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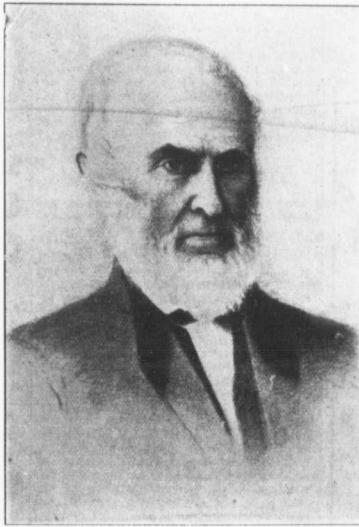
*Christian Endeavor*

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*Missionary*



JOHN G. WHITTIER.

*Social*



*Literary*

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### Both Needed.

Some Christians will go one thousand miles to a religious convention that would not go around the block to talk religion to White, the blacksmith. Others will go around five blocks to talk with White, who would not go five miles to the convention. Perhaps we need both kinds. The British army has long range guns and short.—Canadian Baptist.

### No Shad for George Washington.

Washington's steward once purchased the first shad of the season for the President's table, as he knew his master to be extravagantly fond of fish. He placed it before Washington at table as an agreeable surprise. The President inquired how much he paid for the shad. "Three dollars," was the reply. "Take it away," commanded Washington, rather sharply. "I will not encourage such extravagance in my house."

### Sheridan's Wit.

Sheridan once made a reference in Parliament to a decrease in the Whig vote, observing that this was not to be wondered at, when a member was employed to corrupt everybody in order to obtain votes. Upon this there was a great outcry of "Who is it?" "Name him!" "Sir," said Sheridan, to the Speaker, "I shall not name the person. It is an unpleasant and invidious thing to do so. But don't suppose, sir, that I abstain because there is any difficulty in naming him. I could do that, sir, as soon as you could say 'Jack Robinson.'" At this there was a roar of laughter, for Mr. John Robinson was Secretary to the Treasury, and clearly he was the culprit.

### Be Your Best at Home.

Are you seeking to be your best to those nearest to you? If not, you may like's purest joy and highest service. How often the teaching of the Christian home is discounted by the want of earnest effort to please and gladden and serve in the family circle. To those nearest to us God has given a stronger claim upon us than to any others in the world. We would have children taught to be their best in speech and manner to those at home; to dress at home more carefully than for going into company, etc. The conscience of a child generally responds at once and heartily, to such regulation, and the benefits secured in the home are immense. If all Christian parents were as careful to be considerate and gracious in speech and deed toward the members of their own household as they are toward some of their acquaintances, we who have not a hundredth part of the same claim upon them, many grave evils and disasters would be averted.—Life of Faith.

It is proposed to erect a statue of Whittier in Amesbury, Mass., where he lived and wrote for over fifty years. The cost will be not less than \$10,000, and contributions of large or small amounts will be solicited from friends of the poet everywhere.

Alas for him who never sees  
The stars shine through his cypress  
trees;

Who hopeless lays his dead away,  
Nor looks to see the breaking day,  
Across the mournful marbles play.

That truth be learned in hours of faith  
That life is ever lord of death,  
And love can never lose its own.

—Whittier.

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land. They first formed the divine island of Awaji, the beginning of Japan. From this their work and rule extended, and their family story is one of the most entertaining of myths. Their most distinguished daughter was born from the eye of Izanagi, and named Amaterasu, which means "heaven enlightener," in other words, "the sun." This gives us a clue to the fact that this, with all other myths in regard to the origin of the universe, is born of the devotion of a simple people to nature in all its movements, when, in the absence of any clearer revelation, they try to explain their own religious reverence for the world around them. The evolution of the races of the Japanese, partly from divine and partly from human ancestry, still maintains their close proximity to divinity, with their reverent devotion to nature.

The primitive life of the people in their rude woe-len huts or dug-out caves, many of which are yet to be seen, is of fascinating interest. From the beginning, the king is always in evidence, and always divine. The simple story of the origin of the royal household is so linked with that of the country and of the gods, that religion seems an easy thing to the Japanese. This characteristic seems to affect the type of their life even as Christian believers. To class the Japanese as idolaters, and give their religion no farther consideration, is to do them a great injustice.

A careful study of Dr. Newton's outline of their moral and religious evolution, is a valuable aid to both the new missionary and to those who direct or support missionaries from home to this interesting land.

The introduction of Buddhism, Confucianism and Chinese learning, naturally follows the glimpse given of the primitive life, and this, too, is an essential section, for these three wielded an immense influence in moulding the life of the nation during its middle ages.

The development of feudalism, with its internal rivalries and struggles, and its external pretences, until ultimately it monopolized and controlled the country, is a story which has given scope for the romancer and the dramatist. The natural overthrow of this giant system, and the birth and growth of the new nation, with the introduction of all manner of Western appliances and methods, especially the introduction of the Christian religion, is a story often told, but which is by no means threadbare. Dr. Newton tells it well.

At the present time a wonderful awakening is in progress in Japan, more interest being shown in the Christian religion than has appeared for a number of years. A proportionate interest in the country will no doubt be awakened on this side of the water, and it is to be hoped that a new impulse will be given to Christian work in that land, both by native and foreign workers.

Guelph, Ont.

A GENTLEMAN who was passing some mines in Pennsylvania asked a little boy why the field was so full of mules. "The mules are worked in the mines through the week and are brought up into the light on Sunday to keep them from going blind."

## THE TOMBS PRISON, NEW YORK.

BY JAMES N. SHANNON.

"STAND back there out of the way," growled the officer in charge of the iron gate, which he kept just open and no more, fearful, perhaps, lest the crowd without might carry the position by assault and threaten the security of those within. "Don't you see those gentlemen trying to pass? Stand back out of that, and make room for them."

Steenie and I had taken a jaunt to New York, and luckily had run across a gentleman of leisure and influence who was kind enough to spend some time showing us the sights, and I venture to say no two youngsters ever saw so much of the big city in one short day. As Steenie whispered to me when our friend was out of hearing:

"I say, we lit on our feet when we fell in with him, didn't we?"

Two places stood out with special prominence in our youthful minds as invested with a halo of romance. One was the headquarters of the Police Department, and the other the Tombs. The mere thought of either would call up thrilling tales of burglary, or bank robbery in broad daylight, in which the skillful machinery of the Detective Department came in for a share of glory—when successful.

The "Rognes' Gallery" and the odd collection of implements used by that dangerous class in every large community, and some small ones, who are not wont to pay scrupulous heed to the legend:

"He who prigs vat isn't his'n,  
Ven he's cotched, vil go to pris'n."

all had a rare and exciting interest for us, and it was a great thing to tell afterwards with an air of pride about our interview with the renowned Inspector Byrne.

Our influential friend, among many kindnesses, procured for us from the mayor's office in City Hall, authority to visit the Tombs, and in due form we presented our passport for admission. The Tombs is a grim and gloomy pile, built in the stern architectural style of an Egyptian temple or sepulchre. It was a motley crowd that pressed about the gateway, to the annoyance of the officer in charge, and for a time barred our progress. Curiosity was the prime motive in bringing most of them together, and it was a wonder to us that no means were used to keep them away. Two or three, like ourselves, were entitled to penetrate within these gloomy walls, and I doubt not that others, as often happens, were possessed by a strange fascination to dally awhile on the ragged edge of liberty and peer into precincts that they would be ready to confess were once made but too familiar by the inflexible arm of the law. A young girl, poorly clad, with a rough shawl thrown over her shoulders, was impertuning the gatekeeper to deliver to some friend the paste pie she produced, to which he gruffly consented. "All right, but you must keep the knife and fork. You can't send them in."

In one of the rooms our passport was taken, and each of us received instead a red ticket with a yellow strip of paper attached. Passing through the corridor,

we emerged on the courtyard, being first challenged by a jovial, good-natured, round-favoured warden, who carefully examined our tickets.

"We are to hold on to these, I suppose!" said the gentleman with us.

"Oh, yes," was the reply, given in a hasty, off-hand way, but with an earnestness, too, that sent a half-shudder through my frame. "If you don't hold on to them we'll hold on to you." And this was by no means the joke we might at first have thought was intended, and every now and again I kept feeling my pocket to make certain the ticket was still there.

Across the courtyard we entered the main building—the prison proper—and was conducted through this sombre habitation of forced retirement.

If liberty and the activities of mind and body are held in high esteem, then truly the restraints put on by the law—intended both as deterrent and reformatory—and the utter seclusion from life as we know it and love it, all prove that the way of the transgressor is hard. Wide may be the gate and broad the way, to start with, but one has only to imagine himself, if he can, a prisoner within iron bars and the occupant of a cell in the Tombs in order to realize that he has reached a bourne with no gate and only a very narrow way.

Standing in the centre of the building, in the high open space which was three or four times greater in length than in breadth, we had a full view of these narrow quarters, arranged in tiers on all four sides, and reached by means of galleries connected by staircases at either end. Down there where the light is dim, the walls and galleries rise forbiddingly, like some grim spectre of the night; for here men have paid the penalty of crime at the end of the hangman's rope.

Passing along the galleries, we notice that each cell has two doors, one of stout iron bars and kept closed, the other or inner door stood partly open in many cases, and we could see the unfortunate tenant within. Here is one fellow, evidently a man of some taste, with a vein of refinement too, who, in trying to make the best of the durance his own perverted faculties have brought upon him, has fitted up his abode with ornaments, pictures and knick-knacks sent by friends, or it may be purchased at his own request. An aristocratic felon he is, as he sits there in richly-worked smoking cap, reading the morning papers, and not deigning to take any notice of us. It was not at midnight hour he laid cruel hands on what "wasn't his'n," noiselessly effecting unlawful entrance upon another's domain. These were the tactics of the base fellow in the cell adjoining, and constitute that vulgar proceeding known as burglary. But he—he never moved on so low a plane; he despises the man who does, calls him a coward and a villain, who must needs wait for darkness and slumber to cover his nefarious work. His little indiscretion, as he would term it, was committed in broad daylight, with jewelled hand, in business hours, and in a position where over-confidence in his trustworthiness had given him control of the property of others—the widow's all, the poor man's savings, or the contribu-

tions to some benevolent enterprise; and it only became an indiscretion by being detected. But his indiscretion or the other's crime, call them what you will, have reached the same level now, and aristocrat and pauper alike receive their righteous due—giving outraged society the satisfaction of beholding one instance at least where law and justice are coincident.

Scarcely has this reflection stifled whatever feeling of compassion our peculiar surroundings may have excited, than we catch sight of a veiled figure coming through the main entrance. Our eyes follow the graceful form as she moves along the gallery, stops at one of the iron doors, where, pressing her face close upon the bars, she talks in low whispers. Her whole attitude is one of woe. Clad entirely in black, yet not what fashion would style mourning, and concealing a face which we afterwards knew was an attractive one, she proclaims her sorrow for one who, while not actually dead, has caused her as much pain and is as fit a subject for mourning as though he were. His ruin has involved others. This sister, or wife, or *fiancée*—whatever may be the relationship that gives her the right to be here—is the representative not alone of those affected by the blight of sorrow, but also of those on whom rests the more indelible blight of disgrace and ignominy. And they cannot escape this, even by disowning the transgressor.

I said once to an old Irishwoman, "You have no family, Mrs. O'Connor?"

"No, sir, I haven't a chick nor a chold, when all the while an only son was languishing in the county gaol."

The penalty attached to the infraction of law looks to avenge public justice, but who or what will atone for the wrongs of those upon whom the guilt of one of their own blood has brought such terrible recoil? The one black sheep has tinged the whole flock.

Guilt is a sword that cuts both ways. On the one hand, the community suffers, the law is broken, authority and good government are set at naught. But on the other hand, family and friends bow their heads in shame under the cruel stroke, and there are darkened homes and broken hearts, and the gray hairs go down in sorrow to the grave.

We continue our tour with melancholy interest, and finally return to the courtyard, and nervously (at least that was my condition) present ourselves before the guard. The lady we had seen at the cell door was there just ahead of us, still closely veiled. At a sign from the guard she raised her veil, and then it was we saw the clear, fresh complexion and regular facial outlines, with their cloud of sadness, and asked how it was she was made to raise her veil, and were told that on one occasion a convict had escaped in female attire, and but for the veil which hid his face would not have passed the scrutiny of the guard without detection.

We also submit to the scrutiny of our jovial friend, whose hasty glance is direct enough to assure him we had not transferred the tickets we were glad to part with, and I will own to a sigh of relief when at length we breathed the breath of freedom once again.

Toronto, Ont.

### ONLY PASSENGERS.

BY RUTH CADY.

THE professor's boy, a sturdy little three-year old, seemed to find no pleasure in his baby carriage, but the moment he was lifted from it his face changed. As his feet touched the ground he seized the handles of his carriage and began pushing it before him with great satisfaction.

"Oh, that is it! Wanted to run it yourself, did you?" laughed the professor.

"Which doesn't make it a very useful article," we suggested.

"I don't know about that," the professor answered. "It's something for him to steer and manage, and an inclination to do that himself may be much better than being willing to sit still while some one else does all the planning and pushing."

"The world has too many of the passenger type—those who expect to be carried through without troubling themselves about the how or the why. A university like ours is a good place to discover that. You would be surprised at the number of young persons who enter our institution simply because they think an education a good thing to have, and with no clear idea of what kind of education they need or what they expect to do with it. They are willing to be carried through any regulation course with scarcely a question in regard to its use or wisdom. I am always glad when one begins to question his direction and to do a little steering on his own account."

### DESPISING HINDRANCES.

BY C. H. WETTERBE.

SO many young people are disposed to allow certain hindrances to prevent them from proceeding in the direction in which they set out to walk and work that I am desirous of persuading any such among my readers to despise those hindrances and accomplish the high purposes which they have in mind. I believe that there are many people now living whose lives, instead of having been colorless and well-nigh barren, might have been conspicuous for their distinct usefulness if they had not easily succumbed to certain hindrances which obtruded themselves in their pathway.

In a recent reading of biography I came upon the history of the life of Leonard Euler, a native of Basel, Switzerland, who was born nearly two centuries ago. He was one of the greatest of mathematicians. When he was only nineteen years old he was second in the contest for a prize which was offered by the Academy of Paris for the best treatise on the masting of ships. He soon became noted for his scientific works. One historian refers to his labors thus: "More than half the mathematical treatises in the forty-six quarto volumes published by the St. Petersburg Academy for 1727 to 1783 are by Euler, and at his death he left more than 200 treatises in manuscript, which were afterwards published by the Academy."

Now, observe some of this man's hin-

drances. When he was twenty-eight years old he became blind in one eye, and at the age of fifty-nine he lost the sight of the other eye; and yet he continued ardently at his work until old age. His working life covered a period of fifty-seven years. A historian has made this note concerning him: "It has been calculated that for every fortnight during forty-seven years of his working life he produced a separate effort of mathematical investigation, digested, arranged and amplified by corollaries and scholia. Perhaps there is no similar instance of laboriousness in the history of scientific study."

He was totally blind during the last seventeen years of his life, yet he worked to the very end. He despised those hindrances which would have led thousands of others, by no means lazy, to have given up all idea of doing anything more. This shining example ought to make those ashamed of themselves who whine and halt when some comparatively small hindrance rises up before them. With all of their faculties unimpaired and with good health coursing strongly through them, they have no valid excuse for allowing any ordinary thing to hinder them from doing a work which shall stand as a monument to their consecrated devotion.

—Baptist Union.

### GOOD, BUT FOR WHAT?

BY REV. C. W. DAVIDSON.

THERE are a great many people in the world, but what are the good for? They do not drink; they do not swear; they do not gamble; they do not use tobacco; they keep the Sabbath day; they even attend divine worship regularly; and so we say that they are good people. But what are they good for? Their goodness is of the negative kind. While they do not do anything bad neither can we say that they do anything good. They never join in the song services; they never lift their voices in thanksgiving or prayer; they never go forth on missions of love and mercy; they never give for any noble purpose; and if they are asked to lend some assistance in any way, it is "Oh! I can't do that; get some one else to do it for you." While we call them good people and class them among the better element of the community, yet in our more sober, thoughtful moments we are led to ask ourselves the question, What are they good for?

Goodness is of two kinds: negative and positive. There are people who do nothing bad, neither are they guilty of doing very much that is for the benefit others—that is, negatively good. There are others who do nothing bad and are always found busily engaged trying to help others and so they are positively good. "There goes a good fellow." "Yes, but what is he good for?" "Oh! I don't know. He doesn't do this or that, or the other bad thing," and that is about all we hear of him. Not a word of the good he does do we hear, and so we set him down as one of the goody-goody kind that is too good to do any good. So many seem to forget that goodness con-

## A BEAUTIFUL PRAYER.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do to;  
Cloth- with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy;  
Out of self to love to be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my nature's habitude.

—J. G. Whittier.

## ROOM AT ROOSEVELT'S.

WHILE Theodore Roosevelt was Governor of New York the colored baritone of St. George's Church, in New York city—a Mr. Burleigh—went to Albany one day to sing at a private musicale. After it was over the baritone went to a near-by hotel, but was refused admittance because of his color. Four other hotels were unwilling to receive him. Coming back to the house where he had sung, he explained his predicament. Governor Roosevelt, who had been one of the guests, heard the conversation. "What's that?" he roared. "Here, Burleigh, you come with me. I'll see to it that you get a bed." He drove to his own home, gave the singer the best guest room in the house, and saw to it before he went to bed that every Albany newspaper would announce the next morning that Mr. Burleigh had been a guest at the executive mansion.—*Zion's Herald*.

## HONEY SACRIFICES.

IT is to be feared that a large portion of the offerings we bring to God may be characterized as honey sacrifices. We make our sacrifices as light and easy and pleasant as we can. One of the most common and plausible motives that are urged to induce us to give money is that we shall not miss what we give. We are asked to engage in religious work on the ground that it will take up very little of our time, and cause us almost no trouble. We are constantly urged in this way to offer to the Lord a burnt-offering of honey—to offer to high heaven what is easiest and pleasantest to ourselves. But such an offering is no sacrifice at all. It involves no real giving up of anything. . . . A honey sacrifice is forbidden because it is a contradiction in terms; it is no sacrifice at all. It is the yielding up of a thing that is outside of our life, instead of our life itself, of a possession instead of the heart. The honey ferments and turns sour. It is sweet to the taste, but its after effects are bitter. It makes us content with the semblance instead of with the substance. We come in time to loathe the rankness of its sweetness. There are no persons so dissatisfied with themselves as those who do easy work that costs them nothing, give only what they do not miss, and spare themselves from all self-denial. On the other hand, the persons who have experienced the deepest and purest joys have uniformly been those who have performed duties which involved the greatest self-denial,

and borne burdens for others which bowed their own souls to the dust. It is the universal experience that the highest glorification of a life, the truest living of it, is to give that life away in self-sacrifice.—Hugh Macmillan, D.D., in *Quiver*.

## GOD BLESS OUR MOTHERS.

SHORTLY after the publication of the letters of Mrs. John Adams, a gentleman said to her son, John Quincy Adams, "I know now how to account for your wonderful success in life. I've just finished your mother's letters." The son's father, John Adams, seems, from the following anecdote to have entertained a similar opinion as to the influence of a mother. It seems that he and his friend, John Marston, dined together on Saturday for nearly thirteen years, their chief dish being boiled codfish, the usual Saturday dinner of New England some seventy years ago.

Mr. Marston's grandson, Mr. De Wolfe, of Chicago, says that when as a small boy he was presented to Mr. Adams, then ninety years old, he found that the ancient gentleman retained much of manly beauty and dignity of manner.

He asked the little boy some simple questions, and among the rest, "Where do you go to school, my son?"

"I answered," says Mr. De Wolfe, "that I had never been to school."

Apparently with some surprise, he continued, "But you know how to read?"

"Yes, sir,"

"And," he added, "to spell, write, cipher, and some geography?"

"Yes, sir,"

"Who taught you?"

The reply was, "My mother."

"He laid his withered hand on my head," writes Mr. De Wolfe, "with evident emotion, and in tones which still fill my ears, said, 'God bless all our mothers.'"

Carlyle used to say that no able man ever had a fool for a mother. In his own case the aphorism was justified. His mother had been a domestic servant. She could read, but was not able to write. When Thomas, her eldest son, had gone away from home and become famous, she taught herself writing, that she might correspond with him. Yet she was not only then advanced in life, but was burdened with the care of a large family.—*Central Christian Advocate*.

## TEMPERING THE TEMPER.

THE cultivation of a sweet temper is apparently a small thing, but yet it is a duty whose influence reaches from horizon to horizon. It is so easy to become exasperated when everything is not as you wish it to be, and so easy also to give vent to your ill nature in words which stick in the memory like burrs in woolen. You can say in sixty seconds what sixty days of continuous regret will not destroy. They tell us of a sword tipped with poison which makes a wound pass all healing, but no sword can cut so deep as a hasty word.

There are some people with whom it is more difficult to get along smoothly than it is to pick your way through a hedge of thorns without tearing your clothes. They are a kind of barbaric

folk, for a hot temper that is uncontrolled banishes happiness from at least two lives—the owner's and the victim's. It has its origin in a pure selfishness which tolerates only "my way" and has no patience with "your way." It is also a mode of expressing a self-conceit, which proclaims that "I am always right, while you are always wrong."

Now, be it known that temper in the soul is as necessary as temper in a Toledo blade. Temper well in hand makes one enduring, persevering, brave; but temper that is uncontrolled is like a frightened runaway horse, who smashes not only the vehicle to which he is attached, but every other vehicle with which he comes into collision. There is no more admirable creature on the planet than a man with a mighty temper that is well tamed and well trained, and there is no more despicable creature within sight, none more despicable in his own estimation or in that of others, than a man who flies into a fury or snarls and bites because matters have gone astray.

What we all need in order to render ourselves tolerable to ourselves is a recognition of the two-fold truth—first, that all the little things of life are great things, and, second, that in our relation to the world we should think of others rather than of ourselves.

Christ tells that we are members of one family; we are bound, therefore, to lend a helping hand and to go through life with gentleness and a chivalrous regard for the feelings of our neighbors. It is love that irradiates the soul, and if we have love we shall also cultivate a serenity of temper which will make friends for us at every stage of the journey.—*The New York Herald*.

## BOTH ARE RIGHT.

SOME people praise the efficiency of our organization. Then forthwith some one lifts a voice of warning, and very probably waxes eloquent in telling us that we must not trust in organization. Both sides are right. It is true that the splendid mogul engine, a perfect piece of mechanism, just out of the shop, is absolutely helpless without power; and the power is something very different from the engine. But it is just as true that the power is unavailable without the engine. Without those boilers, those steam-chests, those pistons, those levers, a thousand pounds of steam would not move the load an inch. Let us not deery machinery. It is the necessary instrument of power. The Holy Spirit uses organized agencies to do His work. The more perfect the organization the better.

## SCOT TISH THRIFT.

A WELL-KNOWN conjuror one day visited a Scottish village. After performing many astonishing tricks he asked for a half-penny, which a collier lent him. The conjuror then said he would turn it into a sovereign. He did so, as the people thought, and handed it around for them to see. When it reached the collier he coolly pocketed it, and said to the astonished conjuror, "Will ye cheenge me anither?"—*Tit-Bits*.

## Anecdotal.

### Lorenzo Dow the Eccentric.

The Methodist Church, being as it has been the Church of the masses, has brought out a great many original and eccentric characters. But of all these Lorenzo Dow easily holds the palm as the most unique and eccentric Methodist preacher that the Church has known in its entire history. Dow was a Connecticut Yankee to begin with, and he travelled over most of the English-speaking world, and filled the earth with stories of his erratic genius before he departed. There is no doubt that he was a sincere Christian, and that he never doubted his call to the ministry, and, despite all the oddities of the man and his methods, large numbers of people were converted under his ministry. He was ever ready to use any scheme, however daring, that would attract the attention of the people and give him a hearing. On one occasion, at the close of a sermon, he said, "Last night I preached from the word of the Lord, but when I come again I will preach from the word of the devil." Many of the brethren were greatly disgusted with him, but an enormous congregation gathered to hear his next sermon. He preached on the text, "And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou, therefore, wilt worship me, all shall be thine." The sermon was remarkably effective and did much good.

He came one day to a place where some chickens had been stolen, and he at once offered to detect the thief. He took a rooster and put him under an inverted kettle in another room, then ordered the men present to enter the room one at a time, and solemnly assured them that when the thief put his hand on the kettle the cock inside would crow. They did as directed, but no report came from the imprisoned fowl; but on examining the men's hands one of them was found with unsoiled fingers, and Dow at once charged him with being the thief. The man was so taken aback at this that he confessed his guilt.

On another occasion, on his way to his appointment to preach, he came across a man who was swearing very bitterly, because someone had stolen his axe. Lorenzo told him to stop swearing and come with him to the preaching place and he would find his axe for him. The man followed him in astonishment. Dow went on to the platform from which he was to preach, drew a stone from his pocket, told of the theft, and, drawing back his arm, declared his purpose of hurling the stone at the man who stole the axe. The thief happened to be in the audience, and dodged so perceptibly that he was discovered.

Dow had a habit of announcing sermons to be delivered on a certain day, months or years ahead, and often on keeping these appointments found great throngs of people to hear him. Once in South Carolina at the close of a powerful sermon he declared that he would preach

on that same spot one year from that day. He kept his promise to the hour. On the day before he was to preach he met a colored boy whose remarkable power to blow loud blasts on a tin horn attracted his attention, and asked his name. "Gabriel, sah," was the answer. "Well, Gabriel, have you been to Church Hill?" "Yes, massa, I've been dar many a time." Gabriel also knew the pine tree under which Dow was to preach, and Dow bargained with him to pay him a dollar to hide himself among the thick branches with his horn in his hand, and to obey any command he should give him during the sermon on the following day. The next day the people began to come early; they gathered from many miles around on horseback and in wagons, until the hill was covered with people. Dow preached a terrific sermon on the last judgment, and finally, when he had worked the people up to a great pitch of excitement, he lifted his hands and face toward heaven and called on Gabriel to blow his trumpet. The black Gabriel in the tree, on hearing the command, blew his horn with such alarming vigor that women shrieked and fainted, and strong men looked ghastly and cried aloud for mercy, and thousands waited in agonized suspense, thinking the day of doom had come. Dow watched the terror of the crowd with keen appreciation, and drove home the truth to their consciences in a way that none who heard it could ever forget.

Lorenzo Dow was as eccentric in making love as he was in preaching. Becoming enamored of Peggy Miller, he proposed to her in this way: "I am going South. If you are willing to give me up for twelve months out of thirteen, and if I do not meet anyone I like better than you, I shall have something more to say to you on the subject of marriage on my return." He evidently found no one else he liked better, for they had further conversation on his return and were married. His domestic life with Peggy seemed to have been very happy. After her death, some sixteen years later, he married a second time. His second wife is said to have been a very good woman, but she thought it well, considering the erratic disposition of her husband, to retain the control of her own property and managed the domestic domain herself. Once when she had gone away on a visit Lorenzo gave a significant hint as to his feelings on the subject by having painted over the door, "Women rule here."—*Dr. L. A. Banks.*

### A Shrewd Scheme.

It is stated that when the electric telegraph was introduced into Chili strategy was resorted to in order to guard the poles and wires against damage on the part of the natives, and to maintain the connection between the strongholds on the frontier. There were at the time between forty and fifty captive Indians in the Chilean camp. General Pinto, in command of the operations called them together, and, pointing to the telegraph wires, said:

"Do you see those wires?"

"Yes, General."

"I want you to remember not to go near or touch them, for if you do your

hands will be held and you will be unable to get away."

The Indians smiled incredulously. Then the General made them each in succession take hold of the wire at both ends of an electric battery in full operation, after which he exclaimed:

"I command you to let go the wire!"

"I can't. My hands are benumbed!" cried each Indian.

The battery was then stopped. Not long after the General restored them to liberty, giving them strict instructions to keep the secret. This had the desired effect, for, as might be expected, the experience was related in the strictest confidence to every man in the tribe and the telegraph remained un molested.—*Electrical World and Engineer.*

### Bishops Enjoy a Joke.

Bishop Watterson, of Nebraska, was once mistaken for a travelling salesman by one who met him in a railway train.

"Do you represent a big house?" asked the traveller of the bishop.

"Biggest on earth," replied the bishop.

"What's the name of the firm?"

"Lord and Church."

"Hum! Lord and Church! Never heard of it. Got branch houses anywhere?"

"Branch houses all over the world."

"That's queer. Never heard of them. Is it boots and shoes?"

"No."

"Oh, dry goods, I suppose?"

"Yes, they call my sermons that sometimes."

It is told of another bishop that he was mistaken for a salesman, and when asked what line he represented replied, "Spiritual."

"Is that so?" said his questioner, "but my, what an awful price you've run gin up to."—*The Equitable Record.*

### An Embarrassing Situation.

In a Massachusetts town last winter, James A. Riis was asked by a gaunt, funereal sort of chap what he should say by way of introducing him to an assemblage.

"Oh," said Mr. Riis, in a spirit of levity, "say anything you like. Say I am the most distinguished citizen in the country. They generally do."

Whereupon his funeral friend marched upon the stage and calmly announced to the audience that he did not know this man Riis, whom he was charged with introducing, never heard of him.

"He tells me," he went on, with never a wink, "that he is the most distinguished citizen in the country. You can judge for yourselves when you have heard him."—*Argonaut.*

A Sunday-school superintendent who happened to be a dry-goods merchant, and who was teaching a class of very little tots, asked, when he had finished explaining the lesson: "Now, has anyone a question to ask?" A very small girl raised her hand. "What is it, Martha?" asked the superintendent. "Why, Mr. Brooks, how much are those little red parasols in your window?" said Martha.—*Current Literature.*

## The Quiet Hour.

### Thine.

Thine, only Thine I am ;  
Help me to pray,  
Ever to honor Thee,  
Trusting each day.

To Thy dear hand I cling,  
Whate'er betide,  
Sheltered from doubt and sin,  
Close to Thy side.

Mine, even mine the bliss  
Of serving Thee,  
Hastening to do Thy will,  
Whate'er it be.

When, by life's tempest tossed,  
I stand dismayed,  
Thy dear voice comforts me :  
"Be not afraid."

Thus let me ever live  
Safe in Thy care,  
Till, through the mists, I see  
Home over there.

—R. E. Merryman, in *New York Observer*.

### Try Again.

Was it long ago or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer. No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's duty, burden or temptation. Thrust yourself further and deeper into the stream of God's power and feel it again, as you have felt it before, able to do exceeding abundantly, "Thou hast been my help: leave me not, neither forsake me, O God of my Salvation." O my soul, remember and trust.—*Henry Van Dyke*.

### "My Son, Give Me Thine Heart."

BY REV. J. C. BEEBE.

Why? God asks, that is enough.  
When? "Now is the acceptable time;  
now is the day of salvation."

How? Undoubtedly. A half of some things would be an insult to offer, even a man, how much more God.

Standing at the desk in the Sunday-school room of the Liverpool Street, King's Cross, London, England, Wesleyan Methodist Chapel, in the spring of 1863, the superintendent was watching the assembling of the four hundred young people of that school. It was a little past nine o'clock of that bright June Sunday morning when a little girl came into one of the classes nearest the desk with a crisp fresh beautiful rose, sparkling with dew, in her hand. The teacher said, "Will you give me that beautiful flower?" The child dropped her head,

and in a low voice answered, "No!" holding the rose with a tighter grip, and near her side, she looked anything but happy. Closing time came, the girls fled out of the class. "Here," said the child, as she held up the rose, "Teacher, you may have it now." "No, thank you, I do not want it, now its beauty has faded." Can you imagine the pang of sorrow that came to the heart of that superintendent as he watched that scene. Then there came to him the reflection that comes again as he writes this. How glad I am, God does not do that with men. When they have taken all that they think is worth having out of life, they offer to God a heart like that faded and drooping rose. Yet He never says Nay! Let us present ourselves in youth when the heart is fresh and the life unstained by sin, our all, a living sacrifice.

Woodstock, N. B.

### Christian Joy.

We all want Christian joy. We long for it; we pray for it. Yet it is possible to become all the more miserable trying to get joy. For joy does not come that way—by trying. Joy is an effect. Fulfill the cause, and you will have the effect without trying. We get joy by fulfilling its condition, which is abiding in Christ. Struggling after Christian joy without fulfilling its condition is like agonizing with God in prayer for a crop on your field without fulfilling the conditions of plowing, sowing and cultivating. Fulfill the condition and you will have Christian joy, and the condition is abiding in the vine, the maintaining of communion with Christ through faith and loving obedience.—*Rev. Gerard B. F. Hollock*.

### Spiritual Wireless Telegraphy.

Canon Willerforce in an English magazine offers a new and suggestive thought relative to the operations of natural law in the spiritual world:

"Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting place in God for sundered hearts and lives. I cannot analyze it and reduce it to a proposition; but neither can I analyze the invisible fragrant vibrations which proceed from a bunch of violets, and which will perfume a whole room. I cannot analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God, starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty angels, that excel in strength, who can say?) but which influences would not be set free without the intercession. I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of ten thousand men. Why should not intercession be part of God's regularized workings, as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual because natural? Such forces do exist—call them thought or fer-

ence, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator. Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing full of the infinite resources of God, directly to the one for whom you pray?"

### Cheerful Christians.

Many young people who do not have an experimental knowledge of Christ hang back because they imagine the spirit of Christianity is a sad and gloomy one. It is the duty of all who love the Master and who want to bring the world into subjection to him, to so live in the midst of their generation as to convince their neighbors that the Christian religion brings into this human life a joy so exquisite that it must be experienced before one can comprehend it. One should be reverent in God's house and a certain solemn awe should ensue every act of worship, but the truest reverence comes from a cheerful spirit. Our Father is no cold-hearted despot, sitting isolate and silent upon his stately throne, but a real Father—who entertains toward each one of us an exhaustless love and who means to give us everything that is good for us here, and eternal life hereafter. To go through life in weeping mood, clad in garments of mourning and wearing a long face perpetually is to libel Christianity, which is as bright as a sunbeam, and to express distrust of the Father whose love has been around and about us every moment since we were born.—*W. H. S.*

### Put Out the Water-Jars.

Unless you put out your water jars when it rains you will catch no water; if you do not watch for God coming to help you, God's watching to be gracious will be of no good at all to you. His waiting is not a substitute for ours, but because He watches therefore we should watch. We say, we expect Him to comfort and help us—well, we are standing, as it were, on tiptoe, with empty hands upraised to bring them a little nearer the gifts we look for? Are our "eyes ever towards the Lord?" Do we pore over His gifts, scrutinizing them as eagerly as a gold-seeker does the quartz in his pan, to detect every shining speck of the precious metal? Do we go to our work and our daily battle with the confident expectation that He will surely come when our need is the sorest and scatter our enemies? Is there any clear outlook kept by us for the help which we know must come, lest it should pass us unobserved, and, like the dove from the ark, finding no footing in our hearts drowned in a flood of troubles, be fain to return to the calm refuge from which it came on its vain errand? Alas! how many gentle messengers of God flutter homeless about our hearts, unrecognized and unwelcomed, because we have not been watching for them!—*Alexander Maclaren*.



## Hints for Workers.

### Like Heaven.

When you hear of good in people—  
tell it.

When you hear a tale of evil—quell it.  
If a goodness were the light,  
Put the evil out of sight,  
Make the world we live in bright,  
Like to heaven above.

You must have a work to do—pursue it.  
If a failure, try again—renew it.  
Failure spurs us to success.  
Failures come, but come to bless,  
Fitting us for righteousness,  
In the heaven above.

Do the woes of life surround you—face  
them.  
Do temptations hover 'round you—chase  
them.

He who ruleth over all,  
He will help you, though you fall,  
Gladly hears you when you call,  
From His heaven above.

Have you any wrong to right—right it.  
Do you have a sin to fight—fight it.  
God himself, will help you win,  
Let His Spirit enter in,  
Making right the heart within,  
Fit for heaven above.

—John Sterling, in *New York Observer*.

### "The Work of the Master."

When a great and noble man passes away, even the apparently commonplace incidents connected with his career and illustrating his character are treasured up and made the texts of numberless sermons or addresses. It has been so with every notable name in history so far, and it will be in the instance of that exemplary Christian man, William McKinley, in Episcopal Church, but in a broader sense the creation of American Christianity. Among the McKinley stories which deserve to be told again and again is the incident narrated at the memorial service held in Vienna by the U. S. Minister to Austria, who knew the late President intimately. At the beginning of the Spanish War, Mr. McKinley had on one occasion been working at his official duties late into the night. He then pushed his chair back and wearily closed his eyes. General Corbin, who was present, remarked: "Tired to death, Mr. President?" Mr. McKinley paused, and then replied in a low voice: "Yes; and I could not keep it up, Corbin, if I did not feel that I was doing the work of the Master!" That is it. All good work is the work of the Master. Whether it be the performance of civic duties in the cause of law and liberty, whether it be warring against worse than Spaniards—against the slaveries of the commercial task-masters, the corruptions of depraved officials, or the tyrannies of the brewery and the saloon—whether it be temperance agitation, "slum" ministry, missionary sacrifice, or any other form of noble

effort, the need is for this sense of divine proprietorship and participation in Christian enterprises. We cannot "keep it up" unless we feel that the Master is doing it along with us and through us. It is God's work, and we must do it with God's strength, in God's way.—*London's Herald*.

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**Leaders.**—In a four-horse team those in front are called "leaders." They are chosen because of their quickness, willingness, intelligence. The slightest indication from voice or rein is enough, they lead and willingly. Officials in our Church are leaders—as such do not doubt or falter, the Church expects you to lead, the pastor directing. Be willing and obedient. "If ye be willing and obedient ye shall eat the good of the land." What a beautiful thing it is to offer a "willing" service.—*Rev. Manly Benson, D.D.*

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**Saving Ourselves.**—In all the realm of nature or of grace there is no promise to the man who does not fight. If you take up the business of farming, you may say, "Now I have found a peaceable occupation." In one sense, yes; and yet the farmer has only to assume a non-resisting attitude toward the common weed that springs up in his field, or the various bugs and worms that make their appearance when the green shoots appear, and his failure is certain. He can not banish them by magic nor miracle: he can not go where they are not to be found. He must resist. In determined and continual resistance lies his hope. It is so with the forces of evil. The man who becomes good and noble, who would go

before his God at the last summons with a clean soul, must strive for all he attains. The one who goes to the bad doesn't have to try. He has only to let go, to quit struggling, and the cruel plotting enemy of souls will do the rest. The Bible is full of this doctrine. God wants to save men from the power of sin, but, candidly, what is there in a man to save; what is there worth being called a man if he is not willing to make an effort to help save himself!—*Lookout*.

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**Prayer.**—Far away in the Tauanus Mountains some remarkable bells are hung on the summit of the peaks. No hand ever rings them. Silent, dumb, they hang there in the sunshine. But when the stormwind comes they begin to swing and then to peal, and then their chimes are heard far below, down in the valley. God, the Lord, has hung in every heart a praying bell. Yet how often in the sunshine it is silent and dumb! But when the storm wind of trouble comes, it begins to ring. . . . Necessity teaches prayer!—*Wilhelm II., Emperor of Germany*.

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**Vigilance.**—Vigilance in watching opportunity, tact and daring in seizing upon opportunity, force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—*Prof. Austin Phelps, D.D.*

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ONE of Lincoln's mottoes was: "Die when I may, I want it to be said of me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow."

## Prominent League Workers.

MR. H. J. KNOTT.



THE subject of our sketch this month, Mr. Horace J. Knott, of Victoria, is one of the most active of our League workers on the Coast, having taken a deep interest in the organization from the very first. He

was born in Cornwall, England, in 1871, and came to Canada with his parents in 1875. When about nine years of age, he joined the Methodist Church at Orono, Ont., and attended class and prayer-meeting regularly. Later he came to Toronto, and joined the St. Clarens Avenue Church, where he became a teacher in the Sunday-school, and a member of the choir. In 1891 he removed to Victoria, B.C., and at once united with the Metropolitan Church, whose pastor at that time was Rev. Coverdale Watson. He became an active member of the Epworth League of Christian Endeavor, and has held nearly every office in the society. At present he is serving the third consecutive term as president, and also takes a very active part in Sunday-school work.

Last year Mr. Knott was president of the Provincial Epworth League and Sunday-school Association. In this position his duties were discharged with energy and success. He is very enthusiastic in everything, and his success in Christian work is largely due to the fact that whatever he undertakes is done heartily.

## Practical Plans.

### House-to-House Visitation.

BY REV. H. L. JACOBS, ALTOONA, PA.,  
At the San Francisco International Convention.

For going from house to house, "doing good," we have the most exalted example. August authority enjoins this kind of visitation. This primitive plan of Christian service Methodism adopted and followed with full and lasting profit. To-day it is one of the most attractive and impressive interpretations of the purpose and passion of the Redeemer.

The scope of such visitation, to be Christian, must be as broad as the thought of Christ himself—for every man. It will often lap over pastoral visitation. Is it not good that lay ministrations supplement and reinforce ministerial? We cannot forget among the Lord's people the poor, sick, disconsolate, and shut-in. Yet Christ has other sheep. To them we must go.

Fateful will be the day when the lay members of our Church, particularly our young people, turn from the neglected, perishing, and dangerous classes in our midst. Their presence, conditions and relations to order, virtue and health, present problems to towns and metropolises which Christian men and women must meet.

They do have a large place in our pity—and our prayers. In our service they must hold a victorious place. Behold them everywhere—the sick, naked, hungry, in prison; are they not to be visited and relieved?

"I knelt and wept; my Christ no more I seek;  
His throne is with the outcast and the weak."

For refined and highly cultured people to engage in this work, with its disagreeable experiences and associations, it is, without controversy, irksome and almost dangerous. . . . Yet we are debtors to the licentious, brutal, criminal—even the immoral. Their needs, God's immense love, our duty, lead us to them.

This humble, difficult service is very fruitful. It has many discouragements; fruits here, and there you see none. Withal there are substantial results. But remember success turns on the object and manner of our coming. To visit and do good in the homes of the unchurched (a wide term), we must enter only in the name of the Lord. . . . With little exception he will at once secure, through word, witness, appeal, and prayer, respectful hearing. This is a promising beginning in "reaching the masses."

Among the definite and direct results of this work are the new, helpful and potent impressions made on the people—even the apparently hopeless. They are assured that someone cares for their souls—a mighty fact, mightiest when felt. Influences thus started are to be wisely directed and intensified, focusing on conversion.

Abundantly blessed and enriched in the stable elements of religious experi-

ence will be all workers. In a sense, among them will appear the greatest fruit. What faith!—triumphant, perfecting in knowledge, plethoric in patience, sweetly satisfied with God, and all He does and gives, even withhold. What new, strong sympathy with the unfortunate! What constraining love for the erring! What perennial, vigorous zeal for the lost!

A revived church, rapturously quickened by the larger experience of these workers. Through the ingathering of souls turned to the Lord by the disciple's visit and counsel, the church feels its mission to men each month out of twelve, and becomes obedient to it each week. Then disappear class churches, for the rich and poor, whom God made, meet together. The ideal relation between brethren subsists. With the lost there is now real contact by personal service. This surpasses in power and result the welcome check or the professional agent, for every—

"Gift without the giver is bare:  
Who gives himself . . . feels three—  
Himself his hungering neighbor, and Me."

The beauty and dynamic of this kind of Christian service are that it is Christ's work. To do His work!—covet no rarer delight, no greater privilege, no higher honor. To succeed in it is our business and—His glory.

### The Devotional Meeting.

BY REV. ARTHUR H. DE LONG, LAPORTE, IND.  
At the San Francisco International Convention.

The devotional meeting should be the focal point of all Christian activity in the Epworth League.

If the Social Department be the outer court of our temple, the Literary the court of the Gentiles, and the Mercy and Help the holy place, then the devotional meeting is the holy of holies where are the ark of the covenant and the shekinah of God.

1. *The devotional meeting is not a social gathering.* This does not mean that it should lack sociability. A seed was never known to germinate in a snow-drift, nor do souls develop spiritual life in a meeting where people are as cold and stiff as icebergs floating in a polar sea; and we must remember that the supreme purpose of our meeting is to introduce our friends to the Great Host, Jesus Christ our Lord.

2. *The devotional meeting is not a literary lyceum.* While we need all the refinement, culture and literary talents possible here, as everywhere, the devotional meeting is not the place for the reading of essays or even clippings from various papers. What we are after is not *subjects*, but *souls*. We should have less talks and more testimonies. Christ did not say, "Ye are my orators, logicians, or debaters," but he did say, "Ye are my witnesses."

3. *The devotional meeting is not a sacred concert or musical entertainment.* It is not designed for the singing of solos, duets, quartets, or the rendering of musical compositions. These may be helpful,

but they are not the object of the meeting.

4. *The devotional meeting should be first, last, always and only a meeting for the worship of God, the sanctification of souls, and the development of Christian character.* If we are to make deep religious impressions, if we are to lead souls to Christ, if we are to strengthen the spiritual life of the Church, if we are to start the fires of a revival, it must be done here.

5. The devotional meeting should partake of the nature and spirit of the old-time class-meeting; the fervor and life of the camp-meeting of our fathers, coupled with all the religious zeal and youthful enthusiasm of the Twentieth Century Forward Movement.

The Epworth wheel should be used both as a prism to diffuse, and a lens to concentrate the divine rays of the Sun of Righteousness. Turned into our departmental work, it is the prism all shot through and through with the sunlight of heaven, filling the world with beauty and joy—colorings of life which are designed to interest and attract.

But I beg of you, sons and daughters of the Almighty, that in your devotional meeting you turn the wheel so it becomes a powerful lens to focus the rays of divine light, till in answer to prayer the fire of heaven descends as at Pentecost, and the people cry, "Men and brethren, what shall we do?" Do this, and we shall kindle such a fire of religious zeal and fervor as shall envelop this old world in its purifying flames, and out of it shall ride, Phoenix like, the new heaven and the new earth of the apocalyptic vision.

**Guest Book.**—Have a "guest book," with pencil attached, kept in a regular place in the back part of the room. It is the duty of each one who brings a friend to have him register his name and address, while the Lookout, Associate Membership, and Social Committees see to it that all other visitors register their names and addresses. Reference is then made to this book in the sending of special invitations to meetings, church socials, and house socials, and in calling at the homes or boarding-places of these visitors.

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**A Good Plan.**—The League devotional meeting is liable to drag. Try this plan: Prepare two sets of slips—one gives simply the reference—the other adds the request for the holder to explain the passage after it is read. Give the first slip to the weak and backward ones. Then ask the one holding the second slip to explain or give a thought from the passage. The first may add any thought if they desire. This plan will help the ones who read to remember the passage, and to be interested in its interpretation. It may cause them to look it up to be sure it was explained correctly. Give the leader two or four assistants. Let them arrange for the meeting together. They will plan to fill in pauses—to take certain parts. They may be scattered about the room. Their doings will be governed by the purpose to make their meeting the best one held.—*Central Church Advocate.*

The Canadian . . . .

## Epworth Era

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### Editorial.

#### No Lasting Impression.

A brother who labored under the delusion that he could preach was continually belaboring the pastors for taking so much time in pulpit preparation. "Why," said he, "very often I do not know what I am going to preach about when I am tying my horse before going into the church." "That is not at all improbable," replied a listener, "for the people do not know what you have preached about when you are untying your horse after the service."

This illustrates the fact that the unprepared preacher or leader makes no lasting impression upon his audience. It is simply presumption to expect that the Holy Spirit will help us to such an extent as to make careful and prayerful preparation unnecessary.

#### The Beginnings of Anarchy.

Since the lamented death of President McKinley at the hand of the anarchist, preachers and editors everywhere have been discussing anarchy, and many theories have been advanced concerning its cause and cure. Briefly stated, anarchy means contempt for all government, and an attempt to destroy it by murdering its representatives. There may be few who are prepared to go to the extent of Mr. McKinley's assassin, but it is to be feared that there are in every country multitudes of men who in heart are real anarchists. They hate the law and those who administer it, and are only prevented from murder by the fear of consequences. There can be no doubt that the main cause of this lies in the lack of home discipline. Many foolish fathers and mothers do not take the trouble to make their children obey, but allow them to have their own way regardless of consequences. Like Eli

they fail to "restrain" their sons when they "make themselves vile."

The Warden of the Central Prison, Toronto, gives it as his opinion that the chief cause of crime is disobedience to parents. He declares that there is a whole generation of boys growing up in this country who were never subjected to any control at home, and when they come to years of manhood they treat the laws of the land with the same disregard as they have been accustomed to treat the wishes of their parents. In this way criminals and anarchists are bred. Every home should teach respect for constituted authority.

#### Oversight.

The membership of the Baptist Temple, Brooklyn, numbering 1,500, is divided into sections containing one hundred each, and placed in charge of one person who is called a centurion. The hundreds are divided into tens with one at the head named a captain. Every month the captains report on their tens to the centurion, who in turn reports to the pastor at a special meeting appointed for that purpose. From these reports are received notices of sickness, or lack of interest on the part of members, and any other information that might prove helpful to the work of the church.

Theoretically we have a plan similar to this in our church classes with their



leaders, but as a matter of fact it is not worked in one case out of a hundred. In most churches a very small percentage of the members attend class, and very few leaders make it a practice to visit those who are not seen at the weekly services. Many members would resent a regular call from a class-leader as an attempt to induce them to attend class. In large congregations and Leagues there is room for a more systematic oversight of the members. Some such plan as that of the Baptist Temple ought to be practicable.

#### Making a Life.

Dr. Meyers' book, "Making a Life," in this year's Reading Course, has a title which in itself conveys an important lesson. We hear a great deal in these times about "making a fortune," and "making a living," but "making a life" is something decidedly out of the ordinary. It is, however, peculiarly appropriate to the Epworth League, inasmuch as the declared object of our organization is the building of character.

In nearly all the books and papers on success published for young people the emphasis is always placed upon the material. One would suppose from the

illustrations constantly presented that the great object of human existence is to make money. Every note is keyed to the tune of dollars and cents. With so much of such literature flooding the land, it is refreshing to open the pages of such a book as "Making a Life," and find ourselves inspired to nobler ideals and grander ambitions. It is possible for the man who has never succeeded in obtaining wealth or fame to make a life that shall be a benediction to all around him, whose influence shall be felt for years after his body is lying in the grave.

One of the noblest characters we ever knew was a poor man, who brought up his family respectably, lived honestly and peaceably, and when he died left behind him a reputation for genuine goodness that many a greater man might have envied.

Whatever other ambitions they may have, our young people should aim at making a life that will be pure, useful, and helpful to others.

In this purpose they cannot fail to be strengthened by this virile and inspiring book.

#### Soulful Singing.

It has often been noticed that very little of the solo-singing that is heard from our choirs makes much impression upon the people. It may be artistic and correct, but as a rule it lacks soul. On the other hand the simple music rendered by some of our singing evangelists reaches the hearts of the people, and sometimes accomplishes more than the preaching.

During the past summer we heard a solo in a Methodist church at San Diego in Southern California which we shall never forget. The lady's voice was not remarkable and the piece she sang was a simple one, but the effect was marvellous. She seemed to feel every word that was uttered, and as the song went on her face lit up with a soul glow that thrilled every listener. She was evidently pouring forth her own experience, and using the words of the hymn as an expression of her love to the Saviour. Many people were wiping their eyes before the song ended. Why do we not hear such singing more frequently in our churches?

In many cases the reason is that our church soloists have no religious experience whatever, and they are totally unable to impress others with what they themselves do not feel.

It is highly important that those who lead us in song should be persons who have an intimate personal acquaintance with the Master.

#### How to Reach Men.

Not long ago we met one of our ministers who related rather a unique story of how he spent his holidays during the past summer. Feeling the necessity of a complete change on account of ill-health, he determined to go back to his old trade as a stone mason, for a few weeks. Donning the overalls and apron of an ordinary workman he took his place among the men who had been selected to put up the stone work of a railway bridge, and worked with them from seven in the

morning till six at night. When Sunday morning came the preacher-mason was tired enough to stay in bed all day with a good conscience, but eleven o'clock found him in the pulpit of the Methodist church. The striking thing about the service was that all his fellow workmen were out to hear him. Some of them were foreigners who had never been inside of a place of worship in this country before, and to nearly all the inside of a church was an unfamiliar sight, but they were all there. What brought them? Simply the fact that the preacher had come into personal contact with them, and had made himself one with them. When will ministers and other Christian workers learn this lesson? To reach a large number of people the only successful way is to get acquainted with them, and manifest a personal interest in their affairs. All cannot do as our preacher friend, but much might be accomplished in other ways.

**"Come to Help."**

"I have read your book, and I have come to help," was the message Theodore Roosevelt sent to Jacob A. Riis, who was trying to improve the condition of the struggling masses of New York. What an inspiring ring there is in these words, "I have come to help." There are any number of people ready to point out what is wrong, and many can suggest the remedy, but comparatively few are prepared to put their shoulders to the wheel and help straighten things. What an inspiration it would be to discouraged pastors and League presidents if an earnest soul or two would go to them and say, "I have come to help!"

The reports of District Conventions, in another part of this paper, show that the Epworth League is very much alive, and is planning for a year of aggressive work.

Of course, everybody knows that Methodism does not receive fair play at public functions, but there are a number of ways in which our Church shows up to better advantage than in demanding official recognition.

And so the General Conference is to go to Winnipeg? That is good! Such a gathering will be a blessing to our work in the West, and the trip will be an "eye-opener" to those who go from the eastern provinces.

The Provincial Sabbath-school Convention, held in Toronto, October 22-24, was a success, both in attendance and programme. Toronto is certainly the place for such a gathering. It ought to be held here at least every second year.

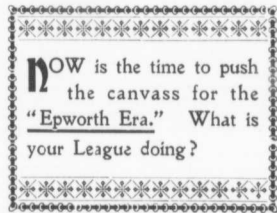
During September and October the General Secretary of Epworth Leagues and Sunday-schools has spoken at a large number of gatherings, nearly all of which have been splendidly attended. His work has been confined chiefly to the country, as during the early autumn roads and weather are more favorable than later on.

In many churches, special services for old people have recently been held, in which the Epworth Leagues have taken remarkable interest. Nothing can be more beautiful than to see youth showing respect to, and ministering to the comfort of, age.

We trust that every League in the Toronto Conference will send at least one delegate to the Convention at Barrie, November 12-14. The cost will be very small, and it is expected that the benefits will be great. A very practical and helpful programme is being prepared.

All subscriptions to this paper received during the present month will be entitled to the December number, in addition to receiving the paper for the whole of 1902. For every five subscriptions forwarded the publisher will send one extra copy free to the person who gets up the club.

As a sort of experiment, we are sending out this number with scarcely any illustrations. We would like very much to hear from our readers whether they prefer the illustrations, or would just as soon have the space filled with reading matter. The editor desires to meet the wishes of subscribers as far as possible.



The Epworth Herald asked forty representative pastors and presiding elders their opinion on the question: "Do the young people attend the Church prayer-meeting as generally as the adult members of the Church?" Nearly all answered in the affirmative, and several stated that they were more regular in their attendance than the older people. The testimony was almost unanimous that the Epworth League had increased the spirituality of the Church.

One of our subscribers who reads everything in this paper carefully, informs us that he discovered one or two items repeated in our last issue. We plead guilty to the charge, with extenuating circumstances. The October number went to press while the editor was out of the city, and consequently the proof-reading did not receive the personal attention it should have had. It is not an easy matter to edit a paper like this, and be "on the road" more than half the time.

The Canadian Baptist contains the interesting information that the late President McKinley was a "baptized Methodist," by which it means that he had been immersed. Of course the implication is that all who have not been dipped are not baptized. This is certainly comforting to the great mass of Meth-

odists who have never gone "under the water." It is the old mistake, to which we referred last month, of exalting non-essentials. The mode of baptism is not of so much consequence. What the outward rite symbolizes is the important matter.

We are obliged to the Christian Guardian and Missionary Outlook for very kind and complimentary reference to our Epworth League Reading Course for this year. The Guardian speaks of the course as "appetizing," and specially commends "Making a Life," which it thinks the young people cannot afford to neglect. The Outlook very naturally calls particular attention to the missionary book, "Japan, Country, Court and People," and expresses the hope that all missionary vice-presidents will do their utmost to induce their members to give this book a careful and thoughtful reading. So mote it be!

Reading good books introduces us to the best of society. It is not always possible for us to choose our company, but are sometimes forced to associate with uncongenial spirits. In the printed page, however, we may come into contact with the most cultivated and purest minds in the world. "I have friends," says Petrarch, "whose society is extremely agreeable to me, they are of all ages, and every country. They have distinguished themselves both in the cabinet and the field, and obtained high honors for their knowledge of the sciences. It is easy to gain access to them, for they are always at my service, and I admit them to my company, and dismiss them whenever I please."

The Duke and Duchess of York have come and gone, and everywhere they have been greeted by cheering thousands, soul-stirring choruses, and gaily bedecked streets. It is appropriate that a visit of this kind should be made the occasion of an unusual outburst of loyalty. The expense incurred in preparing for the receptions has been commented upon adversely in some quarters, but this is not a very serious matter when divided among the whole population. The large amounts for arches, and specially expensive displays were paid by strong corporations, and wealthy individuals who could well afford it, and the money went into the pockets of mechanics, decorators, and other workmen who needed it.

In an address by Mr. W. J. Robertson, published in a recent issue of the Christian Guardian, the statement is made that "No systematic education of our people along missionary lines is ever carried out, and no systematic method of contributing is inculcated." Whether this is true of the whole Church or not, we leave others to answer, but it certainly does not apply to the Epworth Leagues. The one thing which our young people's societies have been doing with greatest energy during the past five years is to spread missionary information, and urge a systematic plan for missionary giving. Would it not be a wise thing to introduce into the whole Church some of the methods which have proved so successful in the Epworth League?

## Our Letter Box.

Last month's Epworth Era was sent to every League president in Canada, and special attention was called to the "Open Letter to Presidents." Each president was asked to reply to this, and a few have done so, but we are hoping for many more answers when the presidents have had time to thoroughly digest the letter. The best time, however, to answer a letter is immediately after it has been received.

An appreciative reader says: "The October number of The Canadian Epworth Era is a beauty. It is the best paper I know of for Canadian young people. Thanks for your 'open letters.' I am acting upon its suggestions."

A correspondent writes suggesting that at least part of the obligations of the Active Members' Pledge should be imposed upon associate members. We do not think that this would be wise. The Active Members' Pledge is intended only for those who are professed Christians, and members of the Church.

The secretary of the Toronto East District League sends a copy of the "Plan of Visitation," which has been adopted, by which every League in the District is to be visited by three of the officers or others appointed for the purpose, three times during the season from October to May. It seems to be an excellent plan. We would be glad to know how it works.

A subscriber, who takes a great interest in the League, suggests that some more popular method of electing District League Presidents should be adopted. In our opinion the present plan is better calculated to secure the best man than any other. If any one can propose anything more satisfactory, now is the time to do it, as the General Conference meets next September.

Rev. J. W. Saunby, B.A., of Medicine Hat, N.W.T., is taking up the Forward Movement in Bible Study and Evangelistic Work energetically. He sends a copy of a syllabus on the Gospel of Matthew which he has prepared. During the month of October topics selected from Matthew were taken up every Sunday morning, and at the League and prayer-meetings during the week.

A perplexing problem is suggested by a League worker, who tells of the election of officers when two or three persons who had been chosen for important positions "absolutely refused to accept." It is hard to carry on the work when members take that attitude. There should be a general understanding before officers are chosen, that every one will take the place to which they may be appointed, and do the best they can.

A League gathering took place in August last, at a certain place that shall be nameless. An account of it was written on September 27th, and mailed on October 8th. The editor is asked to publish it in the November number of this paper. He most respectfully declines to do so, as the item is now "ancient history." To be of any interest, news must be tolerably fresh. Correspondents will please send reports promptly.

In response to our appeal for an increase in the circulation of this paper, a brother, who does not wish his name mentioned, writes stating that he intends devoting the sum of \$5.00 towards sending The Epworth Era to members of his League who would appreciate it, but cannot afford to subscribe. This is a splendid plan, which we would like to see adopted by many others. What better use could be made of five dollars than this?

A correspondent calls attention to the need of greater interest in Junior work, and thinks that "the pastors should feel more than they do the importance of organizing Junior societies." He goes on to say that "Big schemes are so much the go, that to descend to the trivial work of organizing or superintending a Junior League, may seem too small a matter for the preacher." We are satisfied, however, that he could not employ his time to better advantage.

A note from Mr. L. B. Scott, the enterprising secretary of the Montreal Conference League, conveys the information that the Biennial Convention of that Conference will be held at Cornwall, January 28th and 29th. The speaker who believes in leaving everything until the last minute, but are preparing the programme in good time, and expect to have something unusually good. Let the leaguers of the Montreal Conference aim at making this the best convention they have ever had. It can be done.

A League officer informs us that they are going to put forth special efforts to make Young People's Day successful, and have had 1,000 folders printed, announcing the services, and containing the hymns to be used, for distribution in the town and country. At first sight this may seem like waste of money. "What does the League of a small town want with 1,000 folders?" It is really a splendid plan. It arouses interest in the services, and starts people talking about them. Printer's ink, judiciously used, always pays.

The president of the Epworth League in one of our town Leagues writes: "I have just received a sample copy of The Canadian Epworth Era, which is the first thing by at once sending forward his subscription. Isn't it a little strange, however, that this officer never saw a copy of this paper before. The pastor must surely have forgotten to take The Era into the League meeting, and show it to the members. Perhaps the pastor himself did not take it. There are quite a number who do not.

Several communications have reached our office recently, calling attention to the fact that the main burden of sustaining the Christian Endeavor conventions is now falling upon the Methodist societies. This is accounted for by the greater number of our societies, and also by the fact that in many places other Unions. Calls for money are becoming very frequent, and some of our Epworth Leagues of Christian Endeavor are finding it hard to support two organizations. In our opinion the remedy for this is to hold conventions less frequently, and to keep down expenses as much as possible. Our Conference Leagues have set a good example by determining to hold conventions once in two years. The Provincial Christian Endeavor Convention should follow suit. It must be evident, from the recent convention at Brockville, that some change should be made.

The president of the Burford League sends a most interesting letter, giving some information about the work they are attempting to do. The Forward Movement in Bible Study and Evangelistic Work is being taken up. The members are meeting twice a week in the homes to talk over the chapters read. This League takes much interest in missionary work, and intends to circulate missionary literature. It also proposes to have a Reading Circle. Last, but not least, Burford League appreciates The Epworth Era, and intends to increase its subscription list.

The President of the Unionville League writes: "I have been a subscriber to your paper, The Epworth Era, ever since it has been in existence. Have always been well pleased with it, but think the October number excels all former issues. There are many pointed facts for Leagues, and especially for officers, and much other good reading matter. I want you to send me twenty-five copies for distribution." Our friend's request is cheerfully granted, and the sample copies have been forwarded. The Book Steward will be glad to send samples to any officer who will see that they are distributed among the League members.

Mr. W. H. Parr, of Winnipeg, sends a copy of the prospectus for the Winnipeg Sunday-school Association, from which we judge that the Prairie City has the most enterprising, and best organized association in Canada. It seems to be "up to date" in every particular. At the monthly meetings, during the coming season the following subjects are to be discussed: "Music in the Sunday-school," "Class Weekly Review," "The Sunday-school Library," "The Teacher out of Sunday-school," "Attention—How to Secure It," "A Model Class," "A Model Teacher," "The Art of Teaching," "Question Drawer," "Responsibility," "The Scholars' Responsibility in the Class."

A young lady president writes: "I am deeply interested in the work, and want our League to work harder this winter for the winning of souls than ever before. It seems to me that we have been praying for our own spiritual life long enough, without doing anything for others. I am doing my best to wake our League up to missionary work of all kinds." Our friend emphasizes an important point. The best way to improve our own spiritual condition is to try to save and help somebody else. "He that saveth his life shall lose it," which means that the man who is continually thinking of his own salvation is in danger of losing it. Let us think less of ourselves and more of the perishing souls about us.

A young lady president, in renewing her subscription to this paper, expresses the opinion that the Social Department is not rightly conducted in many Leagues. She thinks that in some places the only idea that the members have of the Social Department is that "it exists for the sole purpose of getting up a social once in a while, regardless of its character, and with the sole object of making money." If this is true, a totally wrong idea has been accepted. We do not believe, however, that this state of things prevails in very many Leagues. With the majority we very truly believe the Social Department is looked upon as having a very direct bearing on the object of the organization—the salvation of souls, and the development of character. While a "social evening," rightly conducted, may very properly be held occasionally for the work of the Social Department is to be done in the regular services, and a large part of it, outside of the meetings altogether.

## Questions and Answers.

Q.—Does taking part in the singing only fulfil the conditions of the active member's pledge?

A.—We think not. Certainly something more is expected of active members than helping to sing. They should take part in the discussion of the topic, by giving expression to some thought, by repeating a fact or an illustration from the paper, or by reciting a verse of Scripture. The conditions have been made so easy that there is no excuse for non-participation in the service.

Q.—How can we increase the number of subscribers to The Era?

A.—This question comes from one who is a good friend of this paper, and is really anxious to help our circulation. We trust that there are many such. The Era should be frequently mentioned in the League, and occasional reference made to the things which it contains. It is a good plan to have an "Epworth Era Evening," according to the plan already described in these pages. A few minutes spent in telling the members about the bill of fare served up every month for our readers could scarcely fail to secure some new names. Of course, this should be followed up by personal canvass.

Q.—How can we induce timid members to take part in our meetings?

A.—The leader should exercise his utmost ingenuity to draw out these silent ones. Sometimes a scripture passage may be given them to read, or they might be asked to prepare a text, and give just one thought upon it. It is often a good plan for the leader or president to see these persons privately, before the service, and get them to promise to do something. Occasionally there might be a season of prayer, especially for those who never before have prayed in public. Urge young converts to begin at once to pray and testify. If they do not do so within three weeks of their conversion the probability is that they will never start.

Q.—What should be done with members who repeatedly break the pledge?

A.—Deal kindly with them. Do not scold. Much of the difficulty often arises because the pledge was not sufficiently emphasized at the first. Let the president or pastor speak frequently of the benefits to be derived from keeping the pledge faithfully. This is to be done not merely for the sake of the League, but for our own good. A serious and sympathetic personal talk with the erring member may often accomplish much. Remember the exhortation of Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. vi. 1.

Q.—How would you keep the members out of ruts in speaking of their experience in the monthly consecration meeting?

A.—By always having a topic, and sticking to it as closely as possible. At one meeting ask the members to speak to this question, "What has there been in the Sunday-school Lessons of the past month that has done me good?" At another time let the topic be, "What has specially impressed me in the sermons of the month?" At still another meeting the members might speak to the question, "What have I read in my private study of the Bible during the past

month that has helped me?" Many other subjects will be suggested. Of course, the topic would have to be announced some time ahead.

Q.—Do you approve of old people taking part in the League, or is it only for the young?

A.—It is, of course, a Young People's Society, but there is a place for those "who are no longer young," in the honorary list of members, who are expected to show their interest in the League by giving counsel to the younger members, and by occasional attendance at the meetings. Age is not, however, a mere matter of years. Some are younger at seventy-five than others at forty. George McDonald says, "Then only is a man growing old when he loses his sympathy with youth. That is a sure sign that his heart has begun to wither." We know of a couple who are over seventy years of age, but are active members of the League. The young folks speak of them as "Our Juniors," and are always glad to have them present, because they keep so young in heart. The older members of the Church could greatly help the young folks by now and then dropping in to their meetings and speaking a word of cheer.

## How to Hold the Old Members.

(Address delivered at the San Francisco Convention, by REV. W. W. BARR, Nanaimo, British Columbia.)

This question, when presented to me, assumed the character of a novel interrogation. In fifteen years of League work I had never met it as such. Perhaps the executive committees of the League with which I have been associated made intuitive or unconscious provision for the contingencies suggested by it, but as a distinct issue in our work it was new to me. Moreover, it appeared to me to be an ambiguous query. Were we 'old members' of the League? Are they those reverend, gray, and wise heads, who, attracted by some novel and catchy features of League work, ally themselves with its membership, but afterward suffer the relapse into indifference that is so common to human nature in every attempt at social and moral reform? Or are they, on the other hand, those who matriculated into the League from the Sunday-school, traversed the curriculum of its service for the Master, carrying their diploma in the parchment marriage certificate an afterthought toward entering upon a new order of life, in which the newly-made home rivals the League in their interest and affection? Any answer to the question before us must, I think, include both these contingencies, and must be brief as well as practical.

I would suggest, in the first place, that League work be so planned in one of its departments—or, perhaps, better still, in all of its departments—that an important place is made for the utilization of the talent, the training and the experience of the older members. That is to say, let each department design its programme that there shall be not only a field for the legitimate play of these elements, but a field in which there shall be an actual demand—a felt necessity—for such material as I have indicated.

Now that we come to think of it, not a League meeting held but affords such an opportunity. Suppose we cite the Christian Endeavor consecration service. In the design and arrangement of the devotional exercises, however brief they may be, the end is not always, nor perhaps, ever, best served by confining it to the enthusiasm of the younger

members. There is a staleness, a dignity, and maturity, a richness, in the experience of every advanced Christian which finds a benevolent expression in the lining of a hymn, and still more so in the exercise of public prayer. A judicious leader may find, in the selections such opportunities afford, a means by which he may knit the affections of those who would otherwise seem to be "supernumerates." This more especially if he takes these "old members" into his confidence in this respect.

The second suggestion I make is: Let the Leagues frequently discuss such questions and face such issues as are engaging the attention of the "old members" in their contact with the world, because of their various positions in life. There is a wide breach—indeed, a lack of sympathy—between the thoughts that occupy the minds of the young and those who are more advanced in life. The problems of life—whereas people are sufficiently thoughtful to appreciate the fact that life has its problems—are not the same for the young as for the older ones. And as we advance in life these "problems" are constantly changing, so that a man of fifty or sixty years affords continually variety and an interest that is, or ought to be, perennial in its fascination. From the observations I have made I adjudge that nothing is more likely to cement the good-will and interest of the elders to the League than to discuss their experiences, and the advice compounded out of those experiences, are appreciated by the officials who endeavor to direct the affairs of the League so as to achieve the greatest possible good to the greatest number.

The third and last suggestion I make is: Let the League cultivate and manifest cosmopolitan sympathies.

There is in our very nature a variance between the sympathies of age and youth, as well as between the problems of age and youth, and it is the folly as well as the frailty of our youth that often exaggerates the distance, and widens the breach. Age is everywhere entitled to respect, and as advancing years give to the character and sympathies of our older members that tone and mildness which is so easily discovered, it should be recognized and revered instead of meeting slight and contempt. Every attempt to make the League distinctively a young people's society should be discouraged. Indeed, if the League, as an organization, has made any egregious blunder since its inception, it has been in respect to this.

The "crisis" of the order (if I may so denominate it), with its splendid picture of John Wesley and its superscription of his words, "I desire to form a league offensive and defensive," etc.—is surely sufficient warrant for a broader and more sympathetic attitude. The "crisis" of the order (if I may so denominate it), with its splendid picture of John Wesley and its superscription of his words, "I desire to form a league offensive and defensive," etc.—is surely sufficient warrant for a broader and more sympathetic attitude. The "crisis" of the order (if I may so denominate it), with its splendid picture of John Wesley and its superscription of his words, "I desire to form a league offensive and defensive," etc.—is surely sufficient warrant for a broader and more sympathetic attitude.

The Nashville Christian Advocate speaks thus of our Dr. Potts' address at the Ecumenical Conference in London, England: "Dr. Potts was very brilliant. It is an orator born and bred. I doubt whether the Conference holds his equal, and am sure that it does not contain his superior. The intensity of his loyalty to the British crown raises a laugh one in awhile among his friends and acquaintances, but does not in the least diminish their respect for his wonderful gifts and his lofty character."

## From the Field.

### Provincial Christian Endeavor Convention.

(By our Own Correspondent.)

The thirteenth annual convention of the Ontario Christian Endeavor Union was opened in Wall St. Methodist Church, Brockville, on Tuesday afternoon, October 1st, and closed Thursday night, October 3rd. Into these hours were packed about as many good things as any one convention could reasonably hope to enjoy. Indeed, the programme was undoubtedly one of the best ever presented in the history of the Union. The only disappointing feature of the gathering was the small attendance of delegates, for which various reasons were assigned, the principal one being the eastern location of the seat of the convention.

The local committees had made excellent preparations, and gave a most cordial and courteous welcome to incoming delegates, and though a few of the speakers expected were unable to be present, their places were well filled.

At the opening session the theme was, "What has been gained in twenty years of Christian Endeavor?" And in reply to this question, Mr. E. A. Hardy declared the young people had gained recognition in the church as a regular part of its organized life, discipline, and training in special departments of church activity, and in the duties of good citizenship, and a deeper sense of the need of a spiritual experience. Besides these things the young people had attained definite results in Bible study, missionary work, and in an intelligent denominational loyalty. The gains to the church were defined by Rev. Geo. Stafford, amongst these being an increased power of Christian testimony, and a clearer conception of religion as a vital force in the present life.

Mr. G. T. Ferguson, in speaking of the gains to the world, described the first decade as one of organization, and the last as one of growing influence, both extensive and intensive, until now the "strenuous life" for which Christian Endeavor stands is known in all the world, and finds expression in every sphere of life. A large part of the gain to the world is that Christian Endeavor has shown the way to a practical unity of all Christian denominations.

Rev. Dr. Carman then preached the convention sermon from Acts 1, 8, "Ye shall receive power after that the Holy Ghost has come upon you." Our General Superintendent does not seem to lose any of his energy or brightness as the years pass.

The first evening session was a welcome meeting, and addresses were given by the mayor, Rev. R. Laird, and Mr. E. J. Reynolds, K.C., the response being from Mr. G. Tower Ferguson. Then, after an eloquent speech on "Christian Endeavor Problems in the Twentieth Century," by Mr. R. W. Dillon, M.A., of St. Mary's, a very pleasant social reception was held, when the local societies entertained their visitors over coffee and cake.

At the Wednesday morning session the secretary-treasurer and the Junior Superintendent presented interesting reports. As to statistics, Secretary Cooper reported 2,300 societies; 1,500 of these are Young People's Societies, 25 intermediates, and 375 junior societies. Of the 1,900, 1,048 are in Methodist

congregations, 508 are Presbyterian, 104 are Baptist, 99 are Union, 50 Congregationalist, 30 Disciples, 28 Anglicans, and 38 of other denominations.

As to the treasury, the deficit of \$300 reported one year ago has been reduced to \$170, and there is a good prospect of its extinguishment within the next year, a considerable amount having been already pledged for this purpose. A good deal of interest was taken in a quotation made by Mr. Cooper from the Board of Trustees, in which the following sentences occur: "Christian Endeavor makes no attempt, and never has attempted, to legislate for the individual conscience, and neither the United Society nor any state, county, or local union regulates, controls, or imposes conditions upon any society of Christian Endeavor. These unions are for fellowship, instruction, and inspiration, and not for legislation or the exercise of control. If any local society is in doubt as to methods of organization and service, it should turn for authoritative instruction to the pastor and the church with which it is connected. The United Society does not insist upon uniform conditions of organization, or a particular form of pledge, which shall constitute a Christian Endeavor Society, so long as a society holding the fundamental principles of Christian Endeavor is working for Christ and the church, as its church directs, and is making the young people more useful in the service of God, it is in fact a society of Christian Endeavor, and will be heartily welcomed into the fellowship of this movement."

After a brief business session, Rev. C. E. Eberman, of Boston, conducted an open conference on miscellaneous questions of practical importance.

At the Wednesday afternoon session the excellent addresses were given on "The Essentials of Christian Endeavor," Mr. G. R. Putnam speaking on "The Element of Obligation," Miss Fanny H. Coote on "The Power of Testimony," and Rev. J. Cormack, of Maxwell, on "The Joy of Service." Rev. S. T. Bartlett, of Nanapan, then addressed the convention on "Our Junior Forces," in a very helpful and interesting way.

The mental relations of pastors and Christian Endeavor Societies were discussed by Rev. J. Graham, of Lancaster, and Dr. V. H. Lyon, of Ottawa.

There were three denominational rallies on Wednesday evening, and each delegate maintained that the one to which he or she belonged was certainly the finest meeting thus far attended.

Your reporter is quite satisfied that the Methodist rally was all that could be desired for, and he will not disparage the other two. Rev. Geo. S. Clendinnen was our presiding officer, and the convention church was comfortably filled. Rev. Eugene H. Joy, of Watertown, N.Y., was first called upon, and he delighted every one with a brief and interesting address on "Sowing the Seed." Then Rev. Eber Crummy, B.Sc., of Kingston, was called to deal with "The Study of the Scriptures," and he excelled himself in a beautiful and profitable account of how to get God's truth from His Book, dealing with the Epistle to the Galatians as an illustration. He commended the Revised Version, and pleaded for a rational effort to understand the plain sense of the Book, not importing mysteries or imagining difficulties where none exist.

Rev. Dr. Carman then dealt with the Young People's Forward Movement for Missions, and the present writer never heard him to better advantage. Indeed, it is safe to say that from first to last of the convention there was no speech that was more timely, stirring, or

effective than that of our General Superintendent. It was a good-humored rebuke to our boasting spirit, a challenge to our enterprise, a reminder of the obligation which grew out of our privileges and opportunities, and a demonstration of the splendid possibilities of our Forward Movement.

The closing day began with a Junior Worker's Breakfast and Conference at 7.30, presided over by Mrs. C. E. Johnson, of Severn. Several five-minute speeches were given on important phases of junior work.

At 9.15 Christian Endeavor and the world's evangelization formed the text for three inspiring addresses, after which Rev. Mr. Eberman spoke on "Receiving the Holy Ghost for Power," and Rev. Dr. Johnston, of London, on "The Heart of the Home." The afternoon was given to a junior rally, in which 200 juniors presented a programme which delighted, instructed, and moved many to tears. The central part of it being a missionary exercise, entitled, "An appeal from many nations to Canada." Two closing meetings were held in our largest churches, and though there was no overcrowding, there were two fine audiences. Mr. J. R. Lavell, M.P., of Smith's Falls, and Rev. E. Eberman, of Boston, were the speakers in Wall Street Church, and Revs. A. M. Wight, of Ogdensburg, and Dr. Johnston, of London, in the First Presbyterian Church, and both meetings closed with a consecration service. The officers of the Union for the coming year are as follows:

President, Rev. Geo. S. Clendinnen,

S.T.L., Brockville.

Vice-Presidents, Rev. A. L. Glegge, Toronto; Dr. M. Steele, Tavistock;

Mr. T. S. Best, Brantford; and

Mr. John Hopkins,

Editor, Rev. W. Woodstock, Lancaster.

Junior Superintendent, Miss S. M.

Whitworth, Brockville.

Councillors, Dr. V. H. Lyon, Ottawa;

Rev. T. Albert Moore, Hamilton; and

Mr. W. R. Thomas, Toronto.

Secretary-Treasurer, Mr. A. T. Cooper,

Clinton.

### An Epworth League Service at Los Angeles, California.

Epworth Hall, a beautiful room, with a seating capacity of over two hundred, under the main auditorium of the First M. E. Church, was thronged with earnest leaguers. Promptly at the appointed hour, the vice-president announced the opening hymn. The audience was not acquainted with the hymn, and the singing was far from spontaneous. Two more leaguers were introduced with the same result, and we wondered why so many new hymns should be used in lieu of the grand old hymns of the Wesleys and others, which are so rich in melody and in spiritual fervor. But the singing was followed by a few prayers which were so full of inspiration that the unfortunate opening of the service was forgotten, and one could feel the presence of the Holy Spirit. After the president had made a few necessary announcements, the leaguer who was to open up the discussion of the topic took charge. A part of the 37th Psalm was read, and the leader spoke briefly on the power of the saloon. The meeting was then thrown open for testimony. The members read in reply, as usual, as many as they could get their feet at once, and upwards of a hundred spoke of the saving power of Christ. Many mentioned that the signing of the pledge in childhood had helped them in the hour of temptation, and others testified that they had been rescued from the drink habit by the power of the Gospel. The leader then urged the necessity

of a still greater consecration to the cause of Christ, so that they might be a power in the city to rescue young men from the influence of the saloon. The hymn, "Nearer, my God, to thee," was announced, and those who desired to draw nearer to their God were invited to the altar. Numbers thronged the altar and the aisles, and earnest prayers were offered. The leader then asked if there were any present who desired salvation from sin. A young man arose and said, "I'm not a Christian. I'm a sinner, and a bad one, too, but I want you to pray for me." He then dropped down his knees and began to pray for himself, and before long he found help and salvation in Christ.

The doxology was sung, and the benediction was pronounced. The hour had passed all too quickly, but the influence of that service will never die. As we slowly left the hall our hearts went up to God in thankfulness for what he is doing for our young people through the agency of the Epworth League.

E. W. STAFFORD, TORONTO.

### Federation of Societies.

In the township of Harwich, in Kent county, is held a union meeting of the Y. P. S. of C. E. once every four months. The Union Society was formed in 1894, and has been in a thriving existence ever since. In the constitution of the society a clause reads, "The object of this Union shall be to stimulate the interest in Y. P. S. of C. E. and E. L. in Harwich township, to increase their mutual acquaintance, and to make them more useful in the service of God."

The officers are Duncan McCully (Disciple Baptist); Secretary, Geo. Riseborough (Methodist); Treasurer, Jeanette McDonald (Presbyterian). The vice-presidents are the presidents of the various societies. Two Methodist, three Presbyterian, and three Baptist churches belong to the union. The offering of each evening is devoted to some unedifying charitable institution.

We have found the meetings a grand series of successes, both socially and spiritually. The programmes are made up of one or more numbers, given by each society, thus giving all a part and an equal interest.

### Aims of the Epworth League.

During his recent visit to Winnipeg, Rev. T. J. Parr addressed the Epworth League of Grace Church on the aims of the Epworth League. He said that there are three objects set before the personal piety, intellectual culture, and Christian activity. The first is represented in the Christian Endeavor Department, the second in the Literary, and the third in the Social and Missionary. We must have high ideals, but these are themselves very not sufficient. They must be followed up by energy and carried in actuality. No great literary work had found life before it had been sown in the heart of the writer; no great piece of architecture had been produced before it was planned by the architect. The perseverance and energy required for measuring up the high ideals and actualizing them was great. We must be like Alexander, who carried with him Homer's work, who read continually, taking Homer's heroes as his ideals. In closing the address, Mr. Parr made a plea for the wide circulation of The Epworth Era among Methodist young people. Three years ago it had been authorized by the General Conference as the official organ of the Epworth League. A young Methodist should take it for four reasons—the personal benefit to be derived, the in-

fluence to be had in taking the paper, the intrinsic value of the paper, and for denominational loyalty. As a result of his appeal, nineteen new subscriptions were received.

Mr. Parr, while sojourning in the West, has greatly recovered his health, and leaves at once to take up his pastoral work in Guelph, in good health and spirits.

### The Boys Drew the Ice.

The Riceville Epworth League boys cut and drew ice in the winter, and the young ladies made and sold ice-cream on Saturday evenings as long as the ice lasted. They cleared a little over \$34 in this way. They have over \$125 on hand towards \$200 they aim to raise by the spring on behalf of the new church.

### Successful Rally Day.

Sunday, September 29th, was observed at Fairmount Avenue, Montreal, as "Rally Day" for Sunday-school and young people. The day was wet and lowering, but large numbers of parents and children were present at all the services. In the morning the pastor gave a blacked talk to the children. In the afternoon the prepared exercises were used, and short addresses were given by the pastor, the superintendent, Dr. Shaw, and Mr. Charlton, of Crescent Street Presbyterian Church. In the evening Rev. Jas. Elliott, B.A., of Centenary Methodist Church, preached a sermon to young people. The choir at all the services ably assisted the children in the singing. An earnest, intelligent layman was heard to remark at the close of the day, "It is a long time since I attended three services that were so full of helpful counsel." On Monday night the young people held a very successful rally, when about eighty were present. Addresses by Messrs. A. Cleland and L. R. Werry, and good music, with coffee and cake, made the evening very pleasant. Fruit already has been seen from the rally.

### Just a Line or Two.

The League of George Street Church, Peterboro', announces "An Evening with the Older People."

The League of Dundas Centre Church, Brantford, is spending considerable time in the study of Christian biography, and finds it very interesting.

The school-room of Centenary Church, Hamilton, was well filled on the evening of October 7th to hear a lecture by the General Secretary of the Epworth League.

The Corwin Epworth League gives to missions over two cents per member per week; 19 active, 10 associate; total membership, 29; amount given for Forward Movement last year, \$33.22.

Rev. Dr. Benson sends out a stirring letter to the official members of the Pembroke District, in which he specially commends The Epworth Era, Guardian, and our Sunday-school publications.

The Hespeler League will have an "Evening with The Epworth Era," on December 17th. A good subscription list will probably be mailed from the Hespeler post-office on the morning of the 18th.

The programme of the Centenary League, Hamilton, gives an evening to each of the three books of the Epworth League Reading Course. The first is on November 17th, when Whittier's poems will be considered.

### A New Junior League.

At Farnham, P.Q., Rev. W. Henderson organized a Junior League that is quite active and active. Miss Luise Fee is President, and Ernest Whelpley, Secretary. The League has made and sent to north-west Indian missions six scrap-books of material from Onward, etc.; the leaves being red, white, and blue cotton, and fastened through with silk ribbons and bow—a suitable form.

### The Toronto Epworth League Union.

Fully 1,800 leaguers and friends attended the annual rally of the Toronto Epworth League Union, held in the Metropolitan Church, on Monday evening, October 14th.

In the absence of the president, Mr. Jas. Bayor, who was confined to his home on account of illness, the president of the Toronto East District, Mr. James Simpson, presided.

A song service, under the direction of Prof. F. H. Torrington, was held from 7.45 to 8 o'clock.

"Our League, their Relation to Citizenship and Temperance," was the subject of a stirring address delivered by Rev. W. J. Sparling, and Rev. J. E. Starr gave an excellent address on the burning question, "The Young Man Problem."

Miss Lillian Kirby rendered a beautiful contralto solo during the evening.

In response to the roll-call, each League rose in a body, quoted in concert a passage of Scripture, a motto, or sang together the verse of a hymn, then one member stated the total membership, and the number present.

The Chinese Epworth League responded, showing that they had twenty members on the roll, and ten of them were present. This League has been lately organized in connection with the Metropolitan Church Epworth League.

Epworth Church League responded by giving as its motto—

Our Needs,

A Strong Spiritual Life.

\$125 for Missions.

A better knowledge of the Bible.

True sociability.

The Washington Church Epworth League, of Scarborough Junction, received the banner for having the largest number of its members present, forty-three, this being the total membership. In presenting the banner, Rev. Dr. Chambers, who had been called from the gallery for that purpose, made a brief, but beautiful address, and with the aid of the fact that he had preached at Washington church as one of his first appointments. Rev. J. E. Starr also claimed this as one of his first circuits.

The president of Washington League, in receiving the banner, stated that some of the members of its fifteen miles to attend this annual rally, and hoped that the members would prove worthy of the honor conferred upon them.

King Street East League is worthy of mention, there being 54 out of its 58 members present. Euclid League had 89 per cent. of its membership present, Berkeley, 81 per cent., and Lambton Mills, 75 per cent.

The rally was one of the best held in the history of the union.

A special car brought one hundred leaguers from the north, leaguers being represented from Richmond Hill, Thornhill, Newtonbrook, Willowdale, Eglinton, Ashberry, Davisville.

Dr. Wallace Secombe was given a place on the programme to make an announcement regarding the young men's club, recently organized in connection with the Methodist churches of our city.

CLARA G. WALLACE,

Secretary T. E. L. U.



## District Conventions.

### Huntingdon District.

Huntingdon District Epworth League convention was held in the town of Huntingdon, September 26th and 27th. The attendance was fairly good. Words of welcome were given by Rev. Mr. Deepro, pastor of the church. The members of the Huntingdon League provided tea for the delegates in the basement of their beautiful church, and furnished the most excellent lunch during the convention. The president, Rev. H. E. Warren, M.A., B.D., had an up-to-date programme. The principal speakers were Rev. Mr. Crews, General Secretary of Epworth League work, Rev. Mr. Cleland, and the pastor, of Ormstown. Other addresses and short, pithy papers were given by several laymen and ladies. The presence of the Rev. A. C. Crews produced more than usual interest, and as a result, The Era and the Reading Course will be well patronized, and in addition the young people were led to greater activity and earnestness in their work by the helpful discussions and round-table talks.

The officers for the present year are: President, Rev. J. R. Hodgson; First Vice-President, Dr. Clouston; Second Vice-President, Mrs. (Rev.) H. E. Warren; Third Vice-President, Mrs. Lewis; Fourth Vice-President, Mrs. (Rev.) J. Garvin; Fifth Vice-President, Miss Tredrea; Secretary, Rev. J. W. Humphrey, B.D.; Corresponding Secretary, Miss Eagleton; Treasurer, Rev. J. M. Tredrea; Representative to Conference Executive, Rev. F. A. Read; Hon. President, Rev. C. S. Deepro. J. M. T.

### Matilda District.

The Matilda District Epworth League convention was held in the Methodist Church, Winchester, September 18th, 1901. Rev. C. J. Curtis, of Matilda, gave a very helpful paper on the topic, "Are there any changes needed in our Sunday-school work for the twentieth century?" He said that the twentieth century calls for better qualified teachers, and contended that all Sunday-school teachers ought to be trained to teach and receive remuneration for so doing. This paper was followed by a lively discussion.

Rev. George Stafford, of Cardinal, then gave the convention a paper entitled, "Gems from Cincinnati Convention." This was bristling full of bright and helpful ideas.

The local Leagues reported, and on the whole, the results were very encouraging, and showed signs of increase. Special mention might be made of Morrisburg League, which showed signs of splendid work being done in that town. The convention listened with delight to a stirring address by the Rev. Dr. Ryckman upon "The Present Demands and Available Supplies for the Mission Work of To-day." The subject, "How Best to Adapt the Epworth League to the Needs of the Twentieth Century" was discussed. The Business Committee then reported, and the officers for the coming year were elected, the Rev. C. J. Curtis being chosen president. The president, Rev. R. G. Peever, who represented the district at the international convention of Epworth Leagues, then gave the convention the impressions gathered while attending that convention. The main thoughts were emphasized, viz.: Life, labor, and liberality, and he carried back the great thought that every League must do something for

Jesus. The convention was delighted by this address. The convention closed, all feeling that our zeal in League work had been revived, and determined to do better and greater work for Christ and the Church. The delegates are loud in their praise of the Winchester people and their kindness in entertaining them.

### Exeter District.

The Epworth League of Exeter District held a very successful convention on Tuesday, September 24th, in James Street Church, Exeter. Rev. C. W. Brown, B.D., Exeter, president of the district, and Secretary's report evidenced that while there is not a numerical advance in the Leagues, there is a deepening interest among the young people, especially in the work of missions. Over \$400 was raised during the year for missionary purposes. Rev. G. N. Hazen, B.A., Sarnia, addressed the convention regarding the advisability of the four districts—Exeter, Sarnia, Stratroy, and Stratford—uniting this fall in the sending of a missionary to West China. A resolution was afterwards drawn up signifying the hearty desire of this (Exeter) District to unite with the other three, and a copy of this resolution has been forwarded to Dr. Sutherland.

The attendance at the three sessions was very large, and the programme all that could be desired to quicken and educate our young people. In the evening inspiring addresses were given by Rev. G. H. Cobbleddick, B.D., of Parkhill, on "The International Convention," and Rev. R. D. Hamilton, of London, on "The Young People's Opportunity for Christ and the Church."

The following are the officers for the next year: Hon. President, Rev. R. Milyard, Exeter; President, W. H. Harvey, Exeter; Secretary, Miss Mary Taylor, Whalen; Treasurer, Mrs. Monroe, Exeter; First Vice-President, Miss Lily Halle, Ellimville; Second Vice-President, Rev. S. A. Anderson, Kirkton; Third Vice-President, Miss Haskett, Birr; Fourth Vice-President, Miss Annie Beak, Hensall; President Junior Department, Miss Lammie, Hensall; Representative to Conference Executive, Rev. W. J. Waddell, Ellimville.

### Simcoe District.

The Simcoe Epworth League convention, held at Waterford, September 25th and 26th, in conjunction with the financial district meeting, was one of the most interesting, profitable, and successful conventions ever held in the district.

On Wednesday evening, in the absence of Rev. S. W. Holden, of Cayuga, the chairman of the district, Rev. D. W. Snider, addressed the Leagues upon the subject of "The Young Man of To-day: His Relation to the Church." Dr. Scanlan, of Jarvis, followed, with an able address upon "The Young Woman of To-day: Her Relation to the Church."

On Thursday morning, Rev. H. G. Livingston, of Hagersville, gave a very excellent paper on "Christian Endeavor Work," and led in a round-table conference upon methods of conducting this department of Epworth League work, which proved very profitable. The Social Department was then given by Miss Ann, of Hagersville, of Rockford, which was followed by a round-table conference, led by the president, Rev. A. I. Terryberry.

The afternoon session began with an address upon the Literary Department,

by the chairman of the district, Mr. Snider then led a round-table conference on methods in the Literary Department. Rev. Mr. Corelli, of Victoria College, was next introduced to the convention as a substitute for Dr. Stephenson, who was unavoidably absent. Mr. Corelli reviewed in a very interesting and able manner the work and aim of "Methodist Young People's Summer School."

In the evening, to a crowded house, Mr. Corelli delivered an address upon "North-West Mission," his point of view being that of the pioneer missionary in the pioneer settlement—himself that missionary.

Rev. F. A. Cassidy, M.A., chairman of the Guelph District, was then introduced, and delivered, as usual, a most instructive and inspiring address upon "Japan, Its Possibilities, Our Responsibilities."

The officers for the ensuing year are as follows: Hon. President, Rev. D. W. Snider, Simcoe; President, Rev. A. E. Smith, B.D., Port Dover; First Vice-President, Rev. Dr. Scanlan; Second Vice-President, Mr. Harry Johnson, Simcoe; Third Vice-President, Miss Annie Hind, Hagersville; Fourth Vice-President, Miss Annie Thompson, Rockford; Fifth Vice-President, Miss Collier, Simcoe; District Representative to Conference Epworth League Executive, Rev. W. H. Douglas; Secretary-Treasurer, Rev. W. H. Douglas.

### Woodstock District.

The seventh annual convention of this district was held in October 1901 at the Methodist Church, Innerskip. The convention was favored with delightful weather, and the attendance was good throughout, representing a large number of earnest, enthusiastic workers from all parts of the district.

The different departments of League work, Junior Social Literary, Missionary, and Christian Endeavor, passed under review, and papers were read, illustrating the best and most effective methods of work. The review showed that the work on this district is in a prosperous and progressive condition. The following papers were presented: "Junior Work," "How to Make the Social Department Effective," "This Year's Reading Course, Character, and Importance," "Missions at Your Door," "The Missionary Study Class" (round-table conference), "How to Keep a Lookout Committee at Work," "Duties of the Prayer-meeting Committee."

In harmony with the motto of the convention, "Not What, But How," practice, not theory, was the key-note of all these papers, and also the discussions which followed.

The present condition of the Forward Movement for Missions was clearly presented by Rev. H. S. Doulgal. The district has on hand about \$1,600 ready to be used when a missionary is chosen. Steps were taken towards the choice of a missionary to represent this district in the foreign field. Dr. Harry Smith has resigned, and a few Leagues reported a slight decrease in missionary vivings, but others reported an increase, so that the district has maintained, and slightly increased itsgivings.

At the evening session, Mr. E. A. Brown, Woodstock, gave a very vivid and realistic description of the international convention at San Francisco; Rev. E. Marshall answered in a pointed and pleasing way the "question-drawer" queries; and Rev. A. J. Johnson fittingly gathered up and presented in a neat address on "String of Pearls from the Convention" the gems that sparkled in the different papers and addresses.

A special feature of the afternoon session was a beautiful and hearty "heart-to-heart talk," by Mrs. (Rev.) Marshall.

The convention gave expression to its deep feeling of sorrow at the death of Rev. A. H. Crosby, by a distinctive resolution of condolence, which was ordered to be forwarded to Mrs. Crosby.

The two following resolutions were also passed:

"That we urge upon our local League secretaries the necessity and importance of forwarding at once to the local secretary the list of new officers, whenever a change of officers occurs."

"That we reform our method of receiving reports from local Leagues; that the district secretary request each vice-president of the district to give the list of questions to be presented to the local Leagues; that the secretary place all these questions in order of the departments on one list, and send this list to the secretary of each local League, and request that the questions be presented to and answered by the Executive. Upon the return of these reports, the secretary will send each vice-president the portion of the returned list which belongs to such vice-president's department, from these reports will be prepared for the convention."

The following is the list of officers for next year: Hon. President, Rev. J. G. Scott, Ingersoll; President, Rev. J. G. Richardson, Swagboro; Secretary, Miss Grace E. Miller, Ingersoll; Treasurer, Miss Alma Card, Ingersoll; First Vice-President, Harry Jakeman, Swagboro; Second Vice-President, Rev. Robt. Keefe, Washington; Third Vice-President, Miss Holly, Woodstock; Fourth Vice-President, Mrs. (Dr.) Wilson, Plattsville; Fifth Vice-President, Miss Banting, Woodstock; Representative to Conference Executive, Rev. E. E. Marshall.

**Milton District.**

The seventh annual convention of the Epworth Leagues of Milton District opened in the Methodist Church, Burlington, at 9.45 a.m., on Wednesday, September 25th, 1901. There was a large attendance, and all Leagues in the District were represented. Throughout the proceedings of the day very considerable interest was shown by all present, and the reports of the different vice-presidents were well discussed. The leaguers of Burlington extended a warm welcome to the delegates, and during their stay they were made to feel quite at home.

The first session of the day was full of good things. Three addresses were given in which many good suggestions were thrown out. In the first address, which was given by Mr. W. H. Tuck, President of the District, an earnest appeal was made for earnestness and greater zeal in Epworth League work. In the Social Department report, Miss Lusk, of Oakville, suggested many methods for improving this branch of the work. In the third address, which was on the Literary work, and was given by Rev. J. E. Hockey, all the difficulties of this department were brought out, and various means of meeting them were discussed. The secretary's report was a very encouraging one. The increase in membership during the last year was forty.

At the afternoon session, three reports and two addresses were given. The reports of the Missionary, Junior, and the Christian Endeavor Departments were listened to with interest, and were thoroughly discussed in the three-minute speeches by delegates. The address by Rev. Dr. Henderson, Burlington, took the form of an explanation of the Active Members' Pledge, and was appreciated by

the leaguers present. The missionary address, by Rev. J. W. Cooley, of Milton, was a grand effort. Throughout the address Mr. Cooley was listened to with intense interest. He urged all to try to spread the missionary spirit, and proved conclusively that the wider possession of this missionary spirit was the only thing which would cause an earnest missionary revival.

Of the evening session we can say that it was a grand success. A large and attentive audience, two stirring addresses, and excellent music combined to make this session one of the best in the history of Milton District convention. Rev. W. F. Wilson, of Hamilton, delivered the first address, in which he took for his subject, "Does the Epworth League pay?" His arguments were strong and convincing, and when he finished speaking he had entirely convinced the large audience that the Epworth League is indeed indispensable to the church. Rev. J. A. Mott, of Oakville, gave the last address of the convention, and his subject was, "Beautiful Hands." In the course of his remarks, Mr. Mott eloquently described the different ways in which we may make our hands beautiful in the Master's service.

The music for the evening session was supplied by Miss Manly and Mr. W. H. Tuck, of Oakville, and the Burlington Methodist choir.

The following officers were elected for 1901-2: Hon. President, Rev. Dr. Henderson; President, Mr. Higgins; Vice-President, Mr. Higgins; 1st Vice-Pres., Miss Henderson, Burlington; 2nd Vice-Pres., Mrs. S. R. Bews, Milton; 3rd Vice-Pres., Miss Wilkinson, Waterville; 4th Vice-Pres., Miss Eva Peart, Freeman; 5th Vice-Pres., Miss Mayplet, Watson, Burlington; Treasurer, Mrs. Lucy Smith, Oakville; Secretary, Mr. Allan C. Holmes, Georgetown.

**Sarnia District.**

The Sarnia District Sunday-school and Epworth League Convention, held at Alvinston, October 8th and 9th, was one of great profit and power. The Sabbath-schools reported prosperity. Mr. W. E. McCann, in speaking on "The Sunday-school as an aid to the Epworth League," represented the Epworth League as the finished product of the Sunday-school, and advocated a certain stage in the Sunday-school, when a scholar would become eligible for League membership. Rev. G. W. Andrews, B.A., dealt with "The Relation of Decision Day to Experimental Religion." Mr. C. A. Barnes, M.A., P.S.L., read a masterly paper on "Principles of Teaching as Applied to Sunday-school Work."

Rev. J. Endicott, B.A., of China, ably discussed our work in that land. Different workers indicated five good points of each of the following: The Christian Endeavor Department, the Missionary Department, the Social Department, and the president.

Rev. R. Smith Baker's address showed "what we can do for our associate members" by winning and educating or training them for Christ and His Church.

Miss Ida King's paper on "How to Conduct a Junior League," showed the great importance of this work, and suggested various plans of operation. Rev. G. N. Hazen, B.A., outlined the District Forward Movement work up to the present union with three other districts for the support of a missionary in China.

In the evening the church was well filled. The chairman, Rev. W. A. Smith, introduced Rev. J. A. Ayearts, B.A., of Courtright, who ably discussed the great temperance question, and the League's relation thereto.

Rev. R. D. Hamilton conveyed "Echoes of the San Francisco Conven-

tion," and his address was a masterpiece of the descriptive art. He did ample justice to the various points of interest throughout the whole trip, including, of course, the important features of the convention. He mentioned the reputation of everything "Canadian."

The resolutions included: Approval of Decision Day, with a recommendation to our schools to adopt the idea; recommendation to our people to vote only for such candidates as are pledged to the support of prohibitory legislation; hearty co-operation with three other districts for the support of a missionary in China.

Our membership and missionarygivings are on the increase.

Officers elected: Hon. President, Rev. J. E. Ford, Forest; President, Rev. W. A. Smith, B.D., Oil Springs; First Vice-President, Mrs. Law; Second Vice-President, Rev. S. W. Muxworthy; Third Vice-President, Miss M. Armstrong; Fourth Vice-President, Miss Ida King; Fifth Vice-President, Miss A. Hayne; Sixth Vice-President, Mrs. H. J. Laycock; Secretary-Treasurer, J. K. Stinson, Wyoming; Secretary of Sunday-school Department, E. C. Rice; Representative to Conference, G. N. Hazen, B.A.

**Collingwood District.**

The seventh annual convention of the Collingwood District Epworth Leagues was held in the Methodist Church, Meaford, October 1st and 2nd, 1901. The president, Mr. N. M. Squire, of New Lowell, took the chair, and the roll being called forty-two delegates answered to their names, after which reports were received from the secretary and treasurer, which showed an increase in numbers, both of members and general finances. The president's address was full of inspiration and hope, special prominence being given to the Missionary Department of the work, and the need of placing a missionary in the foreign field at once, in order to retain and deepen the interest in the cause of missions.

Rev. W. R. Seelye and Rev. W. G. Egan addressed the convention on behalf of missions, urging united action for a definite purpose, prompted by the true spirit. Subsequently a resolution was passed requesting the General Mission Board to send a missionary to China during the year, if at all possible, to be supported in whole or in part by the Collingwood District Epworth Leagues. Miss A. Ward's paper, "Social to Serve," presented many practical suggestions upon the social work of the League. This was followed by a paper on "Coworkers with Christ," by Miss Brooke, in which the exalted character of our privileges and importance of our work were brought out.

At the close of the afternoon session two hours were passed in social intercourse, refreshments being served in the basement of the church. The League of St. Vincent Circuit aiding the League of the town in providing for the same. A special feature of the evening hour was the introduction of the social work, which were while at tea, by which the name of each delegate was known to others.

The evening session opened at 7.30 o'clock with a song service. The address of welcome on behalf of the town, in the absence of Mayor Hamilton, was read by Mr. Geo. T. Doby, town clerk, to which Rev. M. L. Pearson replied in his usual happy manner. The Junior League of the town extended its greetings to the convention by marching with banner to the front singing meanwhile, and presenting the Chautauqua salute, to which

the audience responded with a sea of white handkerchiefs. The Rev. T. E. E. Shore, B.A., B.D., of Toronto, then gave a stirring address, which was greatly enjoyed. The roll-call of the Leagues was a new feature of convention work, and as each League represented responded with song or Scripture-reading, a gracious influence rested upon the audience.

The address of Rev. E. A. Pearson, of Aurora, upon "My Trip to, and the International Convention," was unique, and full of interest. The general feeling was, "I wish he had more time," so greatly did the audience enjoy the description of place and person eloquently presented.

The sunrise prayer-meeting on Wednesday morning was well attended, and was a season of refreshing, being ably led by the chairman of the district.

Mr. W. R. Seesley's paper upon the Junior League work was full of helpful suggestions, and elicited an interesting discussion. Mr. F. T. Hallott, of Ravensha, spoke on "How Readest Thou?" He emphasized the importance of reading good books, and reading them well, so as to get a good understanding of what they contain, commending the League Reading Course. The address of Rev. A. P. Addison, B.A., on "Christian Citizenship," was comprehensive, and full of rich thought. The need of more thorough Bible study was urged upon the leaguers by an earnest appeal from Mr. R. Buckingham, and reference made during the discussion to the special reading by the leaguers of Matthew's Gospel during the month of October.

Rev. A. E. Sanderson spoke on "The Need of Power for Service." His address was timely and eminently suited to the closing of the district convention, this district has ever held. The president-elect is Mr. N. M. Squire, New Lowell; Secretary, Miss N. Ward, Collingwood.

#### Norwich District.

Our eighth annual convention was held in Delhi on September 19th and 20th. As it followed the district meeting we had the advantage of having with us all the ministers of the district. The topic of the first session was, "Soul-Winning." Earnest addresses were given on the subject, impressing on us the fact that as an organization we exist for the purpose of saving souls, and, in order to be successful, we must be in touch with our Master.

During the next day each department of work received attention, and the discussions which followed the papers were lively and instructive.

Every local League on the district was reported at the convention. An increase was reported in the number of Leagues, number of members, number taking up Reading Course, amount of money given to missions. Two or three of the resolutions which were brought before the convention were as follows:

First. That correspondence be opened with our missionary, by our Missionary Vice-President, and that each local Missionary Vice-President write at least two letters each year to Mr. and Mrs. Prudham.

Second. This District League declares itself unalterably opposed to the liquor traffic, and in hearty sympathy with all moral issues, and recommend the Temperance Committee in all our Leagues to seek the election of men in politics, who represent us on all moral questions.

Third. We recommend that every League in the district form a Reading Course, have a missionary library, and distribute missionary, temperance, anti-

tobacco, and Sabbath observance literature.

The officers for the year are as follows: Hon. President, Rev. R. J. Elliott, Norwich; President, Mr. F. J. Gundy, Scotland; Christian Endeavor Vice-President, Miss Susie Gilbert, Delhi; Missionary Vice-President, Rev. W. S. Daniels, Norwich; Literary Vice-President, Miss Gertrude Bell, Verachoye; Social Vice-President, Miss Edith Knight, Vanessa; Junior Vice-President, Miss Minnie Pedlow, Delhi; Conference Representative, Rev. T. R. Earke, Oakland; Secretary-Treasurer, Miss E. R. Thomas, Burford.

#### Mount Forest District.

The annual convention of the Mount Forest District Epworth League Association was held in the Methodist Church, Mount Forest, on Tuesday. There was a fair representation of delegates, and the programme was very interesting.

The election of officers resulted as follows: Hon. President, Rev. W. Kettlewell, Mount Forest; President, Rev. C. L. McIrvine, Monticello; First Vice-President, Miss L. Mickleborough, Holstein; Second Vice-President, Mrs. Judson Trux, Holstein; Third Vice-President, J. H. Brethour, Mount Forest; Fourth Vice-President, Miss Ida Farrill, Keilworth; Fifth Vice-President, Miss N. Orchard, Durham; Treasurer, Miss E. Gilroy, Mount Forest; Secretary, A. H. Humphries, Artinur, Conference Representative, Rev. J. W. Magwood, Arthur.

It was decided to hold conventions in three different places in the district next year, viz.: Durham, Mount Forest, and Grand Valley. The details will be arranged by the Executive Committee. The business of the afternoon had been completed a splendid supper was provided for the delegates in the Methodist church, and they were most hospitably entertained by their Mount Forest friends.

The evening meeting was very interesting, addresses being delivered by the President-elect, Rev. McIrvine, Rev. Wray R. Smith, of Durham, and Rev. W. F. Wilson, president of the Conference, who spoke in his well-known able manner. He spoke on Young People's Societies. Altogether the gathering was a very pleasant one, and most profitable to those in attendance.

#### Brampton District.

We had a very interesting and profitable day at our eighth annual convention of Brampton District Epworth Leagues, held in Grace Church, Brampton, on Tuesday, September 24th. The ministerial financial meeting was held in the morning. Splendid papers and addresses were given during the afternoon on "The Social Circle," by Mrs. D. J. McClure, Churchville; "Our Domestic Missions," by Rev. W. Sinclair, Burnhamthorpe; "Personal Work," by Rev. R. N. Burns, Brampton; "The Relation of the Epworth League to Present Day Movement," by Rev. P. A. Jordan, Inglewood; and, "How Best to Cultivate a Taste for Healthful Literature," by Rev. S. H. Edwards, Brampton.

At the evening session, the Convention listened to a very interesting and instructive description of the trip to San Francisco, and an account of the great Convention, from Miss Violet Main, Brampton. Rev. W. K. Hager, of Bolton, addressed the meeting on "Personal Example and Influence," and the con-

vention was fittingly brought to a close by a consecration service led by Rev. A. B. Hames, Streetsville. The following is the list of officers for the year: Hon. Pres., Rev. H. M. Manning, Brampton; Pres., Mr. S. Deeves, Brampton; 1st Vice-Pres., (Christian Endeavor), Wait, P. Goodman, Inglewood; 2nd Vice-Pres., (Missionary), Miss Harrison, Brampton; 3rd Vice-Pres., (Literary), Wm. Health, Alton; 4th Vice-Pres., (Social), H. H. Shaver, Cooksville; 5th Vice-Pres., (Junior), Mrs. (Rev.) Jordan, Inglewood; Secretary, Miss Hamilton, Brampton; Treasurer, Miss Ailan, Brampton; Representative on Conference Executive, Rev. G. Agar, Huttonville.

#### Picton District.

The Picton District Epworth League seventh annual convention was held at Albany, on Rednersville Circuit, Friday, September 20th, and was a very successful gathering. Only two addresses were arranged for, it being deemed desirable to allow time for discussion. It was requested that each League send two delegates at least; one being prepared to take part in the Round-Table Conference on the Christian Endeavor work; the other in the Round-Table Conference on Missionary work. I cannot now give you an accurate statement of our standing, because a few of the Leagues have been slow in forwarding their reports. I think, however, there has been a slight decrease in the number of members, and one or two Leagues are closed. It was expected that they would soon be re-organized. The keynote of the convention appeared to be, "More spirituality—stronger feeling of personal responsibility." A resolution was passed, expressing our confidence in Dr. and Mrs. Winch, assuring them of our support and our prayers. The officers elected are as follows: President, Mr. E. A. McLean, Picton; 1st Vice-Pres., Mr. Ed. Benson, Rednersville; 2nd Vice-Pres., Mr. Walter Osborne, Bloomfield; 3rd Vice-Pres., Mrs. J. Noxon, Wellington; 4th Vice-Pres., Miss Ella Anderson, Rossmore; 5th Vice-Pres., Viola Dies, Picton; Secretary, Ernest F. Case, Picton; Treasurer, Mr. D. Stafford, Rednersville; Representative to Conference Executive, Rev. R. Bamforth, Rednersville.

E. F. C.

#### Peterboro' District.

A most interesting and profitable convention of the Epworth Leagues of the above District was held October 1st, in the Fairmount Church, Cavan Circuit. Two sessions were held, viz., afternoon and evening, and a large number of delegates were present from various parts of the District. Mr. E. W. Eaton, of Peterboro', the president, presided with grace and ability. The afternoon session was largely given up to receiving reports from Leagues, and the discussion of topics suggested by these reports. The address of the afternoon was given by Rev. H. B. Kerr, of Millbrook, upon "The Twentieth Century League."

It was a most practical address, in which it was shown that the Twentieth Century League will answer to the law of "the survival of the fittest." It will be the motel League, the League thoroughly organized, properly officered, and doing the distinctive work for which the Epworth League was instituted. None other will survive.

At the evening session, the missionary work of the League occupied a prominent place. Rev. J. B. Berry, B.A., of Beaverton, presented this phase of the work, and especially called attention to the fact that the Leagues on this District last year raised less by nearly one-third for

missions than they did the year previous. All the Leagues on the District were urged to push vigorously systematic missionary effort.

A valuable paper, by Miss M. Detcher, on "The Model Society," and a thoughtful and forceful address by Rev. L. S. Wight, on "The Church as a Moral Force," filled up the programme of the evening session, which was presided over by Mr. C. Parks, of Peterboro', the President-elect for the ensuing year. The proceedings of both the afternoon and evening sessions were greatly enlivened by splendid solos by Miss Henderson, of Lakefield; Miss Bellegem, of Peterboro', and Mr. Parks. The singing of these young people was very much enjoyed. All who attended the convention pronounced it a most profitable gathering. The District League selected as its motto for the ensuing year, Phil. 4. 13, "I can do all things through Christ which strengtheneth me."

**Hamilton District.**

The fifth annual convention of the Hamilton District Leagues was held in Hamilton Street Church, Hamilton, on Thursday and Friday, October 17th and 18th. Rev. G. E. Hartwig, of Toronto, gave an interesting address on missions. Rev. J. H. Collins, Ancaster, conducted a training-school of methods on the Missionary Department; Mr. W. H. Moss, Dundas, on the Literary Department, and Rev. F. M. Mathers, of Abington, on the Christian Endeavor Department; Miss Nora Steffy, on the Junior Department. The evening addresses were on "Personal Evangelism," by Ammon Davis, Esq., and a report of the San Francisco Convention by Rev. T. Albert Moore, and a missionary address by Rev. Dr. Hart. The following officers were elected: Hon. President, Rev. W. F. Wilson, Hamilton, Ont.; 1st Vice-Pres., J. E. Hackey, Hamilton, Ont.; 2nd Vice-Pres., Mr. Ammon Davis, Hamilton; 2nd Vice-Pres., Rev. F. M. Mathers, Abington, Ont.; 3rd Vice-Pres., Miss G. L. Stannard, 277 Hughson Street, Hamilton; 4th Vice-Pres., Miss Clara Morrow, Bartonville, Ont.; 5th Vice-Pres., Miss Bertha Shenton, Gibson Avenue, Hamilton; Secretary, Rev. Chas. L. Bowly, 213 Wentworth Avenue, Hamilton; Treasurer, Miss Sarah Mills, 41 King Street East, Hamilton; Conference Representative, Rev. T. Albert Moore, Hamilton.

**Ottawa District.**

The seventh annual convention of the Ottawa District Epworth League was held in Bell Street Church, Ottawa, Thursday, October 10th. There were two sessions, afternoon and evening. At the afternoon session, Rev. S. Goldworth, Bland, and Rev. G. I. Campbell introduced a discussion on, "Systematic Bible Study, or Miscellaneous Topics for our Leagues—Which?" The majority seemed to favor systematic study. A feature of special interest was an address by Mr. W. McKenzie King, Deputy Minister of Labor, on "The Economic World of To-day; its Agitations and Prospects; and the Relation of the Church Thereto." Mr. King reviewed the economic conditions, and in dealing with the latter part of the address emphasized the cultivation of love in the human heart as the great means of breaking down barriers.

T. W. Quayle, missionary vice-president, reported that as a result of four weeks' campaigning for the Forward Movement, \$600 had been pledged, exclusive of Dominion churches, Ottawa, which already supports a native teacher. Last year the young people gave \$138.61, showing a prospective increase of \$462 for this year. The membership reached by the

campaigner, Rev. R. H. Whiteside, was 720. The average contribution per member last year was twenty cents. This year it is expected to reach eighty cents, and the missionary vice-president says it must go to \$1.04, or two cents a week per member. The convention pledged support to the whole plan of the Forward Movement, and it is hoped next year to be in a position to make a tangible proposition to the Mission Board. Ottawa District does not wish to pledge support in full short in its givings. At the night session Rev. Ernest Thomas, of the cafe, gave an address on "Ideals of Work, the Test of Methods," and Rev. Eber Crummy, Kingston, an address on "Some Aspects of the Mission Field." Rev. W. Timberlake presided in the afternoon, and Rev. Dr. Rose at night.

**St. Thomas District.**

Rain, snow, and mud did not dampen the enthusiasm of the Epworth Leaguers as they assembled at the annual convention at Brownsville, October 17th. Over 100 delegates, representing 28 of our societies, were present. Tables loaded with good things were set in the school-room, where the delegates were entertained for dinner and tea in a way all greatly appreciated. The sociability was a delightful feature of the convention. The sessions were full of interest, the discussions were exceedingly bright and lively, and brought out many good thoughts. The importance of Junior work was strongly urged in a number of short papers. The leaguer's political relation to the drink traffic was ably presented, and a firm stand for the right advocated. A letter, concerning Forward Movement for Missions, from Dr. F. G. Stephenson, was presented. A resolution was passed according heartily with the suggestions made. The benefits of the E. L. R. C. and Epworth Era were well presented. One of the most enjoyable addresses of the day was given by Mr. J. McDowell, on "Christian Sociability." An interesting feature was the reports given by the delegates, showing progress and condition of their societies. The majority were very encouraging. Many showed increase in membership, and more interest in missionary work. The deeper spiritual life of many was especially noted. One new society was organized during the year at Maple Grove, making forty-two in our district. The largest society reported was Central church, St. Thomas—158 members. It was also the one showing greatest increase—50. The largest Junior Society was Grace church, St. Thomas—87. The largest subscription to the Epworth Era was Copenhagen—25. Greatest number joining the Church Union—23. In the evening Rev. C. T. Scott, of London, gave a very eloquent and inspiring address on "California and the International Convention." An invitation was accepted to meet next year at Springfield. The officers are as follows: Hon. President, Rev. W. Godwin, St. Thomas; President, Mr. J. McArthur, St. Thomas; 1st Vice-Pres., Rev. J. Morrison, Springfield; 2nd Vice-Pres., Miss N. Chute, Calton; 3rd Vice-Pres., Mr. F. Sypher, Delmer; 4th Vice-Pres., Mr. F. Miller, Lawrence; 5th Vice-Pres., Miss E. Peters, St. Thomas; Conference Representative, Rev. W. G. H. McAllister, Aylmer; Secretary-Treasurer, Emma Morrison, Union; Representative, Rev. F. W. Langford, Union; Miss W. Musgrove, St. Thomas; Miss A. Burgess, Vienna; Miss A. Walte, Trinity; Mr. B. Stinchcombe, Middlemarch.

One of the questions asked on the report forms was to tell some of the best things done during the year. If you have following items are of any use, you can select from them: Aylmer—Bought hymn books for strangers at church—in-

creased sociability. Central church, St. Thomas—Adopted systematic giving for all League purposes—take no collections at socials. Avon—Raised \$50 for a Bible woman in Japan. Grace church, St. Thomas—Supply pulpit work, relieve distress, look after young people of the community. Copenhagen—Inducement sought for Christ; increasing the Forward Movement for Missions. Lawrence—Contributed \$35 to church purposes. Frome—Gave \$5 to Children's Aid Society, and nearly \$15 for parsonage furnishings. North Bayham—Inducement sought for all being willing to help.

E. M., Secretary.

**Wingham District.**

The Epworth Leagues of the Wingham District held their annual convention at Lucknow, on October 10th. Nearly ninety delegates registered, and there was a splendid attendance at every session. The secretary's report showed a membership of 1,544 on the district, an increase of 80 over last year. Junior work is receiving most attention, there being now eight live Junior Leagues within our bounds. The topics discussed were: "Why are We Here?" "The Joy of Service," "The Leaguer as an Evangelist," "Practical Junior Work," "A Chalk Talk with the Juniors," "What Social Work can the Individual Leaguer do?" "Missionary Literature in the League," and "The Place The Epworth Era and the Reading Course should have with our Leaguers." A round-table conference on difficulties in Epworth League work was conducted for an hour. Dr. Spencer, of British Columbia, gave two stirring addresses on Mission work in British Columbia, and Rev. R. J. Garbutt an interesting address on the San Francisco Convention and his trip. The following officers were elected: President, D. C. Taylor, Lucknow; 1st Vice-Pres., Wm. Hunter, Belgrave; 2nd Vice-Pres., Rev. T. E. Sawyer, Teeswater; 3rd Vice-Pres., Miss S. Kew, Whitechurch; 4th Vice-Pres., Miss M. E. Stewart, Purple Grove; 5th Vice-Pres., Mrs. (Rev.) Vance, Berwick; Secretary-Treasurer, A. Butchart, Teeswater; Conference Representative, W. H. Kerr, Brussels. The next convention will be held at Wingham.

A. BUTCHART, Secretary.

**"I Just Had To."**

When a man achieves pre-eminent success in an honorable vocation, says The Saturday Evening Post, the world is anxious to know what has been the source of his highest inspiration. There is one force which operates more generally than we are wont to think, a power not often reckoned among the influences that make for success. It may be called the inspiration of necessity. Mr. H. H. H. constantly before him the vision of an invalid wife, or dependent parents, or a nest of little children to feed, or older ones to educate, and the thought of their possible suffering has been a mental stimulus whose effect is not easily calculated.

The rich man's son knows that if he fails in college some other door will open to him—he can have private tutors and foreign travel. But the young fellow from the farm who is paying his own way through school by keeping furnaces, or waiting at a boarding-house table, knows that if he fails there is nothing before him but to return to the farm.

An American soldier in the Philippines had cut his way out of a squad of bloemen who had taken him prisoner. The captain of his company said, "Man, how on earth did you get out of that trap? I thought you were as good as dead." The Hoosier replied, "I don't know, sir, except that I just had to!"

## Devotional Service.

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

The writings for this issue are written by ministers of the Episcopate. With gratitude I recognize their kindliness. The thoughts presented to them will be, no doubt, as fresh and bright as the stimulating air and brilliant sunlight of their western home. T. J. PARR.

### NOV. 17.—MISSIONS: PREACHING AND HEARING.

Romans 26: 13-17.

#### HOME READINGS.

Mon., Nov. 11. The Gospel. . . . . Luke 2, 1-10  
Tues., Nov. 12. The messenger. . . . . Gal. 2, 1-10  
Wed., Nov. 13. The mission. . . . . Acts 13, 1-10  
Thurs., Nov. 14. Minister and church. . . . . Eph. 3, 1-12  
Fri., Nov. 15. "How shall we hear?" . . . . . Cor. 1, 17-15:13  
Sat., Nov. 16. A church home. . . . . Acts 11, 22-23

Christ's word is "Preach." No one caught the spirit of it better than Paul. How he stands out so soon after Christ, without ritual or ceremony, standing among men, divested of everything but a message. There is something of the old prophet about him, but there is also something new, both in his message and in his methods.

He has his mind on Christ, and also on the object of Christ's thought. How his soul goes out to those about him, until he is led to discuss the man, in all his relations to spiritual life, the man of faith, the man of sin, temptation, justification, and its means, regeneration, and grace. And thus to know both God and man, he is led to great confidence in the Gospel, and when he turns to the Gentile world, he says, "Give them the Gospel, by sending those who can preach it."

To bring the Gospel to the world was the thought of this earnest man. To save the world by preaching. To take a message which had been left by a dying Nazarene, and carry it with running feet to the four corners of the globe. And if every preacher had been as much in earnest as Paul, it would have been accomplished long ago. It would have closely followed the most daring explorer, or gone with him, for many of the world's most daring spirits have owned that Jesus is the Christ.

It would have kept pace with every step in human progress. As every improvement in travel dawned, the men of the Gospel would have been the first to hail with delight every means of reaching remotest parts. Indeed, even with all the indifference, in a large measure this can be claimed for the heroes of the cross.

Men whose souls were kindled with a divine fire, and who have gone away and beyond, to win men by preaching. The words of the apostle had in no sense cooled, but came with their burning energy. How can they hear without a preacher?

Many a man and woman, sitting with half-finished work around them, as Carey among his lasts and leather, have felt the force and power of these words, until, rising with nothing but the pain of a divine message, pressed home to the heart, but not expressed, they have gone to be a centre of energy in some benighted spot.

Preaching is a special mark of the Gospel of Jesus Christ. Preaching the simple word. Can any one doubt its power? What marvellous manifestations of human life are expressed. How mind and heart unite, how affection and thought are formed into one, and flow out in words, which, like living things, find a home in human souls, until as if a spark of life, a new being steps forth. What

power in living words, charged with the earnestness of a life divine!

Surely the fount of such a stream can only be found in God. To be encouraged, we have but to think of the treasures God has scattered from where men have stood preaching. What a delight as at times we have watched the fires of inspiration slowly kindling, until the whole man was aglow. And when we think of the message, though only a man, went through the building searching for lives into which to enter and bless,

"Preaching as one who n'er should preach again,  
And as a dying man to dying men."

When we speak of preaching the Gospel, some men are indifferent, as though there was nothing in it for the heathen. We must be careful not to make too great a claim for the preaching of the Gospel, but there are some things which stand out in the history of the world, which are written all over with the words Gospel and Preaching. With this before us, thoughts crowd in for expression, but they must be crowded back to give place to two of the leading ones.

One of the greatest and best is Liberty. What a standing rebuke has the word from the preacher been to tyranny from the beginning until now. Elijah to stand before Jezebel, Paul before Nero, John the Baptist before Herod.

Huss as a preacher of freedom, Luther before Charles V. The bishops of England before James II., and also the check the tyrant king received from the clergy of Orange, we must not forget these men. Time and space is not ours to speak of the victories for liberty in Germany, France, Italy, England, and Scotland. Shall we hold back the man with his message who asks to go to the regions beyond? The beauty of his coming is in the liberty which he brings.

Preach, for it cleanses religion from its corruption, and in this it will go forth into the degraded instincts of the race, and lift their religious life to higher heights. Religion tends to become corrupt. We have only to read the messages from Isaiah, and from the herdsman of Tekoa, Amos, also John the Baptist, Christ to the Pharisees, and Paul, who says, "Stand fast in the liberty wherewith Christ hath made you free, lest ye be brought into bondage by men whose human inventions creep in. What will worship." And who shall stand among the abominations of the heathen. Preaching the pure Gospel, when self-sacrifice will take the place of human sacrifice, when all that is strange and weird shall pass away.

#### HEARING.

How shall they hear without a preacher? How shall they believe in him of whom they have not heard? It is not everything to present Christ, that is the preacher's part. They must hear, then they must call on him. The preaching is everything to us, and the hearing is everything to them.

The apostle has a hopeful outlook, so long as he turns from Israel, their souls have gone out into all the earth, and their words unto the end of the world, and more. I will provoke you to jealousy by them that are no people. In his mind there was no doubt about the hearing. Surely in our day we can have no doubt about the hearing, for news of triumph comes to us from many a field. While for hearing we are not responsible, yet to us it is great encouragement. Sometimes results may seem like stars in a cloudy night, almost lost in surrounding darkness, but the hearing and heed-fulness brings into touch with great men and great results. Many a man born in darkness has stopped to listen and been transformed. It has been a strange sound at first, but it has become intelligible.

Africanus was a Hottentot, and a fierce outlaw. A price was set for his capture, but Moffat pressed on to his home and lived with him. The mighty change was wrought, and he became a missionary. Men have heard from strange places, in dark corners, but where they have called on him there has been great transformation.

The islands of the sea, and the wonderful grace of deliverance, Japan and its hearing of the Gospel, until there are those who would make it the state religion.

India is feeling the force of Christly love. A ray of light has penetrated to the heart of China. Let us, who hear more distinctly the voice of God, listen for his commission, that others through us might hear the joyful sound.

We cannot close without a word on "How shall they preach except they be sent?" There are many who cannot go who are ready. There are many who can send, who cannot go. Let us not pride ourselves on the ethical side of living, religion, or on the perfection of living, while a single command of Jesus is left neglected in the least. "If ye love me, keep my commandments."

Many are doing their share, others are not. Let there be a personal responsibility toward our Missionary Society just as much as toward our home church. Let the home church exist for the purpose of sending.

Let us stand behind the man with his message to give strength and courage, then he, with stronger spiritual voice, shall carry the man to hear the message and to call upon Christ for help.

REV. E. J. CHEGWIN, B.A.

### NOV. 24.—THANKSGIVING.

Isaiah 25: 1-8.

#### HOME READINGS.

Mon., Nov. 15. Thankfulness in the heart. . . . . Ps. 9: 1-11  
Tues., Nov. 16. Rejoicing always. . . . . Phil. 3: 1-10  
Wed., Nov. 20. The grateful household. . . . . Josh. 24, 14, 16, 14, 15  
Thurs., Nov. 21. Praise and thanksgiving. . . . . Jos. 1: 13  
Fri., Nov. 22. A Biblical nation. . . . . Ps. 67: 1-7  
Sat., Nov. 23. The spirit of gratitude. . . . . Eph. 5: 16-21

Thanksgiving is too large a word and too abstract to let us into the secrets of Divine goodness.

True thanksgiving is a heart-throb, an embrace. The grateful child will wrap its arms about its mother's neck, and thank her by fond embraces; so here the prophet throws out his arms of adoration and exclaims, "O Lord . . . my God."

We get more than bread from the Lord, and the prophet here covers a group of providences too often overlooked by us. The ground covered in these verses may be named thus:

Thanksgiving to God for—

1. Power.
2. Protection.
3. Provision.
4. Victory over death.

1. Power.—God has his sword upon the mountains, the earthquake on the hills, the waxing up of the sea, and the thunderbolt in the sky. All these are weapons of Divine power, and are the bulwarks of the righteous. They are terrible to evildoers, but they do not injure the widow or oppress the poor. They do not crush out the smoking flax, or break the bruised reed, but protect, defend, and avenge God's own elect.

Isaiah acknowledges the free gift of heaven's artillery that destroys wicked cities, and strikes terror into nations that fear not God. In all this carnage the righteous and true are timorous are nourished, and the penitent sinners upon the walls are saved. How wonderful!

2. Protection.—See these words—"Strength, refuge, and shadow." How simple they are, and yet how mighty. They suggest a conflict which really ex-

ists everywhere—in both the natural and spiritual world.

The clam lives in and feeds upon the very wave that tosses the helpless vessel. The seed in the fruit is ripened by the very frost that sears the leaf. So the very winds and waves that break down the walled cities, and disturb joyful souls drive the saints into the haven.

3. Provision.—What a grand grasp we have here (verse 6) of Providence! How the prophet heaps up figures to magnify the goodness of God! "In this mountain, feast, fat things, full of marrow and wines in the lees."

The dew drop has been turned into the grape juice, and the solvent soil into corn. The sun's rays have secreted themselves in the vine, and the rain-droplet has soaked into the stalk. The sugars and starches have run up the stems, and the corn and wine are ready for the husbandmen. The grass juices have lodged upon the hams of the herds, and they, too, are ready for the laborer.

Prepare your wine-presses and vats. Get your grinders and sabbies ready; for down from the mountain sides and up from the valleys are coming the flocks, the grape-clusters and the abundance of corn.

4. Power over death.—No philosophy of religion or theory of salvation is perfectly satisfactory to the human mind that does not dispose of death. In heathenism the largest factor and the greatest terror is left unsettled. Christianity alone furnishes the long-cherished hope of the soul. This monster, that has fattened on millions of souls, must himself be consumed. It is a case of superior force. He will be overpowered and dragged off the face of the earth, and then the breath of life will fan the face of every soul, and all tears shall be wiped away. Then our strain of thanksgiving will not miss a note from the whole bar of music, while the quiet multitudes will rise, and with one voice sing: "Blessing and honor and glory and power be unto him that sitteth upon the throne, and to the Lamb forever and forever."

"That's be unto God for his unspcakable gift."

REV. HAMILTON WIGLE, B.A.

DECEMBER 1.—"CHILDREN OF GOD."

Romans 8, 15, 17.

HOME READINGS.

Mon., Nov. 25. God the Creator.....Gen. 1-3, 24, 27  
Tues., Nov. 26. Our family.....1 Cor. 8, 14  
Wed., Nov. 27. The Heavenly Father.....Is. 64, 1-8  
Thu., Nov. 28. Adoption of relatives.....1 Jn. 1, 3-12  
Fri., Nov. 29. Obligations of relationship.....1 Pet. 2, 17

Sat., Nov. 30. The future home.....Heb. 11, 16

This eighth chapter of Romans is one of the mountain summits of the New Testament, and perhaps the greatest chapter that Paul ever wrote. The position in which we find these verses, associated with our topic is significant. They are the exact centre of the whole epistle, if you leave out his preliminary remarks and the salutation at the close. The logical and spiritual centre of his whole argument is found in the words, "We are the children of God, and, if children, then heirs." Now, just here we find ourselves asking this question, "How does Paul get up to this mountain-top, and then what follows it?" The first seven chapters of Romans describes the condition of a soul out of harmony with God, but at times longing to be in harmony with him. A person, he says, in such a state is "condemned" by the law, because he cannot obey it; he is "enslaved" by sin, because it is his master; and he is "dead" in trespasses and sins, because he has not opened his heart to receive life. But Paul does not leave man in that sad condition, but proceeds to argue that Christ is stronger than the

devil, and when a person puts Christ behind his will, he gives man the victory. Thus, when we give our hearts to God, we are no longer condemned; no longer enslaved; and no longer dead. "There is therefore now no condemnation to them which are in Christ Jesus in whom the law of the spirit of life, hath made me free from the law of sin and death." In other words, "we are the children of God."

Now, as "children of God," certain qualities are presupposed by us. Certain duties devolve upon us. The children of God are fashioned after a common likeness, and therefore bear a family resemblance to each other. The human family may differ in language, in color, and in other race distinctions, but every child born into God's family by his regenerating spirit, bears a certain resemblance to every other child of God. This is what Paul speaks of in the 29th verse,—"for whom he did foreknow, he also did predestinate (or planned) to be conformed to the image of his Son." How often have we seen the hard-faced sinner changed into the sweet-faced saint through the incoming of God's Spirit into the heart! There is a change in the appearance of the person who has come to the Lord Jesus Christ, and there are certain family resemblances amongst us all.

The duties of the children of God are many, but here we will mention a few of the most prominent. The child ought to learn to walk. In the home it is a very familiar scene to see the little child trying to walk, with the help, of course, of those who are older. We take the little child's hand in ours to assist him. Sometimes the child gets afraid he will fall. He loses confidence in us and in himself, and then, of course, he falls. So the Holy Spirit comes to teach us how to walk "in this present world." We reach out our hands, and he takes them, and leads us. Sometimes we get afraid. We lose confidence in him, and in ourselves, and we take away our hands from his, and, of course, we fall. But still he brings us near to help us up again. (See 2 Peter 1, 5-10.) Again, the child in possession of all his faculties will talk. The danger of the present day is of our becoming spiritual dummies. We are able to talk about everything else, but very often unfit or unwilling to say a word for Christ. To the calm, thoughtful men of the world it must seem indeed a very strange thing, to listen to God's children talking politics, business, or society, with positive eloquence, but when it comes to spiritual matters, noting their lips padlock, and sealed. Let every Epworth League resolve, as a child of God, to do his or her part to stem this silence, that can be felt too often in our League meetings, by speaking promptly and cheerfully for the Master, and then, a day or two later to grow: "Grow in grace and in knowledge, is a Divine injunction. God does not want us to be always infants. He wants us to become men and women in Christ Jesus. God has dealt very tenderly with us in our spiritual infancy, but if I am one or five or ten years a child of God, I ought not to need or look for the coddling and spoon-feeding I sought and needed when I began to serve him. God's command to me now is, "Be strong in the Lord, and in the power of his might." Am I fully relying upon him, with holy confidence, I may exclaim with Paul, "I can do all things through Christ which strengtheneth me."

So also there are duties which as children of God, we owe to each other. We ought to seek to live harmoniously together. Family quarrels not only disrupt the family life, but put it to disrepute in the eyes of those outside. When Christians quarrel the devil rejoices, and not only is the church injured, but our

Father is injured. It is the duty of the stronger children to help the weaker. If the child is likely to fall—the cause of stumbling may seem small to older ones—but take him by the hand, and help him over the place that to him seems hard. When a fellow-Christian steps aside from the line of rectitude, do not turn your back upon him, nor suffer your interest in him to wane, but go to him and seek to win him back to the fold of God. The only way to get men out of sin is to love them out. That is the way Christ did. Let us emulate his example. Let us also, as children of God, strive to protect each other in every legitimate way. Let us seek to guard a brother's good name as we would guard our own. And now as to our privileges as children of God. One of the very sweetest thoughts of all is this: as children we may talk with God—that is, prayer; and God will talk with us—that is, inspiration. Let us keep our Father at all times in our confidence. Let us take all our troubles and joys to him, and constantly live a life of thanksgiving and praise for the inheritance that is ours as "children of God."—"heirs of God, and joint heirs with Christ."

REV. W. L. ARMSTRONG, B.A.

DECEMBER 8.—THE RIGHT USE OF ABILITY.

Mat. 5, 13-16.

HOME READINGS.

Mon., Dec. 2. Securing God's help.....1 Kings 3, 5-4, 28  
Tues., Dec. 3. Talents of mind.....

Wed., Dec. 4. Spiritual blessings.....1 Tim. 4, 14-16; 2 Tim. 1, 1-7  
Thu., Dec. 5. Talents of heart.....1 Cor. 13, 1-11  
Fri., Dec. 6. Opportunity is ability.....Mat. 25, 24-29  
Sat., Dec. 7. Response to ability.....1 Pet. 4, 7-11

Ability is defined as power to do anything—be it mental, or spiritual. It stands for talent, faculty, skill, capacity.

The use of ability is the employment of that power to the accomplishment of a certain purpose.

The right use of ability requires discrimination, and conserving the powers employed, else the end may not be secured.

ABILITY.

The application of this term to the selected Scripture passage sets forth what may be considered the second great lesson of the Sermon on the Mount.

The first lesson is contained in the nine verses immediately preceding our text, and is called the Beatitudes. "Blessed are the poor in spirit;" "Blessed are the meek," etc., "for they shall see God." "For they shall inherit the earth," etc. These verses set forth who the disciples of Christ are, and what are the disciplines for them. This second lesson shows the relation of the disciples of Christ to human society outside their immediate circle. "Ye are the salt of the earth." "Ye are the light of the world."

To impress this lesson, our adorable Master follows his usual method and illustrates his subject by the use of well-known objects. "We are the salt of the earth." What salt is in the natural world, ye my disciples are, and afterwards my followers in every age and country shall be to the moral and spiritual world.

SALT.

Salt is regarded as one of the most important requisites for the comfort, if not, indeed, for the very existence, of human life. It is to be obtained in all countries, and is used in many articles of human food, rendering them most palatable and more conducive to health. The Jews also used salt in connection with all their sacrifices. But the most marked property of salt is its preservative quality. Without it many kinds of

food, especially flesh meat, cannot be kept for any length of time without becoming corrupt, whereas salt preserves them for an indefinite period. Owing to the beds of salt over which the mighty ocean rolls, its water becomes impregnated with the salt, and is kept in a perfectly healthy condition, which otherwise would be impossible, since all the silt from every land is being continually washed into it. Under these conditions the salt sea air is bracing and invigorating, otherwise it would be enfeebling and pestilential.

The value of this illustration would be especially felt in a warm climate, such as that of Judea.

#### LIGHT.

Another illustration here employed is light. "Ye are the light of the world." As a city that is built on a hill may be seen for a great distance from the plain or on the sea, and thus become a valuable landmark for the traveller on his journey, and as a lamp in the night serves to show where the traveller may safely go, so is the life of the Christian man to those around him. And the life of the Christian should be regulated by that thought being constantly kept in view, God wills that I shall not live for self alone, but for the benefit of those about me.

#### HOW IS THIS TO BE DONE.

There was a few despised peasants, with little apparent influence, who, hearing these words, may well have asked, What can we do? Let this responsibility rest on the doctors of the law, on the scribes, on the Pharisees. But God's ways are not our ways, nor his thoughts our thoughts. "Ye are the salt of the earth." These Galileans, who had not been heard of until yesterday, are chosen of God to this honor.

#### DOCTRINES.

They were so by the doctrines they taught. Everywhere they "preached Christ and him crucified." "That God so loved the world that he gave his only begotten Son," etc.

They preached repentance from sin, and faith in Jesus Christ, in order to obtain pardon from sin and holiness of heart. They set forth the terrible evil of sin, and the dreadful consequences flowing from it, and then pointed to the Lamb of God, who taketh away the sins of the world.

#### THE LIVES THEY LIVED.

Their teachings set forth how men must become Christian, and how they must live afterward. But their every-day lives showed practically how this was to be done. They were grand object lessons on the subject of the Christian life.

In the early days of our Western country, there were binders sent in to cut our harvests. But the farmers had to wait until an expert came and set up one or two, and started them at work. Then it was easy for others to understand how to put them together, and run them in the field. And similarly, after men have the theory of religion, they learn much more of Christianity if they can mingle with men who have found Christ and are living the Christian life—men who, while engaged in the ordinary business of life, strictly honest, courteous, and fair in their dealings. In the home life, seeking to make home attractive to all the inmates, and in the community taking an active, earnest, and intelligent part in the business of the city, province, or state at large. Witnessing such results, they are much more likely to be inclined to seek the Lord than they would be by merely learning the theory of religion.

#### THEIR PRAYERS.

Tupper says, "The prayers of saints are the thousand pillars which prop the

canopy of nature, verily a day without prayer from some terrestrial mind is a curse in the calendar of time, a spot in the blackness of darkness for ever." We are taught to pray for kings and for governments, and for them who despitefully use us and persecute us. It is a matter that unconverted persons rarely consider, yet it is true that the prayers of the children of God have always been for the cities of the plain. Christian people have prayed for the unconverted around them, that they may be convicted of sin and led to cry for mercy. Many would rather be left alone than thus be troubled, even though it be answer to prayer. But it is not too much to say that a sound conversion never takes place without previous conviction of sin. The good and skillful surgeon is often compelled to use the probe to the very bottom of the diseased part, even though the pain be very severe, yet it is essential to the recovery of his patient. So the depths of sin must be laid open before the way is prepared for the application of the balm of Gilead.

#### MAINTAINING CHURCH AGENCIES.

On Christian people mainly rest the support of all church agencies, as the public worship, missions, charities, Christian education, Sabbath-schools, etc., each according to his ability and opportunity. Some are called upon to give themselves, to devote all their energy to the preaching of the Word at home or abroad, others are selected to fill positions of influence in the management of church work. Others find their places on the teaching staff or management of the Sunday-school. Many of our young people have a useful sphere in the Epworth Leagues, and thus each finds something he can do for God, and for those around him, if it be simply to lead in prayer, or speak a few words in some social or more public means of grace. There is the care and help of the poor, attendance or visitation of the sick, and instruction of the ignorant. All these require time, and often money, and each, according to his ability, is called on to be the salt of the earth, the light of the world.

#### SLENDER ABILITY.

Not having ten talents, or even five, some seem to feel that they can do nothing of any value and excuse themselves altogether. But we should not forget that "a thing is great or little only to a mortal's thinking." One widow's cruse of oil maintained her family, and the life of a prophet by God's blessing. Another's mite was mentioned with approval, while larger offerings were barely spoken of. And of another woman it was said, "She hath done what she could." Can heart conceive or words express so wonderful a dignity as this to be conferred upon us, to be in any sense helpful in extending the cause of our Lord and Saviour? Young people rarely have much money at their command, and they have little experience or influence on which to rely. Yet the Master stands ready to accept and honor what we do, so as we use our ability as he would have us, to its full extent, in the earnest and hearty manner, and not grudgingly, but with a loving and cheerful spirit.

#### PRAYERFULLY.

It must not be forgotten that the Master says, "Without me ye can do nothing." "Except the Lord conduct the plan, the least concerted schemes are vain, and never can succeed.

We spend our boasted strength for naught,  
But if our works in thee be wrought,  
They shall be blessed indeed."

REV. ALFRED ANDREWS.

## The Reading Course

### The Outlook.

As far as we are able to judge, from our correspondence, the Epworth League Reading Course for this year is going well. The books seem to give general satisfaction, and the reaction in our circles ought to result in a very large circulation. It cannot be too strongly insisted that now is the time to commence the work of the Reading Circle. The months before the new year are invaluable, and ought not to slip past without something substantial being done. We are very anxious that secretaries of Reading Circles should write, and give some account of their work, and how they are doing it.

### The Study of Poetry.

We trust that none of our Circles will hastily conclude that the study of poetry cannot be made interesting. Read the articles by Prof. Reynolds, published in this issue, and then take up the study of Whittier with an earnest purpose. Do not try to go through every poem, but select some of the more important ones, and give them some attention.

### The Dole of Jarl Thorkell.

BY PROF. J. B. REYNOLDS.

This poem is a substance a legend of the Northmen or Scandinavians, of Northwestern Europe. It points back to very early times, when heathenism prevailed in Denmark, where these Northmen lived.

Famine and pestilence were raging over the land, and men thought the gods were angry. The Jarl (pronounced Yarl), or lord of the country, sacrificed a cow upon the altar of Frey, one of the gods. But this was not enough, and their priest pronounced that before their gods could be satisfied human sacrifice must be offered (stanzas 1-11).

Then the question arose, who should be sacrificed? The strong warriors could not be spared, and it was decided that the old men and the infants should be sacrificed to the angry gods. Thereupon arose the cry of mothers, but the old men accepted the decision without a word (12-14).

Then up spoke a young priestess, in protest against their ignorance of the gods, and of what the gods required of men. "Frey," she said, "loves not gifts of death, but of life. Save the lives of your people by giving bread to the starving. He, the bounteous Frey, gives us the good things that we enjoy; let us be like him in giving good things to others. With such sacrifices Frey would be pleased and the famine and pestilence will be abated" (15-21).

The Jarl approved of the words of the priestess, and began the good work with his own gift of gold from his chain. Others followed his example, and soon the hungry were fed, and the babes and old men saved (22-26).

In this land there still remain the relics of heathen worship, but the Spirit of Christ rules there now, and the gods have receded into the dim past. This young priestess of long ago, who had spoken the words of Christ (27 to end).

#### NOTES ON THE PROPER NAMES FOUND IN THE POEM.

Jarl, or Yarl, is the original of the English word Earl, and means governor or lord.

Frey, one of the Scandinavian gods. The German word Freitag, and our word Friday, each signifies the day of the week devoted to the worship of Frey.

Asair, a name given to the gods collectively.

Asgard, the abode of the gods.

THIS IDEA IN THE POEM.

There is, of course, more to the poem than the mere story of Whittier was always profoundly interested in questions of religious creed, and this poem deals with creeds. He shows the cruelty of creed in perverting and reversing human nature. For example, the tender little gold-haired' daughter of Jarl takes part in the cruel ceremony by smearing with blood the coarse lips of the god. And the strong young men assent to the sacrifice of "nursing infant and bedrid old man." In this latter picture there is implied a contrast with hospitals for sick children, homes for aged, and other Christian means for the protection and care of the helpless.

One article of creed frequently touched upon in Whittier's poetry is that of God's love, and all that it implies. God demanding sacrifices, God inflicting punishment simply to vindicate his own law, are to Whittier impossible conceptions. In the rebuking words of the young Vala, the poet here implies a rebuke to all those who would restrict or limit God's infinite love. What Whittier thought and felt upon this subject may be found in the poem, "The Eternal Goodness."

Hence we find that the ideas most prominent in the poet's mind as he relates the story, are that man continually fails to understand what God is; that they believe and teach and practise wrong and cruel things as a consequence of their not knowing God; and that when the truth is known and believed about God's love, then cruelty and wrong will disappear.

INTERPRETATION OF SOME PASSAGES.

The significant part of the poem opens with the line,

"Whom shall we give the strong ones," and terminates with,

"And look to Frey for favor,"

When first like Frey you are invited. The passage is powerfully illustrated in the following Scripture selections, which should be read thoughtfully: Isaiah 1: 11-17; Micah 6: 6-8; Psalm 50: 8-15; Psalm 51: 16, 17.

Quaker as Whittier was, and brought up as he was in the midst of New England Puritanism, it is not surprising that Scripture passages often illustrate and explain his poetry better than quotations from any other source could do.

It is characteristic of great writers that in relating an incident or in developing a story or a theme, they make use of the occasion to utter profound and far-reaching truths, applicable to a variety of situations. Thus Shakespeare, when Macbeth is considering whether or not he will remove Duncan from his way, and by the murderer's deed become king of Scotland, makes Macbeth say, in regard to possible detection:

"But in these cases We still have judgment here; that we but teach

Bloody instructions, which being taught, return

To plague the inventor; this even-handed Justice

Commends the ingredients of our poisoned chalice

To our own lips."

And Wordsworth, in the "Intimations," commenting on the saddening and sobering effect of life's experience, says:

"The clouds that gather round the setting sun

Do take a sober coloring from an eye

That hath kept watch o'er man's mortality."

So with all great writers; and the measure of a writer's greatness is indicated

by his interpretation of life and its mysteries. Hence it is a proper thing in studying a poem to look for these moral ideas. The lines in this poem,

"No wrong by wrong is righted,  
No pain is cured by pain,

utter a moral idea, and call for comment. The former line may be allowed to pass with some illustration. The offering of human sacrifice, as in this poem; all kinds of vengeful retaliation; the saying, "Two wrongs do not make a right," all these illustrate the former line.

As to the proposition, "No pain is cured by pain," it is at once an apparent denial of the efficacy of vicarious suffering, that is, of one person suffering on behalf of another. It also appears to slight the Psalmist's words, "It is good for me that I have been afflicted," since it may be assumed that the Psalmist was saved by affliction from worse calamity. If our criticism is correct, and the poet's general statement fails to be generally true, then the poem is to that extent defective. It is in this case best, perhaps, not to accept the proposition as generally true, but as applying only to the particular instance recorded in the poem, namely, that the famine and the fever could not be cured by putting to death innocent babes and aged men.

CHARACTER STUDY.

In character study there is in this poem only a slight attempt. It is interesting, however, to observe even these slight touches. There is the unconscious brutality of the little maiden, contrasted with the prompt unfeeling assent of the young men to the priest's decision; there is the professionalism of the priest, and because of his reliance upon professionalism, he is denied the nobler, truer vision that is granted to the young Vala. Finally we note the solitude of the Jarl for long periods. He always has some work to do; he knits his brows in silent disapproval of the cruel order of the oracle; he hails with delight the suggestion of the Vala, and proceeds eagerly to carry it into effect. Guelph, Ont.

How to Conduct the Circle.

BY MR. E. WHITE, ST. MARY'S, ONT.

As to securing a regular attendance. First have, if practical, elected to the head of the Literary Committee, one thoroughly interested in the Reading Course, then get your pastor to have shipped to him on approval a number of reading sets, those not sold returnable. Have a literary meeting, bring your books to the meeting, and then sell as many sets as you can here, at the same time advising all would be purchasers that they can at any time procure a set at the parsonage, at the same time urging them to purchase at once and commence at the beginning to study the course well, the whole of the literary out the feasibility of three clubbing together and purchasing the set, and urging those who cannot at all do so to attend the circle meetings when they can, as much interest may, even in a casual attendance, be awakened.

It is well, I think, to make out your season's study at the beginning, as for example: Take Whittier's poems, and divide it up so as to extend over all the season's meetings, take then the book on Japan, and divide it so as it will cover the first half of the season's lessons, and "Making a Life" to cover the last half. Thus you see, at each meeting you will have a short lesson on poetry, and a longer one in one of the prose works. As home experience has taught us that meetings once a week from 8 to 9 p.m. suits the majority the best.

It is better to hand over each book to one person for the entire season, or, for instance: Have your pastor take every alternate lesson on Whittier, some

one member to take the other lessons. Men hand the entire lesson of the book on Japan over to one other person, with the understanding that he is to conduct about three-quarters of these lessons, and for the remainder be quiet, but not persistent, invitation to try and induce the executive members to occasionally take a lesson. For the remaining book the same—and it were well to let your League understand that this is your method of conducting the lessons, for there are almost sure to be some of your executive members so deficient in education as not to be able to read fluently, and who, while they would be glad of the opportunity to attend, shrink from doing so for fear that they should be expected to conduct the study of a book. And just here the question comes up, should the pastor attend every meeting? No. Circumstances alter, plan to bring him out to half the meetings. If he attended every meeting, the members learn to lean on him for thought. The circle should be a training-school to make active, independent thinkers, and if occasionally they have only themselves to lean on, they will be the better for it.

Let your literary president have the supreme charge of the circle, and to all, but to him particularly, I would say, "Be interested in the Reading Course for its own sake," that is, I mean for your own sake. Don't strive to be unselfish, and promote the circle for the benefit of the League; push it for the interest you find in it yourself, and for the benefit it does you. The more desirous you are to get all the good there is in the course for yourself, the more you will help others to derive benefit. There is too little of this feeling in our circles, as when only two are present. If you can even get two to attend in this spirit, a flock of numbers will never be your real sorrow.

Discussion of the topic creates more interest in a circle than anything else. Open questions should be put to the circle which will compel some answer. Even personal questions can well be put, but this last very carefully, and only to those whom you know will have an answer ready, or who, if he has not, need feel no embarrassment to say so.

The Hope of the Church.

Had we, forty years ago, given intelligent attention to the winning of the children, fostering the life of the Spirit already within them; had we trained them to see and serve Christ in common things; had our homes nurtured spiritual life by precept and example, instead of associating that life so largely with evangelists and revival seasons, we would to-day have a Church of stalwart Christians, and beautiful homes, and irresistible power. While the revival has been a most blessed agency, for the moving of the ungodly means of stimulating and maintaining the religious life of children. We have unintentionally given our attention to the methods of the revival rather than to the Spirit and the giver of the Spirit, Jesus Christ. By waiting for the revival we have wrought much harm to the revival by teaching the children to connect the beginning of their Christian life with an occasion and method rather than with the ever-present Christ; have allowed ourselves lazily to wait for circumstances to accomplish that which God has given us as our bounden duty, and have arranged to bestow our labors upon the most unproductive material, when we should have given first attention to the most productive. A few generations of children kept for God homes, at present nominally Christian, would soon make the whole world Christian.—John A. Story, in Methodist Review.



## Junior Department.

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

### Golden Keys.

A bunch of golden keys is mine,  
To make each day with gladness shine;  
"Good morning!" that's the golden key  
That unlocks every door for me.

When evening comes "Good Night," I  
say,  
And close the door of each glad day,  
When at the table, "If you please,"  
I take from off my bunch of keys.

When friends give anything to me,  
I'll use the little "Thank you" key,  
"Excuse me," "Beg your pardon, too,  
When by mistake some harm I do.

Or if unkind harm we've given,  
With "Forgive me" key I'll be forgiven,  
On a golden ring these keys I'll bind;  
I'll often use each golden key,  
And then a child poet I'll be.

—Christian Inquirer.

### Weekly Topics.

(Suggestive Matter.)

#### SOME BIBLE SOLDIERS.

Mon., Nov. 4. Joshua the conqueror. . . . . Josh. 6, 1, 2  
Tue., Nov. 5. Faithfulness rewarded. . . . . Josh. 14, 9-13  
Wed., Nov. 6. With trumpets and banners. . . . . Josh. 7, 19-22  
Thu., Nov. 7. The strong man. . . . . Judg. 14, 5-6  
Fri., Nov. 8. David and his armor. . . . . 1 Sam. 17, 38-40  
Sat., Nov. 9. The centurion's trust. . . . . Matt. 8, 5-10  
Sun., Nov. 10. **Topic—Lesson from Bible soldiers.** (Adolfus Jona, Cornelius, Caleb, Samson, etc.)

Do not try to cover too much biography in this topic study. Rather use the characters and incidents in the week's readings as illustrations of great facts connected with the general subject of the Lord's army. Using the initial "G" as your starting point, group your lessons one by one around the main thoughts as:

1. The Cause—Holy, for it is God's.
2. Commander—Christ our Captain.
3. Call—Personal, urgent, etc.
4. Comrades—Many, varied, sworn.
5. Campaign—All our life.
6. Captures—From every nation.
7. Crown—Rev. 2, 10. True soldiers must show both Courage and Constancy.

In some such manner, and by the use of Bible incidents as illustrations, the topic may be made intensely interesting and profitable.

#### GIVING MUCH.

Mon., Nov. 11. The world's need. . . . . Isa. 55, 1-3  
Tue., Nov. 12. Our Gospel meets the world's need. . . . .  
Wed., Nov. 13. God blessing us. . . . . Ps. 63, 9-11  
Thu., Nov. 14. Let us return thanks. . . . . Ps. 103, 5, 4  
Fri., Nov. 15. Much is required. . . . . Luke 12, 48  
Sat., Nov. 16. Give as into God. . . . . Col. 3, 23  
Sun., Nov. 17. **Topic—Missions, generous giving.** . . . . . Gen. 28, 16-22

### Make your blackboard heading: GRATITUDE MAKES GIVING GOD

This is the secret of the whole. God's Goodness to us is the ground of our Gifts to Him and His. If we are not grateful, we cannot be truly generous. Show that in the matter of Gospel blessings:

1. We have abundance.
2. Many others have none.
3. We will not have less by giving to them.

4. The only way to save the world is by the Gospel.
  5. The only ones who can give the Gospel are those who have it.
  6. As we have freely received, let us freely give, that others may know and enjoy the light and life of men.
- N.B.—The motive, rather than the amount makes a gift acceptable to God. Our juniors have not much as to quality, but they have as to quality. "Two mites," if "all," becomes more than many dollars if but a fragment of a fortune.

#### A JOYFUL THANKSGIVING.

Mon., Nov. 18. Thanksgiving in song. . . . . Ps. 27  
Tue., Nov. 19. "Joy to the world." . . . . Luke 2, 14  
Wed., Nov. 20. "That sweet story of old." . . . . Mark 10, 14  
Thu., Nov. 21. "I Love to tell the story." . . . . Mark 7, 32-36  
Fri., Nov. 22. "Jesus loves even me." . . . . Tim. 1, 15  
Sat., Nov. 23. All should praise God. . . . . Ps. 150  
Sun., Nov. 24. **Topic—Singing for Jesus.** Ps. 148, 1-4; 149, 1-4 (A Thanksgiving song service.)

Make a break in your routine this week. This is a song service. For once use the regular church hymn-book. Let the selections be judiciously made as evincing praise for God's mercies in nature and grace, and interspersed with suitable Scripture, you should have a very happy meeting—e.g., No. 126, 907, 908, 909, 910 are excellent and appropriate thanksgiving hymns, and from the hundreds that are found bearing on Christ-life and experience, in our Methodist hymn and tune-book, all needed for a beautiful service may easily be selected.

#### BRINGING OUR SHEAVES.

Mon., Nov. 25. Jesus and His work. . . . . John 9, 2  
Tue., Nov. 26. Remembering our tasks. . . . . Matt. 25, 20, 22  
Wed., Nov. 27. Today's harvest is white. . . . . John 4, 35  
Thu., Nov. 28. But few are the reapers. . . . . Matt. 9, 37  
Fri., Nov. 29. Filling God's storehouse. . . . . Luke 12, 18-21  
Sat., Nov. 30. Close to Christ for fruit. . . . . John 15, 4, 5  
Sun., Dec. 1. **Topic—Fruitful for Jesus.** . . . . Matt. 7, 6-20

"Fruitful," i.e., full of fruit. As in nature so in grace.  
1. Fruit is expected.  
2. Fruit is cultivated.  
3. Fruit is gathered.

(1) Jesus expects us to bear fruit (John 15). If we do not bear fruit for Him we must for Satan, for no life is fruitless any more than a garden. All ground grows something—weeds or flowers. Jesus looks for something worth growing in us all, etc.

(2) If we are going to grow good fruit, and lots of it, we must take as great care of our hearts as of our gardens and orchards. Christian culture includes prayer, study, work. We cannot do well easily. Hard work, watchful care, and constant cultivation are needed. Keep at it for weeds will grow.

(3) Our gathered fruits mean plenty and thanksgiving. The harvest is coming, therefore work while it is called to-day.

#### TRAVELLERS OF OLD.

Mon., Dec. 2. He went by faith. . . . . Heb. 11, 8  
Tue., Dec. 3. Breaching at Bethel. . . . . Gen. 28, 10-12  
Wed., Dec. 4. Jonah's voyage. . . . . Jonah 1, 4-7, 11, 12  
Thu., Dec. 5. The Magi of the East. . . . . Matt. 2, 1, 2, 7, 30  
Fri., Dec. 6. The Ethiopian's return. . . . . Acts 8, 26-28  
Sat., Dec. 7. Paul's travels. . . . . Acts 13, 46-48, 11-14  
Sun., Dec. 8. **Topic—Lessons from Bible travellers.** (Jonah, Abraham, the Ethiopian Eunuch, Paul, Jacob, the Wise Men, etc.)

#### GOING! WHERE? HOW?

We are all travelling somewhere! Life is a journey.  
We should know where we are going. Life not an experiment.  
We should know how to get there. So the road through life becomes plain and pleasant.  
Heaven is our terminus.  
God's Word is our guide-book.  
God's children are our companions.  
Such truths as these may be well grouped together, and illustrated from

the incidents abounding in the Scriptures. Look ahead!  
Keep out of the past! for its highways Are laid with material gloom;  
Its gardens are aere and its forests are drear,  
And everywhere moulders a tomb.  
Who seeks to regain its lost pleasures,  
Finds only a rose turned to dust;  
And its storehouse of wonderful treasures  
Are covered and coated with rust.  
—Ella Wheeler Wilcox.

### Junior Work at San Francisco.

BY REV. T. ALBERT MOORE.

The Juniors were not overlooked at the International Convention. Many were present. Among the Canadian delegates were several Juniors. They were deeply interested, and came home enriched with many new plans of work. The Junior superintendents received many helpful suggestions regarding practical forms of work. In several of the great addresses kindly references were made to the work of the Junior Department, but Saturday was specially Junior League day. The conference on methods, held in Howard Street Methodist Episcopal Church, was largely attended, and was a most profitable session. Everything was out of the way, and those present were all deeply interested. The addresses were earnest, giving thoughts suggesting plans of work, and fittingly preceding the practical discussions that followed them.

Mrs. Annie Hobbs Woodcock, of Nebraska, gave a bright address. Her topic was "The Devotional Meeting." Her suggestive plans concerning prayer, testimony, and service are worthy special emphasis. Her object-lessons with California grasses, and her story of the child who went into danger while his parents slept, made indelible impressions on her hearers. Here is one sentence: "Man-saving is grand; but child-saving, if fostering care is given, is twice saving."

Another speaker was Mrs. Annie E. Smiley, of Lowell, Mass. She enjoys a continental fame as a junior worker. Her topic was "A Reading Course for Juniors." She emphasized the wisdom of intellectual training, and showed how very important it was that all should give attention to reading. She said, "A boy who has been brought up on Bible stories is not likely to grow wrong in his reading." She also told about such men as Benjamin Franklin, Beecher, and John Wesley being influenced all their lives by the books they read in youth. Three books are selected as a course for Juniors, and she hoped the Board would adopt the plan.

The Round-Table on Junior work was arranged by Rev. S. T. Bartlett, of Napanee. He was unable to be present, and the chairman took charge. The questions were such as enabled every worker to touch the difficulties, or explain the successes they had met. Everybody seemed alert. Questions and replies came very quickly. Not a moment was wasted, and many splendid plans explained. Here are the questions:

1. What may we deem "essentials" to a successful Junior League?
2. What are undoubted "evidences" of a successful Junior League?
3. What have you found to be a valuable "help" in Junior League work?
4. What has been your chief difficulty in your Junior League meetings?
5. What plans have you successfully tried?
  - (a) In systematic study of Bible?
  - (b) In developing missionary knowledge?

- (c) In cultivating missionary liberality?  
 (d) In preparing your Juniors for church membership?  
 (e) In maintaining the interest of the boys?  
 (f) In preventing monotony in your methods?  
 (g) In ensuring a good regular attendance?  
 (h) In promoting the temperance reform?  
 (i) In grading the League membership?  
 (j) In securing the practical sympathy of the parents?  
 (k) In instructing in church history and doctrine?  
 (l) In enlisting the co-operation of your adult League?  
 (m) In the use of "helps" for your Juniors?

After the conference, the Junior League of Howard Street Church gave a reception. They served a lunch with the following bill of fare: "Prune bread, stewed prunes, stuffed prunes, plain prunes, fancy prunes, fancy cakes, and mineral water." It was splendid.

In the afternoon there was a great rally in Juniors in the Pavilion. There were thousands there. Addresses by Mrs. Woodcock, Mrs. Smiley, and several others were appreciated. The singing of a dozen Chinese girls delighted everybody.

I could wish for room in The Era to print many of the thoughtful plans suggested. But that is out of the question. My paper is already too long. May we not hope for much benefit from those Junior workers who attended the Convention?

Hamilton, Ont.

### Junior Work at Milton District.

At the recent Convention of the Milton District, the following report was read by the District Junior Superintendent:

"Important and useful as is all the work attempted by our organization, in all its departments, it seems to me that none is more important than the work among the children in all our congregations. 'The child is father of the man,' and we all know from our personal experience, that the influences surrounding us in childhood have to a great extent determined the direction of our thoughts, the height of our ideals, the truthness of our faith, the fervor of our service. This being true, it seems a pressing duty that in every locality where there are children to be influenced, a Junior Society should be formed to supplement and assist in the work of the Senior Society. Nor is there any better time than at once. Those towns in which Junior Societies exist, report that the work among the children is very interesting and satisfactory.

"Waterdown, Oakville, and Burlington have all reported, and we have great cause for thankfulness to the Almighty for what has been accomplished.

"Waterdown has a membership of forty; Oakville sixty; with an average attendance of fifty; Burlington, fifty-seven, with an average attendance of thirty-four.

"Many and varied are the ways which have been suggested in which the Juniors may unselfishly work for the good of others, and be taught to feel towards all men that charity of which Christ himself spoke.

"The boys and girls can save their 'oppers for missions, they can visit the sick, sometimes taking them flowers; they can save their Sunday-school papers and send them to the men in the lumber camps.

"Each boy and girl can sign the temperance pledge, also be a Band of Mercy worker, and use his or her influence against cruelty to God's creatures. The

little ones may also make comfort-bags for sailors and lumbermen, fill envelopes with clippings from newspapers for the Sick Children's Hospital; they can try to persuade other children to go to church and Sunday-school, and also look up absent members from League. These are just a few things that Juniors may do, there are many others.

"But, above all, the children need guidance; the enthusiasm, the zeal, the willingness to be used, are there; if prayerfully and consistently they are guided in study and in thought. They need not only the individual, constant oversight of the superintendent, but the Juniors like to feel and know that the Seniors are individually and collectively interested in them. Were we filled with the spirit which prompted Christ to say, 'Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven,' we would realize the place of the Juniors, and insist that the little ones be organized and materially assisted by each local society and by the District organizations.

"FLORENCE RAINBOW,  
 "District Junior Superintendent."

### Good Order in the Junior Meeting.

One point which was strongly emphasized in the conference of Junior workers at Richmond, was the necessity of maintaining good order and quiet behavior in the Junior meetings. Some helpful hints in securing this are given by a successful leader in The Baptist Banner.

Require your boys and girls to sit all together, as near the organ as they can. Scattered over the house there will be inattention. Hold strictly to this. Be sure you have the power and the inspiration of the Holy Spirit to hold your own voice and manner to the gentle dignity you hope for in your boys and girls. Don't be discouraged if they are restless and sometimes need gentle reproof for whispering. Don't allow argument. If one is persistently disobedient on some point where you must exercise authority for the good of your work, dismiss him from the society, with the understanding that he may return when repentant. Then prayerfully follow him up. You have taken these boys and girls because they need your Christ. Live him out in his own winsome way and they will live him in. When you see their reflection of his image in their growing earnestness and reverence your heart will swell with praise.

### Ribbons.

Small bows of ribbon for each committee—these ribbons differing in color with the different committees—will be found helpful in giving the committee "esprit de corps," and in reminding the little workers of their duties. The colors of the ribbons may be symbolical. The prayer-meeting committee may have white, for purity and holiness. The Lookout may have blue, for the sky; the Sunshine, of course, should have yellow. The Social, red, the color of the heart, and the Flower, green, the color of the leaves.—Kansas Endeavor.

### Pastors' Aids.

At least one Junior leader has found it a good plan to group the boys into a little sub-society, called the "Pastor's Aids." They help the pastor in many ways, especially by bringing to him the names of sick people, and those who are without a church home. They intend to form a sick people's library, and lend books to those who are shut in by sickness. They have also become a very spirited Junior choir.

### Just Suppose.

If every boy and every girl,  
 Arising with the sun,  
 Should plan this day to do alone  
 The good deeds to be done—  
 Should scatter smiles and kindly words,  
 Strong, helpful hands should lend,  
 And to each other's wants and cries  
 Attentive ears should lend—  
 How many homes would sunny be,  
 Which now are filled with care?  
 And joyous, smiling faces, too,  
 Would greet us everywhere.

### Experience Social.

At Paris, Tenn., the Juniors had an "Experience Social" when each office the children told how the money in their mite-boxes was earned. It was found that most of them had worked for their money. One had washed dishes; another had gathered apples and carried milk; another sold old clothes; still another had made handkerchiefs and sold them, and others had worked in various ways.

### A New Office.

We have in our Junior society a superintendent, assistant superintendent, and a "story-teller," when each office is held by a lady who was anxious to help in the work. She had the ability to tell a good story in a good way. The stories do not always bear on the same subject, but have a lesson of their own. They are told immediately before the benediction, and I cannot tell you what a help they are to our society. Our friend gathers them from all sources, and very often the time of the year is considered.

### Ten Questions.

Doctrinal instruction may be given the Juniors by a memory exercise called "Ten Questions." These exercises may be prepared by the superintendent herself. For example, ten questions on repentance may be written, each being numbered. The Bible verses that answer these questions, also numbered, should be placed each in a separate envelope, which has the same number, and these envelopes should be given out just before the meeting opens. The leader asks the questions by number, calling for the answers, and envelopes again. After a while these references are learned, and the responses may be made in concert.

### Things for the Juniors to Do.

"I have interested and helped my Juniors in each of the following ways," says a successful Junior League superintendent:

"1. By having them keep a set of books, with credit and debit columns, making a reckoning every evening, and reporting at the weekly meeting whether or not there has been an improvement in their religious life and habits.

"2. By having them prepare essays on Bible characters—about three or four for an evening. This we found both interesting and improving.

"3. By having an evening for music, hymns being selected, with short papers on the lives of the composers, and probably a solo or duet following.

"4. At roll-call each member may answer by repeating a verse of Scripture."  
 —Nashville Era.

The Good Literature Committee in one Junior society stamps every piece of literature sent out to barber shops and hotels with a cordial invitation to the church services.

### Moving the "Iron Governor."

"William Allen was known as the 'Iron Governor' of Ohio, not because he had been an iron king or anything like that, but because he had not the slightest sympathy for a criminal, and whenever an application was made to him to pardon an erring one, he was as 'iron' and could not be moved, so he was called the 'Iron Governor.'" So spoke a Chillicothean, who came up to visit the State Fair.

"One Thanksgiving Eve he was applied to for executive clemency by the wife of a notorious horse-thief, and one who was serving a third term for that. He sat at his desk, his back turned to the tearful pleader, not even condescending to look at her. She had brought with her a five-year-old girl, who had been quietly watching. Suddenly the child went up to him, and, pulling his coat-tail, said:

"You mean old thing. I want my papa."

"And the 'Iron Governor' snatched her up, kissed her smack in the mouth, and said: 'And you shall have him.'"

"True to his word, later that day the wife and child came away from the prison with the pardoned husband and father."—Columbus (O.) Dispatch.

### A Beauty Producer.

A quaint, middle-aged maiden lady said to me once, "If I had my life to live over again, I would be just hansum." I could not repress a flicker of a smile, which seemed to be expected, and was received in good faith, but she repeated, "Yes, real hansum; but it's too late now—you have to begin when you are real little, and never let angry thoughts, nor selfishness, nor meanness of any kind get a-holt of your heart."

Many a time since have I thought of this saying, and watched the faces in the crowded thoroughfares and street-cars, and I am convinced that it is true, and it is such faces that leave a benediction with you and haunt your memory.

In these days of massage and aids to beauty, I believe we think too little of the deep lines and ineradicable furrows traced by the thoughts that are untrue to our better natures. The girl who would never think of exposing her delicate skin to rough winds and driving storms fills full the dark paint pots of worry and peevishness, and leaves lines on her face that cosmetics cannot hide nor toilet water wash away.

A smile lifts all the lines of the face and adds a glitter to the eye that belladonna cannot even imitate, and aside from the good it does to the beholder, it reacts on the one who smiles, and leaves touches like the brush of the portrait painter, scarcely seen at first, but by and by leaving the face a thing of beauty.

Try it for a month, and let a smile be always ready instead of a frown; then consult your mirror, and convince yourself that this is true. You will find your face growing smoother, the mouth will have a more pleasing expression, the eyes will have a charming expression, and the whole effect will be brighter and better.

Smile? Why, all the massage in the world cannot make you as beautiful as that will, even though the manipulator be genuine Russian or Turkish. I only wish I could advertise as fluently as they, that this great beauty producer might be appreciated, and every one believe in it.

I don't mean you shall grin like a Chebire cat—far from it. A grin is deliberately put on, like a mask; a smile bubbles up from the heart.

Then smiles are contagious, and besides beautifying your own face, you are adding an effective stroke here and there to other faces, until gradually—well, what? I guess the millennium will come.—Christian Work.



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