wilt thou have me to do?" until he writes this final letter, his attitude is one of constant readiness. And he was ready, not only because he believed in Jesus Christ, but because he was utterly consecrated to the will of Christ. He had no will of his own. He was better part into Arabia, where he spent the better part of three years, thinking about that gospel which he should preach. He was ready to leave Arabia, when God called him. He was ready to go back to his old home in Tarsus and waited several years, though we may suppose that he was eager enough to get into the thick of the fight. He was ready, when the call came, to go amongst the wild tribes of Galatia. He was ready to endure afflictions of all kinds. He was ready to go to prison, and then to Rome, and finally, at the end of his long life, he writes, "I am now ready to be offered up."

2. *Faithful.* His exhortation to Timothy to be instant in season, out of season, implies not only readiness, but faithfulness. Further along he exhorts him to endure affliction. He closes by a brief word regarding himself: "I have fought a good fight, I have finished my course, I have kept the faith." Was there ever a more faithful servant of God than the apostle Paul? Who can doubt for a moment, after reviewing his life, that he spoke the exact truth when he said, "I have kept the faith." This does not mean, simply, that he preached the *per word* of God, but that he kept his faith with God. His was the true consecration, for it covered his whole life. No one can say, looking at the work of Paul, that he ever for a moment flinched from duty. O, there is nothing that is so much needed by the Church to-day as downright faithfulness! The late Mr. Moody was the modern counterpart of the apostle Paul, and he was largely what he was, not because of any brilliancy of mind or remarkable power in preaching, as in his unquestioned faithfulness.

3. *Courageous.* How truly Paul could say, "I have fought a good fight!" One of the elements of faithfulness is courage. And yet it is often distinguished in our minds from that virtue. It was because Paul was so true to his first pledge to Christ that it could be said of him that he absolutely feared nothing. And his courage was not of that sort which manifests itself under excitement, and has for its motive the praise of men. Like his Lord, he went quietly, without any excitement, hardly being conscious that others were looking at him, to the service to which his Lord had called him.

4. *Hopeful.* There is always danger that those who are put into hard places, and are obliged to bear many afflictions, will develop a kind of doggedness which may degenerate into bitterness and cynicism. Persecution, while it may develop patience, has also a tendency to embitter the life. But with Paul trials served to bring him into closer union with Christ, and so to well up him. At the last he could say: "I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness." In the midst of his afflictions the apostle always saw the glory awaiting him. And his belief in Christ was so strong that he fully expected that every one of his trials would further the gospel which he preached.

5. *Zelous.* We may be sure that Paul was writing out of his own experience when he said to Timothy, "Do the work of an evangelist." In the second verse he explains

what he means. It is not simply preaching, though he does exhort him to preach the Word. He also tells him to be "instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." Further along he tells him to "watch in all things," "endure afflictions," and to "make full proof" of his ministry. Our bishops recently exhorted the Church to give a week to prayer and fasting. That was well. Now let us give a year to zealous service, for his Lord.

HEARTY THOUGHTS.

It is right to admire Paul; it is better to imitate him.

We are ready to die only when we are ready to serve.

Paul's crown was a crown of righteousness. It is one thing to work; it is another thing to work cheerfully, hopefully.

Can you thank God for your trials? Paul did.

There is a wide difference between a rebuke, given with all long-suffering, and scolding. Some of our most active young people need to learn that distinction.

What if Paul came to your church?

FAREWELL SERVICE.

On the evening of August 7th a farewell service was given to Mr. and Mrs. Prudham, missionaries to Japan, in the Methodist Church, Simcoe. An interesting and profitable programme was carried out, which consisted of music by the choir, recitations by Miss Nellis, readings and addresses.

Rev. A. J. Johnson, of Hamilton, gave an address on "Our Responsibilities as Christians in doing individual work."

Mrs. Prudham read a paper on "Heaven Claims and Christian Duties."

A paper was also given by Miss Pettit called "The Far-Reaching Tie."

During the evening a farewell address was read to Mr. and Mrs. Prudham by the chairman, Rev. D. W. Snider. Mr. Prudham replied in a very touching and able manner, following with his address on "Have Faith in God." He dwelt on three points—have faith in God, have faith in the means used, and have faith in the man sent.

The service was preceded by a short missionary prayer meeting and closed with a verse of "God be with you till we meet again."

They sailed from Vancouver on Aug. 20th, being followed by the prayers of God's people.

ANNUAL STATISTICS.

Rev. Dr. Cornish, General Conference Statistician, makes the following report of the young people's societies during the past year:

	1900.	Inc.	Dec.
1. Number of Epworth Leagues	750	49	....
" Active Members,	18,046	895	....
" Assoc. Members,	10,865	....	86
Total,	28,911	895	....
2. Number of Ep. Ls. of C. E.	717	....	20
" Active Members,	19,285	....	2,123
" Assoc. Members,	11,229	....	630
Total,	30,905	....	2,753
3. Number of other Y. P. Soc.	70	5	....
" Active Members,	1,620	....	188
" Assoc. Members,	728	....	134
Total,	2,374	....	54
4. Number of Jun. Ep. Leagues	303	....	....
" Active Members,	9,332	....	210
" Assoc. Members,	3,758	....	165
Total,	13,099	....	45
5. General Summary .....	....	....	....
Total number of Societies	1,850	....	....
Total number of Active Mbrs.	48,599	....	1,594
Total number of Assoc. Mbrs.	26,011	....	462
Grand total	74,610	....	1,996
6. Contributions .....	....	....	....
For local League purposes,	\$22,770	\$1,646	\$31
For Gen. Ep. League Fund,	1,254	....	....
For Missions	19,942	2,957	831
For Superannuation Fund,	478	110	....
For Educational Fund,	119	....	13
For all other purposes	62,043	3,705	....
7. Number of Reading Circles	196	5	....

Junior Department.

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

Deeds and Dreams.

Young John Jones sat down and dreamed
Of the things he meant to do;
And the way his fancy schemed
Gave his thoughts a rosy hue.
"I am going to be great,"
Said young John Jones;
"Master great affairs of state,"
Said young John Jones;
"Kings and queens on me shall wait,"
Said young John Jones.

Young Bill Brown got down to work
In a corner grocery store;
And he hustled like a Turk
Till his master paid him more.
"I don't know what I may do,"
Said young Bill Brown;
"But what I can I'm going to,"
Said young Bill Brown;
"And I guess I'll get my due,"
Said young Bill Brown.

Young John Jones still thought and thought
Of his future's flowery ways,
And his fruitful fancy caught
Notes of many nations' praise.
So he dreamed, and dreamed, and
dreamed,

Did young John Jones;
And a brilliant boy he seemed,
Did young John Jones;
And a bright young man was deemed,
Was young John Jones.

Young Bill Brown still pegged along,
Learning something every day,
Cheering comrades with a song,
Drawing large and larger pay.
He was rather a commonplace,
Was young Bill Brown;
But he had an earnest face,
Had young Bill Brown;
And he hit a steady pace,
Did young Bill Brown.

Old Jack Jones somehow has failed
To achieve the shining height
Which his youthful dreams assailed
With such fanciful delight.
Couldn't reach the top somehow,
Could old Jack Jones;
Fame had never fanned his brow,
Not old Jack Jones;
And he's poor and friendless now,
Is old Jack Jones.

Mr. William Henry Brown
Runs a wholesale store or two,
Owns a quarter of the town,
And believes he's got his due.
In the prints we often read
Of W. H. Brown;
He's a noted man, indeed,
Is W. H. Brown.
Doing things has been the creed
Of W. H. Brown.
—Robertus Love, in the *New York Sun*.

The Ten Commandments.

- 1.—I am God, and I alone.
- 2.—Bow the knee beside to none.
- 3.—Never take my name in vain;
- 4.—And my Sabbaths ne'er profane.
- 5.—Honor sire and mother still.
- 6.—Follow—men thou shalt not kill.
- 7.—Foul adultery ever shun.
- 8.—Take dishonestly from none.
- 9.—Lying witness never bear.
- 10.—Covet not thy neighbor's share.

Weekly Topics.

SEPTEMBER 9TH.—"What is a Christian's Duty?" Luke 17: 7-10.

"Duty" is something *due*.
Your "duty" is something "due" from you to another. Spell it this way: "due-ty," or "*due-to-you*." A Christian's "duty" is thus whatever is due from that Christian to everybody with whom he has to do. Name some of these other persons, *e. g.*: God, family, pastor, friends, etc., etc. What is due from a Christian to these? This question may be almost indefinitely enlarged. Our duty depends on *ought*. What I ought to do to the other person? How may we find out? God's word, conscience, reason, etc., all unite to teach us. Every person *ought* to pay what is owing by them to someone else. This is *due* to them. What do children owe to God? What to their parents, teachers, pastors, friends? Numerous obligations will be named in the enlargement of this question before the League. Why do not people pay their debts, *i. e.*, give what is due to others? Too many fail to admit their responsibility, and therefore grow shiftless and sometimes reckless. Our one great social duty is to *serve*—to serve God, our neighbors, everywhere, and always doing what we ought to do, not for our pleasure but their profit.

SEPTEMBER 16TH.—"What is found in the broad way? the narrow way?" Matt. 7: 13, 14.

The two ways may be thus briefly characterized on the blackboard, and a comparison drawn between them:

<p>BROAD WAY:—</p> <ul style="list-style-type: none"> Easy Entrance. Many Millions. Present Pleasures. Deadly Dangers. Final Failure. 	<p>NARROW WAY:—</p> <ul style="list-style-type: none"> Narrow Entrance. Fewer Followers. Perennial Pleasures. Sufficient Safeguards. Eternal Life.
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Questions.—Which am I on? Why am I on it? Will it pay me to change? Cannot I advise and assist others to walk the narrow way with me? What is our Junior League doing in this?

SEPTEMBER 23RD.—"Some tares that get into our fields." Matt. 13: 24-30, 36-43.

The picture drawn in the parable is easily understood by the children. The interpretation of it by the Teacher in v. 37 is plain. But it will perhaps be the best possible way in dealing with this topic in the League to confine the treatment to the individual *life*. "The field is the world"; but let the world in this instance be the smaller world of the child's life and character, rather than the universal world of humanity or the whole earth. "The devil"—*enemy*. We have to meet him. What would he sow in our lives, and what will the harvest be? These are the practical questions for the Juniors to settle. An enemy will not do us good. He will not seek our profit. We will gain nothing from him. Therefore, all we will bring forth is the soil of our hearts is evil, and will bring forth a harvest of death. Constant watchfulness is the only way to keep weeds from growing. Given a place, they *will* grow. Pluck them up whenever they show themselves, and keep the soil clean by daily perseverance. As with our gardens, so with our lives. *Weeds will grow*. We will not sow in the soil "have I any weeds?" but "what am I doing to root out the weeds?" Jesus desires us to have a clean, beautiful and fruitful garden; the devil wants us to have hearts like fields full of briars and thistles. With which are we working, Jesus or "the enemy?"

SEPTEMBER 30TH.—"Excuses Christ will not accept." Luke 14: 15-24.

The story of the topic is both simple and instructive. A great supper! Many invited guests! Everything ready! A waiting and expectant host! *Excuses!* An excuse is seldom reasonable. None of those named in the lesson were so. A reason justifies, but an excuse seeks to deceive. The gospel feast invites us all! Many decline the invitation, *Why? Are their grounds of refusal proper? Never!* So they cannot be accepted by the Lord. He can never accept an excuse that fails to satisfy us when we closely examine it in the light of reason or conscience. The popular excuses for rejecting Him are of this kind. People do not really *think*, or they would not offer them, for He cannot be deceived.

OCTOBER 7TH.—"When is a man truly rich?" Luke 12: 13-21.

The man in the parable before us made the sad mistake, so often made in our day, of thinking himself truly rich because of what he *had*. Not what a man *has* but what he *is* is the first question that effects wealth. Character not worldly goods constitutes true riches. Notice what the man in the story was called,—"fool." And was he not? Why? Because he preferred the body to the soul, because he chose the world before God, because he provided for time at the expense of eternity, and because he lived as if he were never going to die. How many are doing these four foolish things still? A man is not "truly rich" until he has reversed the four positions given above. When he prefers the soul to the body, eternity to time, God to the world, and lives as if he may die "this night," then, and not before, may he claim to be rich before God. Emphasize the dangers of covetousness.

Three Things.

- Three things to *love*: Courage, gentleness, and affection.
- Three things to *hate*: Cruelty, deception, and ingratitude.
- Three things to *prize* for: Faith, peace, and purity of heart.
- Three things to *desire*: Contentment, cheerfulness, and good-will.
- Three things to *protect*: Health, friends, and good name.
- Three things to *cultivate*: Mind, manners, and morals.
- Three things to *work* for: Home, church, and country.
- Three things to *think* about: Life, death, and eternity.

Tommy's "Widdle."

When three-year-old Tommy was at his grandpa's one day, she gave him this riddle, as he sat on her lap: "Two legs sat on three legs, holding one leg on his lap. In came four legs, stole one leg, and ran away with it. U jumped two legs, picked up three legs, threw it after four legs, and made him bring one leg back again."

Of course Tommy was too young to guess riddles, so she told him the answer: "A man sat on a three-legged stool, holding a leg of mutton in his lap: A dog came in, stole the leg of mutton, and ran of with it. The man jumped up, threw the three-legged stool at the dog, and made him bring back the leg of mutton."

"Mamma," said Tommy after he went home, "I'm going to tell you a widdle that grandpa told me, and you must guess it."

"I will if I can," answered his mother.
"Well," said Tommy, "winking very hard as he tried to remember: "once a free-legged man sat on a free-legged stool, holding a free-legged button in his lap, and a free-legged dog came in and stole the button and

ro off wiv it, and the free-legged man jumped up and from the free-legged stool at the dog, and made him bring the free-legged button back again. Can you guess it?" he cried triumphantly.

"No," said his mamma, laughing. "I don't think I can."—*Maggie.*

The Rulers of England.

First William the Norman, then William his son,
Henry, Stephen and Henry, then Richard and John;
After Henry the Third, Edwards one, two, and three;
After Richard the Second, three Henrys we see.
Fourth Edward precedes the third Richard; then press
Two Henrys, sixth Edward, Queen Mary, Queen Bess;
Then Janin from Sootland and Charles must be reckoned;
Succeeded by Cromwell and then Charles the Second;
Then we had James, who relinquished the throne
To William and Mary; then William alone, Till Anne, the four Georges, Fourth William had passed;
Victoria now reigns—may she long be the last!

The Preacher's Collection.

A TRUE STORY.

The little preacher stamped vigorously up and down the piazza, arranging chairs and distributing hymn-books. The brisk breeze that blew in from the sunny stretch of Narragansett Bay tumbled his curls and twisted his whiskers, and made a great many of those queer things that grown-ups call draughts. This caused these same grown-ups, who were to make up the audience, to take a long time in getting settled, and when the preacher finally stepped up on the settee, and everybody was ready to listen, he had forgotten his text. Father had picked out the text, and he had learned it, but the grown-ups had fussed so that he couldn't remember.

He struck his hands together as father's minister did, cleared his throat, wiped his brow with a scrap of a pocket handkerchief no longer white, and found his inspiration in the sparkling water.

"Text is 'to-day,' he announced—I preach to you zis mornin' 'bout to-day; dis day our day, to-morrow day Sabba' day—dat's God's day. We must be good ev's day, dis day, to-morrow day, all 'e days, but spesiously to-day—to-day—b'ight 'shinin' day."

His wide eyes took in once more the gleam and glitter of the sun across the water, and he dropped into a monotonous little chant, marching about and striking his hands.

"To-day, to-day, b'ight shinin' day—to-day, to-day, b'ight shinin' day."

Over and over he said it, until mother called him.

"Now, tell us what is the best thing you can think of to do to-day."

The curly head dropped a moment in puzzled thought, then was flung back happily:

"Take a c'lection."

The grown-ups obediently put their hands in their pockets, and gravely deposited their pennies in a battered little sailor hat. Mother's detaining hand was on the preacher's arm.

"What is this money for?"

"For church," replied the preacher.

"But what is the church going to do with it?"

"Give it to God, and send peoples to tell little he'ven shildren 'bout Zhoosus."

Nothing more was said, and the audience

broke up, while the preacher sat down on the grass to count his pennies.

"Two, free, six—Muvver," he shouted,

"I'm goin' over to Tatie's."

That afternoon something was wrong with the preacher. All sorts of queer little pains twisted and wriggled around inside him, and he cried a little, cuddled up in mother's arms.

"It was that iscream, perhaps, maybe," he said solemnly. "I guess Tatie feel had too."

"Did you and Katie eat ice-cream?"

"Yes, in."

"Where did you get it?"

"Buvied it out of a wagon-cart."

"Where did you get the money?"

"Out of my hat when I tooken de'lection."

It seemed hard to go on, for mothers always feel sorry for little boys who are sick; but this little boy wasn't sick enough for the lesson to be put off.

"Was that your money, dear? Think a minute."

There was no answer for a little while, as new ideas came and went under the yellow curls on mother's arm.

"Was that church's money, muvver?"

"Yes."

"What does church do wiv he money?"

"Gives it to God."

"Did my church, dis mornin', give he money to God?"

"No, dear; you took the money that belonged to God, and gave it to some-body else."

"I know '—eagerly—"to vat iscream lady."

Then a moment's hard thinking.

"Muvver, wasn't that fair—would it?"

"No, dear."

"What made it God's money?"

"Because you said it was for God. When I put a big apple away, and say that it is for you, would you like me to give it to Katie?"

"No, ma'am," with emphasis. "Cause you know vat wouldn't be fair—would it?"

"Was it fair to take that money you said was for God, and spend it for yourself and Katie?"

"Oh, dear me!" The little preacher was now genuinely distressed. "I tooken God's money away from him—didn't I, muvver?"

"I'm afraid you did, little son."

The next remark came very slowly, but it came.

"Must I give it back?"

"What do you think about it?"

There was a long, long, a very long pause; then slowly, slowly, the preacher slid down from mother's knee; slowly, slowly, he went into the library, and came back, holding his red iron bank tightly in both hands.

Two great big tears splashed on mother's knee, as he put the bank in her lap.

"You count it," he said.—*Grove Duffield Goodwin, in S. S. Times.*

Can or Can't.

Can would begin it,
Can't isn't 'in it."
Can is awake,
Can't is a fake,
Can is at school;
Can't is a fool,
Can is a worker;
Can't is a shirker,
Can is a master;
Can't means disaster,
Can is a man;
Let can't be can.

"Gettin' Eddicashun."

Jake was heard calling across the fence to his neighbor's son, a colored youth who goes to the Atlantic Colored University:

"Look hyar, boy, you goes ter school, don't yer?"

"Yes, sir," replied the boy.

"Gettin' eddicashun, ain't yer?"

"Yes, sir."

"Well, it don't take two hole days to make an hour, does it?"

"Why no?" replied Jake.

"You was going to bring back that hatchet in an hour, wasn't you?"

"Yes, sir."

"And it's two hole days since you borried it. Now what good does eddicashun do you I want's to know when you goes to school a whole year and den can't tell how long it takes to bring back a hatchet?"

Did you ever know a girl or boy whose "eddicashun" was lacking in the same way as Jake's? A good education should bring forth fruits. One of these fruits is fidelity in keeping engagements or fulfilling promises.

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