

THE CANADIAN

EPWORTH ERA

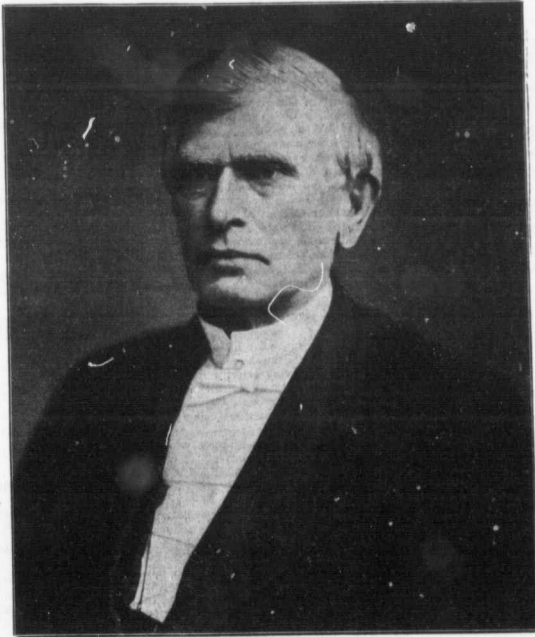
*Christian
Endeavor*

Vol. 1

TORONTO
OCTOBER 1899

No. 10

Missionary



BISHOP SIMPSON.

Social



Literary

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Too Great for a Small Act.

When General Grant was asked, "Did you take Lee's sword at Appomattox?" he replied: "No, I did not. Lee came there wearing the magnificent sword which the State of Virginia had given him, but I did not want him to surrender to me. I sat down at once and busied myself writing terms of the surrender. When I had finished I handed them to General Lee. He read them and remarked, 'They are certainly very generous, indeed.' He then told me the cavalymen owned their own horses, and if they were deprived of them they could not put in their crops. Then I gave the order: 'Take the horses home with you for you'll need them in the spring plowing.' This is the simple story of Lee's surrender. Caesar would have had that sword; Napoleon would have demanded it; Wellington would not have been satisfied without it, but U. S. Grant was too great to take it.—Success.

Her Test.

When Robert Morrison the great apostle of Protestant missions in China was set apart for his work, he sailed for New York, because it was impossible to reach his destination by a direct route. A touching incident is on record concerning his stay at the house of a Christian gentleman in New York.

Morrison had been taken suddenly ill, and was laid in the gentleman's own chamber, where, in a little crib beside the bed, slept a child whom it was thought a pity to disturb. On awaking in the morning she turned to look as usual to her parents; but, seeing a stranger in their place, was somewhat alarmed. After a moment's pause, she fixed her intelligent eyes steadily upon him and said, "Man, do you pray to God?"

"O, yes, my dear," said Mr. Morrison. "Every day; God is my best friend." The answer seemed at once to reassure the startled child; she laid her little head contentedly upon her pillow, and fell asleep. Morrison often referred to the circumstance, and said that it taught him a lesson of confidence and faith.

A Lover of Children.

Eugene Field's love for little children inspired many of his finest and most popular poems. The following letter, written a short time before his death, to a small admirer in Boston, shows how thoroughly he understood the ways of the little ones, and adapted himself to them:

DEAR LITTLE LADY:—I thank you very much for your charming letter. It pleases me very much to know that, away off in Massachusetts, there is a little girl who reads and likes what I write. Not so very long ago, I was a little boy in Massachusetts; may be that is why I love the Massachusetts people so very much; for indeed my heart turns o'ten and tenderly to them and to their dear old hills and pleasant valleys. I have several boys of my own now; when they are older, I shall send them down to Massachusetts to see the girls there. If ever you see a fine young girl coming down your street and crying at the top of his voice, "Where, oh, where is the charming Miss—?" you must know he is my boy. And you'll be gracious to him, will you not? Well, I must stop now, for I must go out and shoot a buffalo or two for supper. Be sure to call on me if ever you come to this wild prairie town.

Always affectionately your friend,
EUGENE FIELD.

A good hearty laugh is a medicine which druggists do not keep. You can nearly always find it in peaceful, happy Christian homes. True religion does not create long faces.

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The Canadian Epworth Era.

Vol. I.

TORONTO, OCTOBER, 1899.

No. 10.

EARLY AUTUMN.

The world puts in its robes of glory now,
The very flowers are tinged with deeper
dyes,
The waves are bluer, and the angels pitch
Their shining tents along the sunset
skies.

The distant hills are crowned with purple
mist,
The days are mellow and the long, calm
nights,
To wondering eyes, like weird magicians,
show
The shifting splendors of the Northern
lights.

The generous earth spreads out her fruit-
ful store,
And all the fields are decked with
ripened sheaves;
While in the woods, at autumn's rustling
step,
The maples blush through all their
trembling leaves.

—Albert Leighton.

BISHOP SIMPSON.

BISHOP SIMPSON'S immortal motto, "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ," has become so familiar to our readers that they will be interested in the excellent picture of the Bishop which adorns our first page, and also in knowing something of his remarkable personality. From the *American Illustrated Methodist Magazine* the following information has been obtained.

Matthew Simpson was born of Irish parentage, and first saw the light at Cadiz, Ohio, June 21, 1811. From his very birth he was consecrated to God.

Like Samuel, Matthew was lent unto the Lord, as long as he should live. Both father and mother prayed that he might be made a minister, if God saw fit to call him to that service. The prayer was answered, and the child of such solicitude and consecration grew up to be, for more than a generation, one of the great leaders of the modern Church.

Of the bishop's mother it would be difficult to speak in too high praise. No man ever owed more to a mother's care and devotion than did Matthew Simpson. His father died when he was only one year old, and during his early life, he had to struggle hard to secure an education, and make his way. His own account of the commencement of college life is stimulating reading for young people:

"About the first of November," he writes in his diary: "I was ready to start for college. Uniontown was over ninety miles from Cadiz. There was no stage road through our town, nor was there any public conveyance, and my means were so narrow that I judged it

best to make the journey on foot. So, tying up what clothes I needed, and a few books in a little bundle which I carried, I set out for college with eleven dollars and twenty-five cents in my pocket. I made the whole journey on foot, traveling in the most economical way, and arrived at Uniontown on the afternoon of the third day." His expense account for the journey is faithfully given: "Left Cadiz," he writes, "with \$11.25; the balance in hand, after buying one or two books, and paying a trifle on account of tuition, is \$3.50." "It is good for a man that he bear the yoke in his youth."

Hannibal crossing the Alps and facing the destiny of Rome scarcely exhibits greater determination or braver endurance than young Matthew, entering Madison College with three dollars and a half in his pocket and with an iron resolution in his soul. A glance at the young student's diary for this period shows that college life was no holiday affair. "December 1st: Rose at half past four; recited Latin Prosody, also twenty-fourth proposition, third book of Euclid; heard Cicero and Greek Testament; continued Livy." "December 5th: Rose at half past three; recited from fifteenth to thirtieth proposition, sixth book of Euclid." December 25th: This day being Christmas, there was no school. Attended prayer-meeting before daylight; at eleven heard Mr. Bascom preach. Received the appointment of tutor in Madison College.

He was unable to remain at Madison longer than a few months. Feeling that the expense might be too heavy a burden upon his mother and uncle, he turned his face homeward, walking over the same road by which he came. Under the gracious influences of home life, and under the earnest preaching of faithful ministers, the conversion of Matthew Simpson was a simple process, like that of Lydia, at Philippi, an opening of the heart to divine truth and love, as quiet and beautiful as the coming of the dawn. He no sooner became consciously alive in Christ than he displayed remarkable activity in every form of Christian service, influencing many of his friends to begin the Christian life. He organized a Sunday School in the church and secured for it an excellent library. Gradually he was drawn out to take a more active part in public service, and before he was aware of it, the church began to recognize in his "gifts and graces" the evidence of a divine call to the ministry. Accordingly, he received a license, and began to preach April 7, 1833.

From the very first, he was very popular. Very early in his ministerial career he developed extraordinary preaching power, his name became a household word in all the State, and his eloquence was so prized that he was called for from all quarters.

In 1852, at the age of forty-one he was

elected a Bishop on the Methodist Episcopal Church, and without doubt was for the next quarter of a century the most inspiring and dominating personality in the Church. His profound consecration, his rare gift of eloquence, his statesmanship, his enthusiasm, his tireless energy, and his aggressive leadership, marked him out as one of those providential men whom God always keeps in reserve for great eras and emergencies.

"It may be safely asserted," says Doct-
or Crooks, "that for instant and over-
whelming effect upon an audience, Bishop
Simpson was exceeded by no man of his
time in America or England. No matter
where, on the Atlantic or the Pacific
coast, at home or abroad, speaking
directly or through an interpreter, the
same accounts of the effects of his preach-
ing are given us." Whether he was
preaching to a company of pioneers in the
woods of Oregon, or to a conference of
Methodist preachers, or to a college gather-
ing, or addressing an assembly in some
great hall, the result was the same: soon
the audience came under the spell of his
magnetic eloquence.

On June 18th, 1884, he entered into
"the general assembly and church of the
first-born which are written in heaven." A
short time before he passed away he
was heard to repeat in an undertone the
closing lines of a favorite hymn:

And shout and wonder at his grace
Through all eternity.

The last words upon his lips had been
the theme of a joyous life-time ministry:
"My Saviour! my Saviour!"

TAKING OFFENCE.

BY W. H. STANLEY.

THE 165th verse of the longest chap-
ter in the Bible reads: "Great
peace have they that love Thy
law, and nothing shall offend them."

The first time I read those words I
stopped almost astounded at the state of
heart that they held out before the human
soul. I have hardly read them since
without amazement.

A friend of ours was preaching at a
school-house appointment during the first
year of his ministry. The period of em-
barassment had not yet passed off. He
was speaking on the theme "Slander." Imagine his consternation when an
elderly woman in the rear of the house
quickly rose and rushed down the aisle
toward him making for the door at his
side. Wheeling as she passed through the
door she pointed a long bony finger at
him and hissed out: "God never called
you to preach, young man." And away
she went. All that he had thought to
say was gone. He was only reassured by a
good brother in the body of the house-singing
out: "Go on youngster, you hit the nail
on the head that time, sure."

People frequently take offence at pulpit utterances. The words of this text are particularly applicable here. One can do a Christian pastor no greater injustice than to make a personal matter out of utterances delivered from the desk. The true minister mourns over the sins and evils of the society in which he lives. None more than he regrets that they must be spoken against. To take his words as if directed towards anyone in particular is the greatest unkindness. And if the words of our text are true, whoever does so reveals the weakness of his own spiritual life. "No one ever did his duty by his church or pastor, and was dissatisfied with either." Remember it is the hit bird always, that flutters.

OUR LEAGUE READING COURSE

BY MISS ROSE WAKEFIELD.

METHODISM, no less than every other 'ism, needs, in order that she may grapple with life, two good strong muscular hands. Her left hand is brain culture (broaden this into social culture if you will)—her right hand spiritual power, and may God have mercy upon the church which you and I call "ours," if this strong right hand shall ever lose its cunning—if worldly amusements, mammonism, or any other nineteenth century blight shall paralyze its activities.

I have wanted to speak thus clearly lest in my plea for our League Reading Course I should in any fashion be misunderstood as wishing to emphasize brain culture to the exclusion, or even shadowing of soul culture. While it is a bad thing to be left-handed, there is such a thing as being right-handed—such a thing as exalting the spiritual to well nigh the exclusion of the mental. I would rather be right-handed than left-handed; I would choose to be neither, but to be so well balanced that I could truthfully be called ambidextrous.

Our Reading Course proves to the world that Methodism is not all heart.

Only a few weeks ago, in a certain town, a well-known minister was heard to remark that Methodists went to heart, and Presbyterians to head. Later on a messenger was sent to that daring divine to tell him that a deputation of young Methodists was waiting to fall upon him, if he did not retract. He voiced the sentiment of a whole host of folk who believe in our hearts, but have their doubts about our heads. Am I wrong when I say that we sometimes act as though we had doubts ourselves? And yet Methodism was not born in ignorance. We are fond of saying, and well we may be, that Methodism was born in a revival, but we sometimes forget that that revival was in a university. The man, whom we are but just beginning to appreciate, wrote books, as well as preached sermons, studied as well as prayed—turned up to the sunlight his brain, as well as his heart—and those of us who have learned to even faintly echo the cry, "Ignorance

is the mother of devotion," must remember that we never learned it from John Wesley. His career was broader, his consecration deeper, and his insight keener, than much of the Methodism of to-day; and we nineteenth century fellows may well cry "back t., Wesley!" Shall not the memory of his cultured consecration stir us up to wipe from our escutcheon the stain of careless brain culture? Shall not our League Reading Course stimulate us to a consecration of the whole man, spiritual, physical and mental? Surely there can be no other consecration! Too long the church of God, of every name, has received into

made from good Manitoba flour, and when the physical becomes cerebral, demanding only a diet of pure air, it's common to suppose that health is at a low ebb. I wonder why it is that we do not so view lack of mental appetite? Our Leagues are freely sprinkled with young people who read practically nothing; they have scarce appetite for anything between the lids of a book. Life is busy and often full of very prosaic toil, and into its few leisure hours relaxation comes in the form of religious service, social gatherings, etc., but rarely in the form of strength-giving mental food. Others there are, who have an appetite, but it is about as healthy as yours and mine, when we refuse the substantial, and declare that we hanker only after cake and pie and preserves. These young people read, but what they read has no power to build up. It satisfies without nourishing, fills without feeding. It may be religious, or irreligious fiction—both terms are so sadly in need of being remelted and poured into new moulds, that we may not fully trust either—but much of what comes under both headings can scarcely be called wholesome.

That a mental appetite ought to be created, no one who has seen hosts of young Christians standing in the harvest field with one arm partially paralyzed, wanting to gather many sheaves for the Master, and yet missing here and there a great golden cluster, that no one-armed gleaner could carry—surely, no one who has seen this sight, will fail to admit that a mental appetite ought to be created. That it can be created, and a healthy one at that, we, who believe in physical miracles, ought not to deny. Our Reading Course aims to create and stimulate appetite. I believe it aims aright, and in no uncertain fashion is going to hit the mark.

The old Pauline command still rings forth, "covet earnestly the best gifts," and verily a liberal education is one of these best gifts. God is still calling for consecrated brains, and the inspired bard is still singing, "Let knowle ge grow from more to more." Can it be that the Church of God has hung out her sign-board, "Souls saved here," instead of "men and women saved here?" Has she failed to declare that "so great salvation" cover the entire being, that consecration includes a yielding up of every mental fibre, to the God who gave? Has she in any sense withheld her sympathy from the growing thought of the day, creating a division between religion and mental culture, and that in the very face of the stern mandate "what God has joined together, let no man put a sunder?" Whether these things be so or no, it is certainly true that the church has too often allowed the world to cultivate her young intellect, promising that later on she would consecrate; and in a good many instances she has had no chance to redeem her pledge, simply because what the world cultivates, she greatly prefers to consecrate.

Methodism is well able to provide a



Specimen Illustration from "Among the Fosses."

OLD FAITHFUL GEYSER.

its ranks, young men and women of undoubted piety, and of as undoubted brains, only to nurture the soul life, and starve the brain power. Someone with a true appreciation of this weakness, has aptly written of a certain well-rounded Christian: "Without culture his brains and piety would have produced another of the world's thousands of Ephraims—a cake not turned." Such are the burnt-on-one-side (the extremists) the doughy-on-the-other-side (the undeveloped) kind of Christians from which "the people called Methodists" have need to pray "Good Lord deliver us." We have not had too much heart power, but I venture to think that we have made use of too small a portion of the brain material that God has given to us. We have sung with too much vigor and intensity. "Be good, sweet child, and let who will, be clever."

Our Reading Course helps to create and stimulate an appetite for good literature.

When we have no appetite for good

fast of fat things for her young people who are hungry for knowledge as well as for those who need to have an appetite created. That Methodism has not been as generous a provider as she might have been is evidenced by the number of empty church reading cupboards. Our Reading Course provides for mental food under the fostering care of the Church, and in this way greatly lessens the danger of desertion to the world. It does not provide for very heavy food or even for very much, and for this reason it may meet criticism. Let it be remembered, however, that the family to be fed is a very varied one. Some hungry, some satisfied, some strong, some weakly; also that our Reading Course is an appetizer rather than a full meal. Those who like the slice of bread provided, can go and hunt more—if the sample is good, the rest of the loaf is equally good.

Our Reading Course provides for Reading Circles.

The coming together of young people for a semi-monthly literary meeting, means the coming together of ideas and helpful facts. Thoughts that were voiceless find tongues, ideas that were bound hand and foot, cut loose, and become common property. The very atmosphere of the service strengthens the feeling that culture and Christ-likeness, ought to go, and can go together. God's blessing is invoked that it may rest upon the gathering; and young people who in a mixed society could not so easily discuss spiritual things, take such

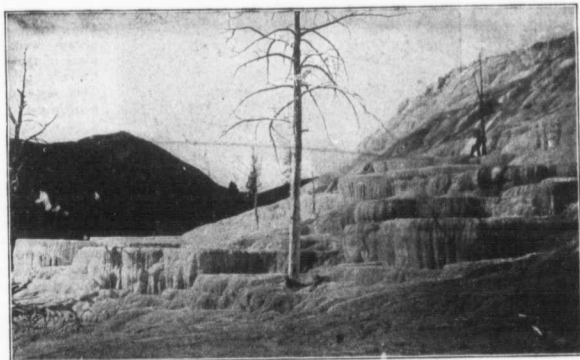
a book as "Week-Day Religion," and frankly and freely masticate its truth. Are they not all children of one church home and verily all the children of the Great All-Father! What need for constraint or restraint! Those who have never dreamed that they had an idea to give to the world, find themselves growing by giving. Corners of shyness and awkwardness are gently rubbed off, and as questions touching the pros and cons of argument pass hither and thither stimulus is found for many a prosaic, toilsome life. The fate of nations may pass in review, items of invention, discovery, progress of trade, social reform, etc., when called from the omnipresent newspaper are dainty morsels, for the palate of live Epworth Leaguers. The tide of patriotism can be made to rise at will, by quietly introducing into the evening's "table talk," some such subject as "resolved that Great Britain shows signs of decay," or if you would let loose a regular flood of optimism, resolve that "former times were better than

these." Stimulate pride in the church of your choice, by showing a picture, and telling the history, of John Peate, the Methodist Minister, who at the age of seventy-eight has just completed, after three years labor, the largest telescopic lens of its kind in the world. These, and a multitude of kindred topics, await every live League Reading Circle.

You who have delayed the formation of a League Reading Circle, let not opportunity quite pass from you. There is much in what an old Latin proverb says, "opportunity has hair in front, but behind she is bald. You may catch her by the forelock, but if once suffered to escape, not even Jupiter himself can catch her." Never mind fearful predictions about your lack of material, "get thy spindle and thy distaff ready, and God will send thee glory."

Make use of our Methodist left hand of Christian mental culture.

Paris, Ont.



Scenic Illustration from "Among the Forces."

PULPIT TERRACE AND BUNSEN PEAK.

START A LIBRARY OF YOUR OWN.

Take fast hold of instruction; let her not go; keep her; for she is thy life.—Solomon.

Books are a guide in youth and an entertainment for age. They support us under solitude, and keep us from being a burden to ourselves.—Jeremy Collier.

PERHAPS nothing else has such power to lift the poor out of his poverty, the wretched out of his misery, to make the burden-bearer forget his burden, the sick his suffering, the sorrowing his grief, the down-trodden his degradation, as books. They are friends to the lonely, companions to the deserted, joy to the joyless, hope to the hopeless, good cheer to the disheartened, a helper to the helpless. They bring light into darkness and sunshine into shadow.

How many a wretched one, poor and forsaken perhaps by the world, has found solace in his poverty and a refuge from his want and woe, a pleasant substitute for his gloomy thoughts, as he delved like a prince in some great book!

Surround yourself with good books. There is something in the very atmosphere of books which is helpful and inspiring.

One seems to absorb culture from the presence of books and contact with them. The mind changes, our ideals enlarge, when we are surrounded by good books. One can learn to love books, too, by constantly being in the presence of them, and getting acquainted with them.

Start a library, no matter how small it may be at first. Make a beginning. Cover each volume; get a small book-case, if possible, and add to your books as rapidly as possible. They will promote your mental health.

To rummage around among books, reading a few pages here and a few pages there, without thought or aim, is worse than wasting time, worse than ignorance which comes from reading nothing, for we are forming desultory habits, which are fatal to continuity of thought. We should lay out a definite line of reading, and try to master some department of learning—be master in some particular line. Learning is not necessarily knowledge, any more than knowledge is wisdom. Wisdom is know-

ledge which has become part of one's being; it is the result of close, systematic thinking, taken into the tissue of the mind itself, as the iron particles in the blood are taken up and become incorporated in its very life.

As a rule, the books which will do you the most good are those that make you work hardest while reading, which stimulate the brain, and inspire you to nobler purpose. Passive reading is even worse, if possible, than desultory

reading; the mind remains inactive, in a sort of indolent reverie; thus it is weakened, and in time it is rendered incapable of that reach and grasp which enables it to master principles, and that power which enables it to analyze and synthesize. Passive reading takes the spring and snap out of the mind until the brain becomes languid, lazy, and disinclined to grapple with great principles and hard problems.

You should bring your mind to the reading of a book, or the study of any subject, as you take an axe to the grindstone; not for what you get from the stone, but for the sharpening of the axe.

A great help in obtaining the knowledge which sinks in, springs up, and bears efficient fruit, comes from opening good books. Probably much of the wisdom which most people possess came from things which they read and re-read many times in their school-books. The sense of hurry engendered by the knowledge that a book must be returned to the public library at a certain time is extremely detrimental, if not fatal, to that absorption of its meaning from which alone can

come power or restful pleasure. Therefore, have a library of your own. It does not need to be a large library. Nearly all America's greatest men and women read but few books when young, but these few they read so exhaustively, and digested so thoroughly, that their spirit, purpose, and principles became a part of the readers' very souls, the dynamo which moved their lives to great ends.

To those who are debarred from the privileges of public libraries it is doubly necessary to have libraries of their own, for in missing books they miss more than from the deprivation of all else save the actual necessities of life.—*Success*.

LUXURY OR BOOKS?

RICHARD DE BURY once said: "The library, therefore, of wisdom is more precious than all riches; and nothing that can be wished for is worthy to be compared with it." *Success* gives an interesting anecdote, told by Agassiz, of his visit, when a young man, to the great German naturalist, Prof. Lorenz Oken.

The professor received his guest with warm enthusiasm, but apparent embarrassment. He showed his visitor the laboratory and the students at work, also his cabinet, and, lastly, his splendid library of books pertaining to zoological science, a collection worth some \$7,000, and well deserving the glow of pride which the owner manifested as he expatiated on its excellence.

The dinner hour came, and then the embarrassment of the great German reached its maximum point.

"Monsieur Agassiz," he said, with perturbation, "to gather and keep up this library exacts the utmost husbandry of my pecuniary means. To accomplish this, I allow myself no luxury whatever. Hence, my table is restricted to the plainest fare. Thrice a week our table boasts of meat; the other days we have only potatoes and salt. I very much regret that your visit has occurred upon a potato day."

And so the splendid Switzer and the great German with his students, dined together on potatoes and salt. And what must those students have enjoyed in the conversation of those remarkable men! Surely this was a case of high thinking and plain living, and fortunate are they who have such opportunities.—*Baptist Union*.

THE MATTERHORN AND CALVARY.

BY REV. A. H. BRADFORD.

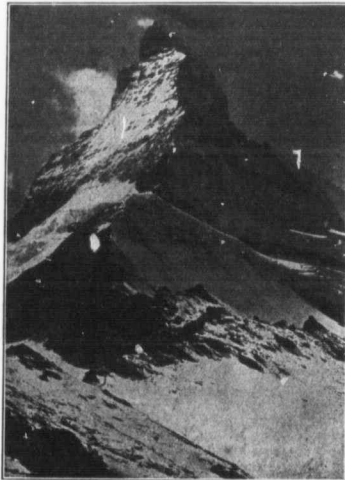
A PYRAMID of snow and rock rises the Matterhorn this midsummer Sunday. Not a cloud flecks the horizon. Against the still blue the "weathered spire" stands in lonely and majestic bas-relief. Glaciers plow its flanks, but its sides are too steep for ice long to remain upon them. From them flow cataracts in ceaseless torrents; down them fall avalanches in awful thunder.

And the Matterhorn is not alone. Not far away stands Monte Rosa, shining like

silver. In clear view are the Weisshorn, Dent Blanc, Breithorn, and a host of lesser peaks; but the Matterhorn is chief among the Alpine giants.

I attended the little English chapel at Hotel Riffl Alp this morning, and after the service and the sermon remained for the Supper of the Lord. It was peculiarly solemn. When we had eaten the bread and tasted the wine we came out, and facing us rose that glorious Matterhorn. These were the thoughts that it suggested:

The same hand that carved that crest caused the face of the Jungfrau to shine like light, and laid a crown snow-white on the brow of Mont Blanc. And the Alps are small when compared with the Andes, and the Andes inferior to the Himalayas. Strength, sovereignty, awful and unapproachable grandeur are manifested in all those mountains; and if such qualities be-



Spetcher's illustration from "Among the Forces."

THE MATTERHORN.

long to the thing created, what words can describe the person who packed those snows and lifted above them that glorious spire! The Matterhorn reveals the power of God. But is that all there is of God?

There is no hint of sympathy among those rocks. If anyone falls there he is dashed in pieces; if anyone sleeps there he never wakes again; if the clouds shut one in there, no midnight is so terrible. Is that mountain a complete revelation of God? If so, this is a horrible universe. Then everyone who makes a mistake is doomed, and whosoever falls is dashed in pieces. Is there nothing to God but power, and laws which are only the tracks along with power moves? Then our lives are miserable indeed, for we are not only doomed, but every day conscious of our doom.

Some way that awful and lonely peak connects itself with the holy supper which this morning celebrated in that little English chapel.

In the chapel we worshipped God on Calvary; out here we worship God on the Matterhorn. I have heard such strange things said about it that Calvary has sometimes seemed more cruel and awful than the mountain before which I am sitting. Let me once more turn my own eyes toward it. What do I see? A hill not very high; a savage instrument of torture; a man dying. His only crime is too much love. He appears like other men, but he has not been like other men, for he has had but one object, and that to make all understand that the Being behind nature is beneficent and fatherly; that no one is alone, forgotten, or cast off; that the universe is in the hands of love, and that all men should live in and for love. His loyalty to this truth has brought him where he is. When we turn toward Calvary we never for a moment think of the hill, but only of the man, and the man reveals pure love as the Matterhorn pure power.

When I face the glory of nature—the blue sky, the procession of the stars, the majesty of the mountains, the vastness of the ocean, I always wonder how mechanical ideas of the work of that Man of Calvary ever came into being. They are expedients for satisfying a little god. But the God who is great enough to raise the Matterhorn must be too great to be satisfied with the schemes which men have invented to reconcile their modes of thought with his infinity.

Approach the two mountains in exactly the same spirit. Both reveal God; the one his power, awful, august, and infinite; the other his love, embracing enemies, reaching to death, rejoicing in death, and never failing. And the two revelations are but one.

The Matterhorn is needed to interpret Calvary, and Calvary is required to interpret the Matterhorn. Power without love is cruel; love without power is useless. In God both are united, infinite, and endless. "His mercy endureth forever."

The Old Testament is the revelation of power; the New Testament contains the revelation of love, and both are needed before we can begin to grasp the meaning of human life's history.—*In Saturday Evening Post*.

The Western traveller in Japan cannot help to be impressed with the signs of a transition state everywhere. Trolley cars whizzing by the strange old temples, tall factory chimneys shooting up amidst the low, frail houses, the electric light shining out through the eye of enlightenment in Buddha's head.†

— THERE are three religious systems in Japan, viz.: Shintoism, the native religion of Japan; Buddhism, said to have been introduced in 552 A.D., coming from India by way of China and Korea; and Confucianism, imported from China, and which has exercised much power over the political, social, and domestic life of Japan since the beginning of the 17th century.

A WORD ABOUT YOUR BODIES.

BY REV. L. A. CRANDALL, D.D.

THIS article is only for those who are satisfied that they have bodies. Those who believe that when they lean their head against the edge of an open door in the dark, it is only one thought hitting another thought, and resulting in a third thought which takes the shape of a lump, are respectfully requested to read no further.

We who believe that the body is real, need to rid ourselves of the idea that matter is intrinsically evil. This old heresy is forever cropping out, and is supposed to have Scriptural warrant, especially the sanction of Paul. The great apostle, writing to the Philippians, had no thought of calling the body "vile," but spoke of it as "the body of our humiliation." Moral quality cannot be predicated of matter, considered in itself. The fight in which Paul found himself engaged, and of which he so graphically wrote to the Romans, was not between his body upon the one hand and his spirit upon the other, but between two antagonistic soul tendencies.

For the Christian, the body is God's dwelling-place. There is danger lest in thinking of God as everywhere we come, practically to think of Him as nowhere. While the "heaven of heavens cannot contain Him," it is also true that He dwells in every sincere disciple. The incarnation is repeated whenever a human soul turns in loving obedience to God. Not that the fulness of the Godhead dwells in us as it dwelt in Jesus, but that, in a true sense, God comes into the life and abides there. The body is His house, because there dwells the soul with which he has united Himself. How, then, can we do less than devote to His service that which God honors by His presence?

If God dwells in us, it is not only that we may be transformed into His likeness, but that he may use us. The body is His agent. It exists that God may express Himself in terms understood by humanity.

When this truth becomes a reality to us, it will control our words and deeds. It will give us high, conscious, divine purpose as the spring of all our activities. It will do more than this; it will banish from our thinking the false distinction between the sacred and the secular. For the man in whom God dwells, every action is the product of a divinely begotten purpose to do the will of the Most High, and this can be nothing less than

sacred. The man who hoes corn, or toils at the forge, or stands at the loom, or writes a song, will feel that this is the task that God has set him. How significant the humblest toil becomes when we view it as the expression of the divine life within us!

It hardly needs to be said that if the body is God's house and an organ for the expression of the divine life, it should be kept at its best. We dishonor God whenever we content ourselves with anything less than the closest possible approach to physical perfection. Some good people who would readily assent to

CHRISTIAN ZEAL.

BY REV. D. E. MARTIN.

THE leaders of any age are men who outgo their time, as Galileo in experimental science, Shakespeare in the field of letters, Moses in legislation, and Christ who has outgone every period, preeminently fitted to call men up to the most effective use of every hidden gift.

Zeal in itself, aside from its motive, can have no moral quality. The zeal of the fakir differs from that of the evangelist. Christian zeal must be based upon the love of Christ, which constrains. Such zeal may be kindled by the Christ thought, which, being interpreted, sent a Florence Nightingale in ministrations to mortals stricken by the hand of war, and has opened the gates of our modern philanthropy.

By the Christ example as he threw the best of his life into the concerns of every day—by the whole range of sacred biography—Esther in the palace of Shushan; Daniel amid the loneliness of captivity; Paul in shipwrecks and imprisonments, while ever true with a heroism which the world will not willingly let die, he said, "I am now ready to be offered." There are many centres around which such a zeal may with profit operate.

The parable of the talents has an application to the intellect bestowed, and the demand for its improvement.

The Church must needs continue to quicken the thought of humanity. Such quickening will aid to a better appreciation of self, of our brother, of God and his work of grace among men. To this end we have the multiplied advantages of a higher education bearing fruit in every field of nineteenth century life. How fitting then the work of the Epworth League with its Reading course and THE CANADIAN EPWORTH ERA which make for a thoughtful Christianity.

Again, the Church is the greatest institution underneath the sun, and has an imperative demand upon the growing wealth and intelligence of this growing country.

No better example of zeal in this department can be found than the case of the poor widow of the gospels, who having caught the Christ idea cast into the treasury her two mites.

Said the Saviour in effect, "Let it be told wherever my Gospel shall be preached that it may touch the zeal of my world."

Though he may not be generally acknowledged as such, God is head partner of all the business concerns of our busy world, and Christ comes to claim his own in this field as elsewhere. He will unloose the bands of paginated wealth; He will gather up the scattered mites. The salvation of the world is largely resolved itself into systematic giving. Thank God, to this centre the young people of our churches are coming more than "a hundred thousand strong."

Men are talking about the supremacy of the heart, and here we find the basal ground for all that is best in fellowship



Specimen Illustration from "The Golden Age of the Reformation."

TYNDALE

the proposition that the body should be dedicated to God, seem to fancy that the worse the body looks, the more evident its dedication. The flowers which we present to a friend are not sent when withered and unsightly, but at their best. Let us not imagine that God is pleased to have us present Him with our bodies at their worst. God does not delight in a dyspeptic stomach or a cadaverous face, when these are the results of our own carelessness. He would have our bodies fit for the largest possible service in the work which he is doing in this world. Present your body a "living sacrifice" to God, and present it clean, healthy, vigorous.—Christian Endeavor World.

Chicago, Ill.

"I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming, trade or medicine, they are the message of Christ, the teacher of all truth."—Charles Kingsley.

and work. Cowper makes Alexander Selkirk, in his solitary abode on the island of Juan Fernandez, to wait out in verse his longing for companionship:

"Society, friendship and love,
Divinely bestowed upon man,
Oh, had I the wings of a dove,
How soon would I taste you again!"

It was but the reach of heart after heart, and it is worthy of note that the perfect man, Christ, had friendships the most perfect. The brain, nerves, and capillaries, if questioned concerning the flow of blood, might say it comes from the heart; so from the world-heart must come intensity to thrill the world, nerve and brain. Oh for hearts that are pure, to be fountains of life!

The heart of Christ years after the world of men as the father who, through the long years has waited for the return of a wandering son. Souls hungry for sympathy wait along the highways of life for our coming, and the Christian religion realized—gloriously altruistic! Thus our zeal fed from on high will grow more and more practical seeking ever to bring wanderers back to the Christ, that they may be complete in Him. And so shall all wrongs be made right, the perplexing moral and social problems of the age solved, and "the whole round earth every way be bound by golden chains about the feet of God."

Melbourne, Ont.

THE ELEPHANT AND PYTHON.

DR. LOUIS ALBERT BANKS tells the following story, which has a most important lesson, especially for young people: "About six months ago a baby elephant was brought over from Burmah and made a summer tour extending into the late autumn, with a travelling show. Then it was sent to the Brooklyn boarding-house to spend the winter. The elephant took a bad cold and the landlord dosed him with whiskey and quinine from a demijohn. The elephant did not like the liquor at first, but soon acquired the habit, and the other night, feeling thirsty, he knocked the head off the demijohn, which had been left in his quarters, and sucked out all there was left.

There was not enough to make him "dead" drunk, but just enough to make him feel big, and want to break something and have a great time. In his hilarity he overturned a glass covered case in which a twenty-foot python was asleep. The big snake was angry when he waked up, and with a vicious sparkle in his little eyes, he went for that tipsy elephant and coiled himself around its body.

As the coils grew tense about the elephant it trumpeted in agony, and struggled to shake the python off, but the snake had neither mercy nor fear.

The boarding-house keeper was awakened by the noise and rushed into the room, club in hand. He saw the peril of the elephant, and when the snake raised its head angrily at the intrusion

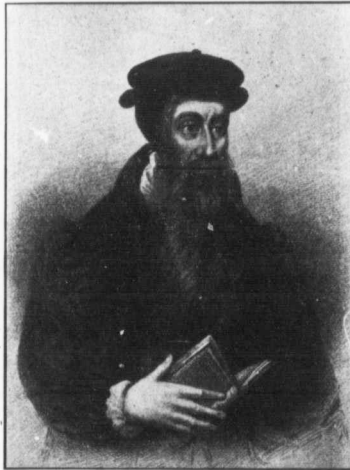
he hit it a savage blow. The coils loosened and the python fell to the floor. The elephant gasped and fell likewise. Its ribs had been crushed in, and in half an hour it was dead. The snake was put back into its box, but an hour later it was dead also.

The empty demijohn in the corner told the cause of the tragedy.

WON BY ONE.

BY REV. JOHN MCLEAN, PH.D.

SOUL-WINNING is the duty and privilege of every christian. It is not the prerogative of the minister, although he is specially responsible for the work. It is, however, the duty of every christian to lead men to Christ. "The



Specimen illustration from "The Beacon Lights of the Reformation."

JOHN KNOX.

true basis of all real work for souls must be a personal knowledge of Christ as the Saviour. Out of a rich spiritual experience the soul must speak. An unconverted man or a degenerate christian is not qualified to be a soul-winner. A man must know Christ before he can teach another how to find him. Otterbein and his condutors insisted that a vital union with Christ was essential to a true christian character, and this is necessary to impress men, and lead them to God. At a young ladies' prayer meeting the question was asked, "What is the first thing we must do if we would win others to Christ?" and the apt response of a young girl was, "We must live holy ourselves." Holy living is the secret of winning men for God. We must be mighty in the scriptures. A skilful use of the Word of God will convince sinners of the errors of their ways, and gently guide the penitent soul into the light. Use one Bible, marking it well and always carrying it with you that you may turn readily to the passages most appropriate for such case.

Without prayer you cannot hope to be a successful winner of souls. Begin the day with prayer and live in uninterrupted communion with God, and before each service and while you are dealing with souls pray to God. The study walls of Baxter were steeped with the breath of his prayers, and Kidderminster witnessed a mighty revival. There is no real revival without persistent, faithful, definite and agonizing prayer. You can do more in ten minutes when God inspires you, than you can perform in a whole day alone.

If you would save a soul from death, you must have a definite aim. Aim low if you would comfort men. Have some special object in view. Above the central door of Dr. Andrew Bonar's church in Glasgow, there is carved in the stone three Hebrew words, which translated mean, "He that is wise, winneth souls." This was the motto of that faithful soul-winner. Winning souls was his great work. In his biography we are told that it was the idea of the value of the soul that led him to become a minister; and there is evidence that every sermon he preached was more or less consciously shaped by this idea. This must be the supreme object.

There is need of intense earnestness in this work of saving men, a passion for souls, a burning enthusiasm and a heavy burden resting on the heart. Paul could wish himself accursed that Israel might be saved. John Welch, wrapped in his plaid, knelt in the snow unable to sleep and prayed mightily for the souls of men. John Hunt, of Fiji, wept and prayed for the souls of his people, and many were won for Christ. Spurgeon said, "If a man is to be a soul-winner, there must be in him intensity of emotion as well as sincerity of heart. You may preach the most solemn warnings, the most dreadful threatenings, in such an indifferent or careless way that no one will be in the least affected by them; and you may repeat the most affectionate exhortations in such a half-hearted manner that no one will be moved either by love or fear. I believe, brethren, that for soul-winning there is more in this matter of earnestness than in almost anything else. I have seen and heard some who were very poor preachers, who yet brought many souls to the Saviour through the earnestness with which they delivered their message."

There is needed a firm belief that souls will be saved, such a royal faith as Moody possessed when he went to Great Britain for ten thousand souls which were given to him.

Personal effort is necessary if we are going to bring men to Christ. Sympathy with men comes not from observation afar off. Christ laid his hands on the sick and helpless and healed them by divine power, as he won them by sympathy and love. Personal experience is helpful in bringing men to Christ. Our interest in men must be a personal interest in the individual. The story which a man tells about himself is always interesting. What can thrill our souls more deeply than the artless story of conversion, told by a man

who has felt the power of God. Virgil the poet, makes Æneas tell his own story, and makes him begin it by saying, "In which I also had a great part myself." This is the secret of the interest in Robinson Crusoe and the Pilgrim's Progress. Each of the books is a personal narrative. The rhyme of the Ancient Mariner derives much of its interest because the man who told it was the mariner.

Souls are not won for Christ in masses. The physician treats his patients one at a time, and our work lies mainly in personal interviews with individuals. Hand-picked souls make the strongest Christians. Dr. Cuyler once remarked concerning the three thousand souls whom he had received into church fellowship during his ministry, "I have handled every stone." The King's Sons have a win-one chapter with the following pledge, "In the name of the King, our Lord and Saviour, Jesus Christ, I agree to select one unconverted person, and for one year to do all in my power to win him or her to Christ, and to pray each day for the person so chosen, and for the success of the efforts of all who are engaged in this work."

Eliza Mumford more widely known as Lillie Montfort, the author of "Maude Linden," "My Class for Jesus," and similar works, was a successful soul winner. She, in her fifteenth year, became a Sunday School teacher in the Keston Congregational Church, and soon won the affection and esteem of all connected with the school. So assiduous was she in the invitation of her scholars in their homes (often walking many miles to accomplish her object) that her class rapidly increased in numbers, and she was looked upon by all as a most successful teacher, whilst she herself, not unnaturally, felt that thrill of satisfaction which springs from the due performance of conscientious duty. But alas! with all running to and fro, she was unconcerned about the spiritual condition of those committed to her care, and for the simple, yet sufficient reason that she was a stranger to the converting grace of God. But a change was at hand. Having resolved to read through with her class the entire New Testament, she had pursued her plan as far as the third chapter in the Gospel by St. John, but felt a strange repugnance to say anything about the doctrine of the new birth therein set forth. Greatly exercised in mind at being unable to answer satisfactorily some of the questions put to her by her scholars, she ventured an explanation, and asked, "do you understand?" when a hand was slipped into hers, and a soft, timid voice said, "I do, teacher, but I never understood it till I felt it!" The remark was as "a nail fastened in a sure place by the Master of Assemblies." Baffled and bewildered, the teacher, at the close of the school, sought the company of the little maid, who was a visitor from London, and heard so much from her and her friends

about the Methodists that she resolved to attend their little preaching room in the village. The first sermon she heard convinced her of her sinfulness in the sight of God, and for six months she carried about with her a deeply burdened conscience. Another sermon in the same place and by the same preacher, on "Behold now is the accepted time, behold now is the day of salvation!" assured her of the possibility of a present salvation for her and her soul quietly resting in Jesus' love, was immediately filled with peace and joy in believing. She at once identified herself with the Methodist Society, walking to and fro to her weekly class meeting, and with the exception of an interval of three months, when under the stress of a subtle temptation, her allegiance to Methodism never wavered. Of her class leader at that time, she has often spoken to me with

good life is a useful sermon to preach, but we must do more than give to the world a good example. We must seek out men to lead them to Christ.

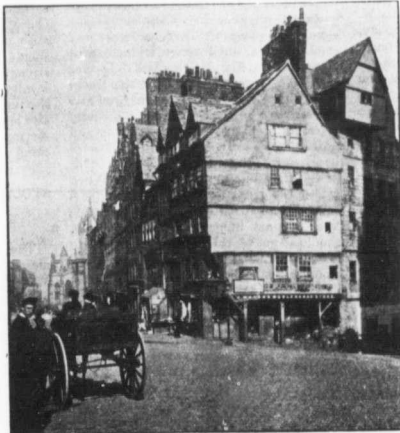
A college professor who was noted among his fellow-teachers for his habit of addressing young men upon their personal relations to Christ, was asked by one of his fellow-professors, "Do they not resent your appeals as an impertinence?" He replied: "No! Nothing is of such interest to any man as his own soul and its condition. He will never resent words of warning or comfort if they are prompted by genuine feeling. When I was a young man, I felt as you do. My wife's cousin, a young fellow not yet of age, lived in our house for six months. My dread of meddling was such that I never asked him to be present at family worship, or spoke to him on the subject of religion. He fell into the company of a wild set, and was rapidly going to the bad. When I reasoned with him I spoke of Christ. "Do you call yourself a Christian?" he asked, assuming an astonished look. "I hope so," I replied. "But you are not. If you were, He must be your best friend. Yet I have lived in your house for six months, and you have never once named His name to me; no, he is nothing to you!" I have never forgotten the rebuke.

Instances might be multiplied of the need and success of private dealing with young and old about the salvation of their souls. Personal interest will often do more for people than the most eloquent or even the most searching sermon.

Personal work is the most effective means of leading souls to Christ, and if you would become a successful winner of souls, I beseech you to begin at once, wherever you may be, in dealing with one soul at a time. One by one you will see them gathered into the fold, and the great secret of expanding your life as well as the peculiar joy of seeing men become sons of God through your instrumentality will be revealed to you. May you be a wise winner of souls.

Neepawa, Man.

THE idea is sometimes advanced by opponents of Christianity that it is a decadent system which does not take active hold of the energetic minds of the present day, and that, consequently, it is not likely to continue as a factor in human life. In all countries and ages, the most energetic members of society have been the young, for in youth there is an enthusiasm which carries everything before it, which makes light of difficulties that to the old men insurmountable obstacles. The hope of the Church, therefore, is in its young people, and there is abundant proof that at the present time these are interested to a greater extent than ever before in the work of advancing the interests of the Church.—*St. Louis Christian Advocate.*



By etching illustration from "The Beacon Lights of the Reformation."

JOHN KNOX'S HOUSE, EDINBURGH.

affectionate regard. She now felt it her duty to give her services to the church of her choice, and resolved henceforth to be a teacher of one book, "mighty in the Scriptures." "My Class for Jesus," was her motto; it was written indelibly upon her heart; it gave point to all her instruction; it quickened all her prayers, and silently declared itself throughout her life.

If we are going to reach men, it must be the hand-to-hand touch that will win them. Men are not saved in masses. If we would save the masses, it must be by less talking about how to do it, and going out to reach them one by one. One soul is a large audience. Well might we tremble in the presence of an immortal soul. Moody once said that of ten thousand conversions he did not know of a single one that could not be traced back to personal work. Some people are too polite to talk to sinners about their eternal welfare. False courtesy never held back Christ from talking forcibly to men about their souls and their eternal destiny. A

Henry Ward Beecher says: "A book is good company. It is full of conversation without loquacity. It comes to our longing with full instruction, but pursues no levity. It is not offended at any absent-mindedness, nor jealous if we turn to other pleasures of leaf, or dress, or mineral, or even of books. It silently serves the soul without recompense—not even for the hire of love."

BISHOP SIMPSON'S MOTTO:

"We live to make our own Church a power in the land, while we live to love every other Church that calls our Christ."

EXTRACTS FROM ESSAYS IN THE PRIZE COMPETITION.

"If a man's energies are expended over too broad a field there will be waste. One who is a Presbyterian one Sunday, an Episcopalian the next, is not of much practical use to any Church. Such an one, unstable as water, shifting as the sand, leaves no permanent influence behind him. If we would do effective work for Christ let us concentrate our efforts, and "Live to make our own Church a power in the land."



"We will never become a power by despising and making enemies of other Churches. As Christ's army, we need to be united if we are to conquer the well organized hosts of Satan. The one object should be to exalt our Christ and not to get ahead of another regiment of the army. We need to be of one mind concerning great reforms, and the overthrow of sin. Let us overlook little differences, and ever press onward with one object in life—the world for Christ."



"MAKING our Church a power in this land will make it a power in all lands. A Church cannot retain its own spirit and life without being a missionary Church. We who have received the gospel are under special obligations to send it on to others."



"If we would make the power of Methodism known, we must move; move from your pillow to the Bible on your stand, go down to that class meeting and inspire the members with your testimony, go down to the Sunday School, and take with you the ragged children you see on the street, go up that dark stairs with a bunch of flowers for that sick child, go after the careless member of the League who has not attended for some time and seek to bring him back to the path of duty."



"CONSECRATED loyalty to our Church will obliterate much of that objectionable personal element to which St. Paul refers, when he says, "All seek their own and not the things of Christ." Only the practical Christian worker realizes how the power of the Church is weakened by the prevalence of the spirit of selfishness,

which will not yield a point for the sake of harmony, and which feels called upon to resent every real or fancied injury. It is a very test of the genuineness of our consecration if, for Christ's sake we are willing to submit to a wrong rather than cause a disturbance, and to draw the mantle of charity over an erring brother's conduct."



"THE supreme purpose of every saved soul should be to be a soul winner, and to this end he should be saturated with the spirit of evangelism. There is much said of accomplished musicians, and accomplished artists, but comparatively little of accomplished soul savers. Mrs. Booth, in giving her testimony upon her death bed, said, "The only consolation that can come to a Salvationist on his death bed is that he has been a soul winner."



"How can we make our own Church a power in the land? To the seven Apostles gathered together in Jerusalem Christ gave this message: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." This was the power that transformed Peter from the weak, erring disciple who denied his Lord and Master to the Apostle who so boldly declared the truth that three thousand souls gladly received his word, and were baptized into the Church of Christ. This power the Church needs to-day. When we see the current of sin and worldliness that sweeps with an almost irresistible force against human hearts and lives, should it not be the aim of the Church to become the possessor of that power which alone can stem the tide of iniquity, and lead humanity's tired, throbbing heart up to Him who gave His life to redeem it? If every member of the Methodist Church tarried until endued with this power we would have in deed and in truth a spiritual house, an holy priesthood."



"ONE result of complete consecration will be that our church will become a financial power. Genuine consecration leads to a more intelligent industry, wiser economy, and consequently financial prosperity. Money heretofore frittered away foolishly, or squandered in extravagant indulgence assumes a new importance when looked upon as a sacred trust, to be spent according to His direction, whether for our personal benefit, or to further God's cause. Systematic living, and systematic giving would free our church from much that is objectionable, and that has a tendency to lower her prestige in the sight of the world. There would be no longer those piteous appeals from Mission Boards, lamenting their inability to extend the work owing to lack of funds. Time and again has it been demonstrated that if the members of the church would only give systematically and proportionately, our church schemes could not only be carried on much more satisfactorily, but the field of usefulness greatly extended."



"WE as Methodists are not alone in spreading the truth. We are but one of God's agents to carry on the glorious work which he sent His Son to earth to

establish. There is a step higher than working as Methodists to make our church a power in the land. It is working as christians to make Christ's Church the dominant force everywhere. We cannot afford to be narrowly sectarian."



"THE British army consists of numerous regiments, all animated by the one principle of loyalty to the Queen. However these may differ in her support and defence, though each regiment be separately organized, and has its own distinctive uniform, yet the cause is one commanding the loyalty of all. Each division supports every other division in the army. Even so should the different denominations support and stand by one another in the great army of the Lord."



"WE want active, ardent, and self-sacrificing loyalty that will find expression in earnest labor, cheerful self-denial, and Christ-like love to men. In our relations with other churches, no foolish rivalry should be seen, no over-lapping except to strengthen each other's hands. National loyalty is not shouting for the flag, but serving the country; and Methodist loyalty is not shouting about our success, but serving humanity through our opportunities."

STOLEN, OR STRAYED; LOST, OR MISLAID.

The following is a copy of a unique notice affixed to the church door at Whitechurch, London:

Missing, last Sunday, some families from church.

Stolen, several hours from the Lord's day, by a number of people of different ages dressed in their Sunday clothes.

Strayed, half a score of lambs, believed to have gone in the direction of "No Sunday School."

Mislaid, a quantity of silver and copper coins on the counter of a public-house, the owner being in a state of great excitement at the time.

Wanted, several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

Lost, a lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

"When Martin Luther threw his inkstand at the devil, he acted more wisely than he knew. It is just what the Church ought to be doing all the time. The devil himself, with a clear discernment of things, has turned the tables, and is vigorously throwing the inkstand at the Church. The inkstand is symbolical of literature, good or bad."—Dr. Hoss.

The Quiet Hour.

LOOK UP, MY BOY!

There is hope in the world for you and me;

There is joy in a thousand things that be;
There is fruit to gather from every tree—
Look up, my boy, look up!

There are care and struggle in every life;
With temper and sorrow the world is rife;
But no strength cometh without the strife;
Look up, my boy, look up!

There's a place in the land for you to fill;
There's work to do with an iron will—
The river comes from the tiny rill;
Look up, my boy, look up!

There are bridges to cross, and the way
is long,
But a purpose in life will make you
strong;
Keep e'er on your lips a cheerful song;
Look up, my boy, look up!

Speak ill of no one; defend the right
And have the courage, as in God's sight,
To do what your hands find with your
might;
Look up, my boy, look up!
—Sarah K. Bolton, in *Good Words*.

THE PAINTER'S MISTAKE.

A young woman with ambitions as a painter submitted specimens of her skill to a successful artist the other evening, and his criticism is of such application that we desire to share it with our readers. "Don't copy copies," said he. "You have copied this landscape from a picture that was itself an imperfect copy, with the result that all its errors are reproduced and magnified. Go out into nature and paint directly from your own landscape. Or, if you must copy, copy from a masterpiece. Anything else is not worth while." Yes; and, young Christian, do not pattern your life after the life of someone else, who, at best, is only an imitation of the perfect One. Imitate for yourself the only life that is worth imitating. Look unto Jesus! *Epworth Herald*.

THE SOUL'S REGULAR BREAKFAST

George Müller, the patriarch of Bristol, began every day of his consecrated life with devout meditation upon the Word of God. Speaking of this habit, he says:

"It often astonishes me now that I did not sooner see this point. And yet now, since God has taught me, it is as plain to me as anything, that the first thing the child of God has to do, morning by morning, is to obtain food for his inner man. As the outward man is not fit to work for any length of time except it take food, and as this is one of the first things we do in the morning, so it should be with the inner man. Not prayer, but the Word of God; and here again, not the simple reading of the Word, so that

it only passes through our minds just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts.—*The Evangelical*.

POWER TO SEE AND ACCEPT OUR CALLING.

The difficult lesson for some of us to learn is that we are called to obscurity, and yet this is as clearly a divine appointment as is the choice of an Isaiah or a Jeremiah. If you look at life you will see that the most of men are called to quietness, to honest industry, and to what is mistakenly called commonplace existence. What of it! Shall the plain murmur because it is not a mountain! Shall the green fields complain that Mont Blanc is higher than they? If they have not his majesty, neither have they his barrenness. To see our calling, to accept it, to honor it, that is the truly godly and noble life! To feel that we are where God meant us to be—following the plough or directing a civilization—is to be strong and calm. Every man is born to realize some purpose. Find that purpose out and fulfil it if you would lovingly serve God.—*Dr. Joseph Parker*.

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 The pious Thomas a Kempis
 strangely says: "I have sought for
 rest everywhere, but I have found it
 nowhere except in a little corner
 with a little book."
 XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

REMEDY FOR SORROWS.

If asked where is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which, in a well-known hymn, is called "the old, old story," told in an old, old book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*William E. Gladstone*.

A LESSON FROM MY FOUNTAIN PEN.

Once my religion was of the dipping kind. You know you motion downward, not upward when you dip. So I would dip into this source of pleasure and into that little poorly filled well of encouragement but to find the result sometimes excessive and often excessively meager only to return again to find that the contents had seemed to be evaporated. At best it was in the long run disappointing and tantalizing. Now I have learned a better way. It is this: Fill from the top. My fountain pen illustrated the way to me. When I had it well-filled it just wrote away until I had scribbled all over the pages of many hours—and never a dip. The ink awaited as if on tiptoe every sway and jolt I might give—and just flowed. And when I placed my pen aside awaiting its next needed use it remained always full, always ready, so that at the very next sway or jolt it would flow. How many a life like mine, formerly, goes along dipping, dipping.

Now, child of promise, let me tell you something—if you want to live a joyous, peaceful, Christly life, moment by moment, give up the dipping and just in simple but absolute faith claim your Father's promise to fill you with the Holy Spirit and your full life will flow through every channel of duty. No more dipping surely, since "He that believeth on me, as the Scripture hath said, out of his inmost self shall flow rivers of living water."—*Evangelist Henry Outrom*.

STANDING BY HIS COLORS.

Not every one is as ready to show his colors as this Indian of Killisnoo, Alaska. He came seventy-five miles in his canoe to Sitka, and called at the mission, stating to the superintendent that he wished a sign painted to put over the door of his house, with this inscription:

WHO IS A CHRISTIAN!
SO AM I.

In explanation he said that when there was a missionary at Killisnoo he belonged to his church. There is now no church at Killisnoo save the Russian. "I can't be a Russian. Paint a sign. Then if a Christian comes to Killisnoo he will see my house."

THE UNSTAINED LIFE.

While travelling in a coal mine district, says Dr. Cuyler, I noticed how very dingy the town appeared. The coal dust seemed to blacken buildings, trees, shrubs—everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field.

"What care the owner of this plant must take of it," said I, "to keep it so free from dust and dirt!"

"See here," said the foreman, and taking up a handful of coal dust, threw it over the flower. It immediately fell off and left the flower as stainless as before. "It has an enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."

WITH GOD'S HELP.

Patience is the drudge of the graces. Many a Christian grows weary in active service without a murmur, who finds it unspeakably hard to lie still and cough. Yet inaction is oftentimes as much a duty as a seed-sowing or harvesting. We are bound to be miserable or querulous under our burdens unless we keep in communication with the divine source of strength. It is cold comfort in sorrow to hear a voice, "Be still, and know that I am God." It is not quite enough to say to ourselves, "I know that all things are working together for my good." We must realize that God is with us, just here, closer than our dearest other friend, closer than seeing or touching; bearing half of our yoke—for the yoke is always for two. This gives us heart and courage under all circumstances. Though pain saps the last remnant of our own strength, we have a mighty reserve, because God's power rests upon us.—*Rev. D. J. Burrell, D.D.*

Missionary.

A Great Missionary.

In the death of Rev. William Butler, D.D., not only does world-wide Methodism but the Christian church at large mourn. Like Carey and Judson he belongs to the church universal. He was not only a man of God, but he was divinely appointed and equipped for founding the two most important missions of Methodism.

When the thought of the Church was turned toward India as a most promising field for a new mission, the question was, Where can a man be found competent for the task of founding a mission in that great empire? William Butler was chosen. There was but one sentiment in regard to the wisdom of the selection. He received his appointment in the year 1856, and with his family reached the valley of the Ganges just in time to provide for himself a home, when the terrible Sepoy rebellion suddenly rose around him, in which fourteen missionaries and their families and fifteen hundred other Christians were massacred in 1857. For six months no news came, and the church remained in almost hopeless anxiety for the imperilled ones. Their escape to the mountains was providential, where they were safe from the bloody Sepoys, who had marked them as their victims.

In 1864 the mission was organized into a Conference by Bishop Thomson, and Dr. Butler was relieved and returned home for the restoration of his health.

On his return home he resumed pastoral work for a few years. In 1872 he was selected by Bishop Simpson to found the mission in Mexico. Before leaving for Mexico, he visited many churches throughout

the country, speaking on missions and awakening an interest in his new work.

In Mexico Dr. Butler labored seven years in founding that great mission now one of our most important.

His books and writings have been an inspiration to the Church. "The Land of the Veda" is a thrilling narrative of his experience in laying the foundation of our mission in India, and a graphic description of the caste, social, and religious state of the country. And his work "From Boston to Benares and back" is a most charming book of reminiscences of a marvelous experience. Dr. Butler was a grand Christian character. He was truly in the apostolic line of succession. In the coming kingdom he will take his place in the class with Paul and Carey and Judson and many other worthies of the Church catholic and apostolic. He was a powerful and eloquent preacher. As a platform speaker, he had few equals. His piety was of the Johannic type. He was a brother beloved, and an Israelite indeed in whom there was no guile.—*Christian Uplook.*

Port Simpson News.

From Port Simpson comes a report full of encouragement, by the missionary, Rev. S. S. Osterhout: "Despite the stolid indifference and utter lack of appreciation, either expressed or implied, so often mentioned as discouragements in the Indian work, we have nevertheless been enabled to discern encouraging features and hopeful evidences in our work of the past year. Particularly have we been pleased with the interest manifested by the young men and middle aged in the prosecution of theological studies. They have delved away most patiently with the doctrines of our Church, sometimes spending two, three, and even four nights

was, contributed by the mission workers and the sympathizing whites in the vicinity. Some Indian families gave over \$10 each, and that without excitement or undue pressure.

We are glad to state that the services have been well attended by the natives as well as by the white population. To meet the demands we have found it necessary to preach two sermons at every service, one in the Indian tongue and one in English. The year has been one of toil, but the Master has been ever near.

Rev. S. S. Osterhout.

Rev. S. S. Osterhout, B.A., chairman of the Port Simpson District, B. C. Conference, whose photo we publish in this number, is the energetic missionary supported by the Brampton District Epworth League. His addresses to the rallies held to welcome him on his flying visit to Ontario convinced his supporters that he is a man who has consecrated his life to a work which he considers worthy of his best efforts. He believes in the British Columbia Indians, and believes in the power of the Gospel of Jesus Christ not only to make them good Christian citizens of the Dominion of Canada, but citizens of the kingdom of heaven whom we shall be delighted to meet around our Father's throne.

NO MORE striking report comes from any mission field than that which has been sent home by the Australasian Wesleyan Methodist society. Speaking of Fiji, it says that although, when the Queen began to reign, there was not a single native Christian in the region, now, in the group of islands, there are 11 missionaries and 67 native ministers, 2,051 local preachers, 4,521 class leaders, 35,090 members or members on trial, 33,590 Sunday school scholars, and a total of upward of 96,000 attendants on public worship. Taking from the rest one circuit, that of Ra, here is an attractive picture: "Out of a population of 3,279 persons, 1,421 are members of our church, 188 are local preachers, and 211 are leaders of classes."

THE moment a man says that his Christianity does not require him to give the Gospel to the world, then he hasn't Christianity at all. . . . The work of evangelizing this world for every man is a matter of personal, inalienable obligation.—*Robert E. Speer.*

A recent traveller writing of progress of Christianity in Japan says: "The semi-official daily paper is issued six times a week only. Neither editor, nor reporter, nor type-setter works on Sunday. The Imperial government, which has adopted the Christian calendar, recognizes Sunday as a rest day, and all offices are closed. Following this example, many Japanese banks and commercial houses decline to do business on Sunday."



REV. S. S. OSTERHOUT, B.A., PH.D.

at the translation and commitment of a single definition.

Owing to the epidemics referred to by Dr. Bolton, we have had to record a very high death rate. Several adults were included in the roll, all of whom left bright testimonies of divine presence with clear and certain hope of heaven. Victoria Young, a chiefess of considerable distinction and influence, who gave to the Missionary Fund last year the sum of \$10, was among the number. We are certain that to-day she does not regret that she erected this beautiful little monument of her faith in Christ and love for the Church which led her from the thraldom of heathenism into the liberty of the Gospel. Another faithful old soldier has labored and sacrificed not inconsiderably to purchase a bell for one of the fishing camps near by. He has succeeded, and, in his evident delight says, "The bell will ring people to church long after I am in the skies."

The connexional funds have been well supported, and especially are we encouraged with the missionary collection, \$354.95, the greater part of which, of

YOUNG PEOPLE'S Forward Movement for Missions DEPARTMENT.

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Mission-
ary Campaign, 568 Parliament Street, Toronto.

Convention Programmes.

It is very encouraging to see so many good District Epworth League Convention programmes out. The Forward Movement for Missions is receiving a good share of attention. Such subjects as "Our Missionary and His Work;" "Can Our District Support a Missionary?" and "The Forward Movement for Missions," followed by discussion, will do much to show our young people how little we are really doing to meet the greatest need in the world.

Notes from Letters.

From a minister in N. W.:—"Oh we want some of the old-time Methodist preachers who are willing to live in the saddle most of the time, and preach the Gospel to every man, woman and child they meet. We must have the Spirit-filled men for our work."

From a Campaigner:—"Chairman is earnestly and intelligently in sympathy with our work. He's giving us splendid help—speaks strongly in favor of work in announcing my meetings."

From a young minister on a Home Mission in Ontario:—"I am anxious to get some of the best and most helpful missionary literature—I am determined to do my best in getting my people out here interested in missionary work. I am liking my work in the West very much and am going to do my best to help the Missionary Society by getting my mission off the hands of the Missionary Society. I am interested in this work, my heart is in it, my life and all I give to it. 'The world for God' is my motto."

From a Chairman of a District:—"In reply to your letter I am convinced that a missionary week in the Leagues would be a valuable thing if the pastors would take hold of it. What we want is to get these very pastors who have so little interest, to talk somewhere on the question, and when they come to give it study, their interest will surely be roused."

"Some months ago our local Epworth League voted the sum of \$25.00 to the Student Volunteer Movement in response to their special call for aid in sending out new men to the Mission Field.

"Will you by return mail, inform me when, and to whom this money should be paid, and oblige?"

"We will be pleased to learn what success attended you appeal."

The above letters represent the feeling and interest of many Leaguers. We

have received a number of letters manifesting a deep and sacrificing interest in the effort of our young men to get to the mission field. This is very encouraging. It shows that the Spirit is prompting our Leaguers to action and that they are obedient to the call of God.

Personal Work of the Missionary Committee.

The work of the Missionary Committee of the Epworth League should be done quietly. It is a spiritual work, not a formal or mechanical duty. If the Missionary Committee members are not seekers after the unsaved brothers whom they see, how can they successfully seek to save those whom they have not seen?

While planning and praying both in the committee meetings and in private the far-away field should not attract their attention so fully as to cause them to look over the opportunities at home. When a person has ten members to pray for and look after, he can easily agree with the most faithful, if there be such. If any associate members be on his list, his work is not done when he gets that associate member to study about and pay for missions, but the great aim should be to lead that one into such communion with Jesus that he will join in prayer for those who have not been taught to pray "Our Father."

Some Explanations.

To those who are familiar with the Student Volunteer Movement, and the organization of the Missionary Society of our Church, some questions arise when they see or hear that the Student Volunteer Movement is calling for aid to send out missionaries. The statement that the Student Volunteer Movement is sending out or trying to send out men is always a mistake arising from the confusion of terms and ideas. The Student Volunteer Movement is only a recruiting and training agency. Its work is to seek and prepare men to be sent out by Church Missionary Boards. There is no attempt being made in our Methodist Church, Canada, to send out missionaries under any society or agency except that of the General Board of Missions and the Woman's Missionary Society. Considering these facts, it is quite clear that every cent paid into the General Board of Missions helps to send out the Student Volunteers. As soon as the General Board can see its way clear to do so it will send out more men.

The Student Missionary Campaign for a Young People's Forward Movement for Missions is an effort on the part of Student Volunteers and others interested to unite our young people in giving to the General Board of Missions with a view of increasing the revenue, and thus enabling the Board to send such Student Volunteers as they may consider fully qualified for the work.

By paying the salaries of the missionaries already sent out by our Mission Board our young people are making it possible for the Board to send out more men. We are glad to be able to announce that our young people paid into the

treasury of the General Board of Missions in 1896, 1897, and 1898, \$14,555. The givings to the General Board for the past year, 1898-99 will amount to about \$14,500. We trust that our Leaguers will continue to send in funds to help the Board send out our Volunteers.

Gathered Facts About Japan.

THE Christians number about 1 in 1,000. In 1890 the first parliament was elected. THERE are now several kindergarten schools in Japan.

In 1873 the calendar of Christian nations displaced the pagan.

In 1868 the first building for Christian uses was erected in Tokio, now there are ninety-two.

By the treaties, which came into force in July of this year, all Japan is now open for missionary residence and work.

JAPANESE Christians have sent and will support, five missionaries to their own countrymen in the Hawaiian Islands.

The cotton spinning industry has developed rapidly, and there are now more than half a million spindles in operation.

THERE are now 2,100 miles of railroad, while in 1870 not one mile existed. In 1894 36,000,000 passengers were carried.

In 1873 the first Canadian Methodist Missionaries, Dr. Macdonald and Dr. Cochran established our Mission in Japan.

In 1864 the first convert was enrolled; in 1872 the first Christian congregation was formed at Yokohama with eleven members.

Two decades ago Japan was reckoned as "hardly worth trading with;" now the volume of exports and imports equal \$162,000,000.

Suggested Programme.

(Use a Map of Japan.)

SUBJECT "JAPAN."

HYMN 13—Canadian Hymnal.

PRAYER—For our missionaries and their work in Japan.

SCRIPTURE Reading, Luke xii. 13-34.

JAPAN—Five-minute papers on the following:

1. SKETCH of Japanese History, the country, The people, The government.
2. THE Religions of Japan and their effect upon the people—Shintoism, Buddhism, Confucianism.
3. THE beginning and progress of Christianity. The opening of Japan to foreigners. The first missionaries, Christian Missions, Kindergartens, Prison Reform Associations, Universities, Hospitals, Girl Schools and Orphanages. Our own Mission Work.
4. THE Japan of to-day. Japan open to foreigners in all parts. The Commerce of Japan. (See articles in *Guardian* of September 6th and August 30th.) Study the Annual Report of the General Board of Missions.

ANNOUNCE subject for November: "Medical Missions; Deaconess' Work."

Hints for Workers.

Recruiting the Active Membership.

BY MISS ANNIE COURTIS.

A gentleman walking through one of our busy streets in Birmingham found a remarkable sign over the door of a cobbler's shop. It read "Soles saved here." It aroused his interest, and as he continued his walk he soon came to a magnificent church located on a wide avenue; he looked up and thought, "What a good sign the cobbler's would be, slightly changed, to emblazon over the door, 'Souls saved here.'" And would that not be an appropriate sign over every Epworth League door, and should it not express the character of the work done from year to year? Surely for this purpose the League exists, its membership is enrolled, and recruited from time to time.

That there are desertions from our ranks, more or less, we all are aware. 'Tis true, and pity 'tis true. How to get them back again, and re-enlist their presence, their sympathy, their help and their devotion to duty, is a question of vital importance to every League. That we should lovingly look after the deserters goes without saying. The organization of a League is not complete until it has secured means of taking note of those present at the weekly meeting, else how shall we know about the absentees. The roll-call on Consecration night would reveal this, but what about the intervening nights of meeting? Some are absent through sickness, they ought to be visited; some through writing upon the sick; others on account of bad weather, and many other legitimate reasons. But we know others are absent through carelessness and indifference. What a small thing will keep us from the League service if the spiritual fire burns low in our heart; but on the other hand, when our love for the Master is all aglow, what difficulties and hindrances we will overcome to be in our place for the Master's use made meet.

We have been taught that every effort has a cause, and it is our duty to inquire into causes in this work of recruiting the active membership of the League. Sometimes the causes are hard to find or get at; sometimes very easily found. May there not occasionally be found a fault in the League itself when some of its members wander from the fold? When the interest in the meeting drops very near freezing point, or whenever things are run in the same old rut, the singing drags, the prayers long, there will be trouble to keep the membership together, depend upon it. Better have a dozen pray one minute each than two prayers six minutes long. This is on the principle, the more individuals that can be induced to take part in the service, the more interest and attractive the services will have, to say nothing

of the good done to those taking part. More prayer and more to pray will make desertions less and less.

Sometimes we have thought sufficient care is not taken to impress upon the candidate to be received into the League the solemnity and responsibility attached to its membership. Active membership should mean something. The taking of the pledge is not a thing of playful fancy; it is a most serious matter. The easy manner in which some Leagues take in their members is responsible for the irregular attendance and spasmodic efforts of many. When new members are received let the regular form for "reception of members" be used. Let the president explain the pledge, or, perhaps better still, the pastor explain it and exhort the new members. If this were done there would be fewer broken pledges.

Then again, some Leagues lack the element of sociability. We should examine ourselves and our Leagues, for it is quite possible we are not as sociable as we might be or ought to be. This feeling of coldness or formality has driven more than one person out of the League. Be careful that at the close of the meeting greetings are exchanged, not merely with a few particular friends, which is so often the case, while those lower down the social ladder are passed by entirely unnoticed or with but scant courtesy. Be assured nothing will more quickly alienate young people from the Church than treatment of this kind, while nothing will so knit soul to soul as a warm, cheery, personal welcome extended. Let the Social Committee honestly ex-

amine themselves, and see if they are really social towards each and all. Let the word "welcome" stand out like the blush of the rose upon their faces.

In the matter of recruiting the members who have wandered for these causes, or for other causes, there is much responsibility resting upon the League. The right kind of look-out committee is necessary, and very much so. A committee that will not only "look up" new members, but look up absentees who are not present at the monthly consecration meeting, and have not sent either a verse or an excuse. Let this be done without delay. If they cannot be seen personally write them. Let us remember what our noted founder, John Wesley, has said: "To retain the grace of God is much more than to gain it." We would that this might be impressed upon each Leaguer. The weak point in our League is that members do not respect their obligation as they ought. Let there be a constant reminder of the solemnity of our pledge. May we all as Leaguers consecrate ourselves afresh and anew to this glorious work of soul saving, relying on the all-wise One for methods and plans of procedure in our individual work, ready to do the Divine will and to grow into Christlikeness, which means assured victory to every one whose heart fails not.

You can help your fellow-men; you must help your fellow men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

Prominent League Workers.

X.—MR. C. S. KEITH.



INASMUCH as this paper is intended not merely for a section of our work, but for the whole Church from the Atlantic to the Pacific, we have pleasure this month in presenting the picture of one of the most prominent League workers of

the British Columbia Conference. Mr. Charles Samuel Keith is President of the Epworth League and Sunday School Association of the Methodist Church in British Columbia. He was born at Bloomfield, in the County of Prince Edward, Ontario, on the 26th day of July, 1866. His parents were descendants of the old United Empire Loyalist stock of New Brunswick. In the summer of 1880 he removed west with his parents, going to the Coast by way of San Francisco, and arrived at New Westminster in August, 1880, proceeding direct to Sumas, where he remained until the spring of 1883, when he moved to New Westminster, where he has since resided. After spending a term in the New Westminster High School, he entered the law office of His Honor Judge Hole as a student at law and articled clerk, and was formally admitted a member of the Law Society of British Columbia in 1892, and shortly afterwards formed a law partnership with Alexander Henderson, Q.C., which still exists. Mr. Keith has been for years identified with several societies, especially those along temperance lines. Now, however, he is devoting his energies to the Sunday School and League work. Mr. Keith joined the Church during the late Mr. Watson's first term on the New Westminster Circuit. He is at present the President of the New Westminster Central League and Secretary of the Central Sunday School.

Practical Plans.

Twentieth Century Fund.

The following valuable suggestions concerning the Twentieth Century Fund, so far as it relates to our Young People's societies, have been sent out by Rev. Dr. Potts:

To the Epworth Leagues and Other Young People's Societies of Our Church:

DEAR FELLOW WORKERS.—The Methodist Church has learned to expect great things of its young people. It is grateful on this account; for no Church ever expended so much loving energy upon its children, or gave them so early a recognition among its enterprises and its honors.

We confess that our hope at this hour lies in the interest with which our young people approach the Twentieth Century Thanksgiving Fund. It is not to be looked upon as a sublime occasion taken advantage of to gather up money for ourselves as a people; but, rather, it is to be our recognition of Divine favors and honors bestowed—a free expression of our appreciation, poured out in offerings at the altars of God for use in the extension of His kingdom in the earth. To the unbelieving world it will be the most marked manifestation of devotion to Christ and His cause ever set forth.

We feel confident that you will look upon this approaching century as yours. You are to be its governors and counselors and workers. Its destiny is in your hands. Begin it by a consecration worthy of the honor and of the responsibility.

In your organizations, we have ventured to suggest that each department should take up the theme and give "An Evening with the Twentieth Century Thanksgiving Fund." There are many ways of making such an evening profitable and interesting. Take an illustration:

I. CHRISTIAN ENDEAVOR DEPARTMENT. "TWENTIETH CENTURY THANKSGIVING FUND."

Retrospect:—Thanksgiving for What? Let a paper be read enumerating the blessings for which, as a Church, we have reason to be truly grateful, and "let our songs abound."

Prospect:—Called Unto What? Let the leader of the meeting then review the grounds of thanksgiving expressed and show that we are responsible for everything which has awakened our gratitude; that our privilege and our responsibility must not be divorced. Emphasize the Saviour's counsel, "freely ye have received, freely give;" and let the evening close with consecration to this end.

II. MISSIONARY DEPARTMENT.

Retrospect: Thanksgiving for What? A brief review of the work by centuries would be very profitable. This could be brought out in a paper on "The Torch-bearers of Christendom" (one of the League Reading Course books). The

past century and its work is easily illustrated. Rev. J. S. Ross's pamphlet on Missions will render excellent service.

Prospect:—From the study of the past we must learn for the future. What shall we outline and expect in the coming century? What shall we undertake as our honest portion?

III. THE LITERARY DEPARTMENT.

Thanksgiving for What? This is an opportune occasion to deal with the relation of our educational institutions to the work of the Church. A good setting forth of what Methodism has done in this regard would emphasize another of the Beneficiaries. The study of our hymnology and the relation of music to service would be interesting topics to enrich an evening's programme. The claims of this branch of Christ's work should be clearly indicated. They are too often overlooked. It is the work of the Literary Department to be their advocate.

IV. THE SOCIAL DEPARTMENT.

Our Local Church.—Its History; Its Present Operations; Its Needs; Its Possibilities; Our Personal Relation to Them; How to Meet Its Claims! Such a theme would form a good field for an arousement of local interest, and our immediate bearing upon the social life of the coming generation. Much of the prosperity of Christ's kingdom will be found in the social influence of the Local Church.

Of course, this is only one of the many outlines that could be arranged for this work. In making our offerings, an intelligent conception of their use will add much to the pleasure of giving.

We want to secure the names of all our young people on the Historic Roll. There are many such rolls in the Bible. Look them up. We want a historic record of those Methodists who registered their names at the gate of the Twentieth Century and marched in with a song and a sacrifice. In order to accomplish this, we have allowed the younger members (who have hardly reached the days of earning) to be put upon the Roll on the gift of a dollar. All who have reached the years of earning, we have kept at the "guinea" idea inaugurated by the first movement in English Methodism. It will be a glorious achievement for our toil and sacrifice. Young People, arise and shine, and the glory of the Lord shall be risen upon you.

How to Secure Subscriptions.—It is the business of the Literary Vice-President to canvass the League for subscriptions to THE CANADIAN EPWORTH ERA. Where there is no such officer, the work should be attended to by the Secretary or some one specially appointed for the purpose. The best plan is to set apart a few minutes for the purpose of bringing the paper to the notice of the members upon some evening when the attendance is good. Let the President, pastor, or third Vice-President explain the purpose of the ERA, and tell of the good things that it contains. Of course there should be a copy or two on the table for examination. After explanations have been made, call for subscriptions at once, and follow this

up by asking every member personally to subscribe. Regular readers could help the circulation very much by speaking of our paper to their friends, and occasionally loaning a copy.

The Home Prayer Meeting.—At the devotional service of the Monona Lake assembly, held at Madison, Wis., the following pledge was prepared and adopted for the home department of the church prayer meeting: "I ask to have my name enrolled as a member of the home department of our church prayer meeting. I promise to observe the hour, joining with you in spirit and in prayer for the welfare of our church and the advancement of the Redeemer's kingdom in the world." It is thought that the use of this pledge by old people, invalids, and others detained from this important midweek service, would double the interest and influence of this service in any church.

Selection of Leaders.—It is not a good plan to place a prayer meeting entirely in the hands of an inexperienced and inefficient leader. Of course one object of the League is to develop the talent of its members, and every one should be asked to do something, but the most important service of the society must not be sacrificed. There may be a number of members who are not fully qualified to take charge of the meeting, but they should not on that account be altogether excused. They should be associated with some more experienced leader in conducting the meeting, so that the full responsibility may be divided. The timid and diffident ones should be initiated in this way. They can read the lesson, offer a short prayer, give out a hymn, or make a few remarks on the topic. After a time they will perhaps be qualified for more difficult work.

Variou Methods.—At the Annual Convention of the Milton District, the first president, Miss Mary Easton, of Appleby, read a most excellent report of the work of the first department throughout the District. The following plans were referred to as being in use by different societies: One reports appointing two leaders in place of only one, the one being a new beginner, the other an old one. Another reports securing a number of the members to take part in the topic, speaking to them a week ahead. This League says that this plan does away with all dull meetings. Another League has a song service once a month, which has proved very helpful. A number of Leagues prepare a programme for several months ahead with the names of the leaders, and those to take the topic for each evening. This is placed where all may see it, so that each may know when his turn comes, while some Leagues supply each member with a copy. Another reports that in addition to the regular League meeting, they have a prayer service every Sunday evening before church, led by a member of the League; also a young man's class each Sabbath evening. At the consecration service, each month, the members kneel while repeating their pledge.

The Canadian

Epworth Era

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

Published Monthly at TORONTO, ONT.

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



Editorial.

Gain and Loss.

The Annual report of our Young People's Societies is in many respects the most encouraging that has ever been presented to the General Board. It shows that, during the past year, there has been great activity in carrying on aggressive Christian work. The prayer meetings, consecration services, and evangelistic meetings have been very prominent features of league work, and have not been overshadowed by the literary and social departments, although these have received due attention. In the temperance reform our young people have been unusually energetic, particularly in taking part in the plebiscite campaign.

The Missionary department has been worked so efficiently that thegivings show an increase from \$12,760 to \$16,955, and this by no means fully indicates the good results that have come to the Church from the missionary zeal that has been developed among the young people. The educational effect of the "Forward Movement" has been particularly valuable.

Our Reading Course has this year reached high water mark in a circulation of 2,500 sets, a record that has never been equalled by any other reading course in its fourth year.

In regard to our membership, however, we are forced to face one discouraging feature of the report. Year after year we have reported very rapid increases, and to be called upon to admit an actual decrease in numbers is a surprise and disappointment. We are inclined to think, however, that the phenomenal growth of the movement furnishes, to some extent, the cause of the falling off. The development for the past four years has been so great as to become almost a "boom," and it is scarcely to be wondered at that a wave of reaction has come. We are now passing through a season somewhat similar to that which usually arrives six or

eight months after a revival, when the names of those who have become weary in well-doing have to be removed from the Church's membership list. Probably some who are not in sympathy with the League will regard this decline as an indication of its speedy dissolution, and there will doubtless be many expressions of "I told you so." They will find, however, that it is but a temporary reaction, to be followed by a vigorous and permanent growth. Let us as League workers do all in our power to regain the lost ground. Let the call for an advance movement be sounded all along the line. Pastors, reorganize those societies which have been permitted to die! Lookout Committees, go after those members that were allowed to wander away! Presidents, officers, and members, bestir yourselves in the Master's work! We must not allow a decrease in our membership to occur again.

"Forward."

The Epworth League believes in Forward Movements. It is not content to simply work the old methods and be satisfied with ordinary success, but is anxious to attempt something that will inspire enthusiasm. We all know what a blessing the Forward Missionary Campaign has been to our young people. Now we have before us "The Forward Movement in Bible Study and Evangelistic work," which in its plans and methods is so full of inspiration. Resolve to work it to the fullest extent, take it up energetically and prayerfully, and it can scarcely fail to bring great blessings upon the Church and the League.

The Christian Citizen.

At many Epworth League and Christian Endeavor Conventions, held recently, the subject of Christian Citizenship has had a very prominent place on the programmes, and the sin of bribery, and other political evils, have been fully discussed. In view of the lamentable corruption revealed by recent election trials this would appear to be a most timely subject. It is of course, objected that these are questions with which the young people need not trouble themselves inasmuch as they are not voters, and are not actively engaged in public affairs. It should be remembered that they are the voters of the future, and in a few years will be called upon to bear burdens of civic responsibility. Much, therefore, depends upon the education that they receive in early life. They should be taught that fraud of all kinds in political life is as serious as dishonesty in business. They should be impressed with the fact that it is a positive duty for the Christian to interest himself in all matters relating to citizenship, throwing the weight of his influence in the direction of purity and righteousness. It is related that a young man who thought he had been converted, in giving his experience, said: "Friends before I was converted I had two terrible besetments, drunkenness and politics, but thank the Lord, I've given them both up." It will not do for the Christian to give

up politics. He must seek rather to purify them from all the iniquities which have gathered round them, and to do this he cannot stand aside and remain a mere looker on, but must be an active participant in all that concerns the public welfare. In no other way can he be the light of the world, and the salt of the earth.

Well Done!

The Executive Committee of the Indianapolis International Convention handled the finances so well, that after paying all liabilities, there is a surplus of \$3,700. It has been decided to make this handsome amount the nucleus of a fund for establishing a Methodist Episcopal Hospital and Deaconess Home in Indianapolis. This seems a very appropriate way in which to use the money, which will doubtless be approved by the thousands who contributed to the fund. The proposed institution will be a fine memorial of the great gathering. We congratulate our Indianapolis friends upon this gratifying conclusion of the enterprise which they so efficiently managed from the first.

Charles Dudley Warner makes this statement in the "Sunday School Times": "The youth who cultivates a taste for weak and ignoble fiction will find it as difficult to get rid of his habit as the youth who is brought up on a dyspepsia-producing food. But the really hopeless case is the man who does not feed his mind on anything. If the gods love him, they will take him away young, for he is preparing or himself a vapid old age."

"Let us Go and Fight Philip."

When the great orator Demosthenes addressed the Athenians, the people were so stirred by his vehement eloquence that they rushed from the auditorium crying, "Let us go and fight Philip." Other orators excited their admiration, and called forth expressions of praise, but the words of Demosthenes led them to grip their swords and prepare for war. Would that the same result might follow all sermons and other religious services! We want the truth so presented that instead of going away saying, "that was a good meeting," we shall be fired to go out and make a determined attack upon the enemy's citadels. We are soon to enter upon the "Forward Evangelistic Movement," and all the exercises of the League during the next few weeks should bear upon aggressive work. The church should not rest satisfied unless it is making some inroads upon the kingdom of Satan.

We have given considerable attention in this issue to books and reading, with the hope that many of our readers will be stimulated to take up the League Reading Course. Many new circles are being organized. Will your League have one!

THE proceedings of the seven western conferences of our church are published in one volume, which is sold at the extremely low price of 50 cents. It comprises a little over 400 pages filled with interesting and important information that every Methodist should have at hand. We advise every one of our readers to get a copy.



WHAT is most needed in our young people's work is wise and enthusiastic leadership. There are many who are willing enough to do something, but they are waiting for some one to show them what to undertake. A League president should try to help such people by suggesting ways and methods by which they may work for Christ.

Join the ranks of intelligent and progressive young people by taking up the Epworth League Reading Course. Quarter of an hour a day for six months will carry you through the four books.

DR. CHALMERS' expression, "The explosive power of a new affection," is most significant, and capable of a wide application. The tendency towards light and frivolous reading for instance, is most successfully combated by developing a taste for elevating and profitable literature. And it can be done if the task is undertaken early enough.



"HAVE you paid for your conversion yet?" was a question Rev. John A. Williams used to ask sometimes, when appealing to people to give liberally. We often speak of the countless blessings with which God has strewn our path, but our conversion was certainly the greatest experience of all, and places us under obligations that never can be paid.



A CORRESPONDENT writes that she has been so helped by reading of the work done by other leagues that she feels constrained to write a short note telling of what her own society is trying to accomplish. We hope others will be similarly inspired. Whenever we receive good it ought to lead us to ask what we can do to send like blessings to others.



WE regret that we were not able to secure the pictures of all the editors of the *Christian Guardian* to include in the group picture which was published in our last issue. Some of them died years ago, and it was not possible to get their photographs in time for the September issue. It is scarcely necessary to state that there was no intentional slight in the omission.



IT is said that John S. Huyler, the great candy man of New York city, has on one drawer of his desk the letters "M.P." When asked the significance, he replied: "I don't want ever to forget that God is My Partner." If this idea were accepted and recognized by all the people called Methodists there would be no doubt of the success of the Twentieth Century Fund.

THE question is often asked at conventions, what is the best method of doing certain things. The correct reply is that there is no absolutely best method of doing anything. It has been truthfully said that the very best way will soon become second best if it is used all the time. Instead of clinging to any one plan, it is well to recognize the value of variety. Try something new.



GREAT care and prayerfulness of spirit must be used in replying to the question, "What would Jesus do under certain circumstances?" It does not follow that the first answer that occurs to the mind is necessarily the right one. Further heart searching and waiting upon God may reveal a more excellent way. Oftentimes those most ready with a solution are more superficial in Christian character than others who, with deeper thoughtfulness, take time to reply.



THE circular sent out as a CALL for the Annual Convention of the Chatham District, by the Executive, is unique and suggestive. It contains a general statement of the attractive features of the coming gathering which is to be held in Chatham, on October 19th and 20th, and also a few words from each of the officers of the District. District Secretaries would do well to write to Mr. Ivor E. Brock, Chatham, Ont., President of the District League, for a sample copy of this circular.



ABOUT the only objection that we have heard urged against the Forward Evangelistic Movement is that it tends to interfere with the rights and privileges of the pastor whose business it is to arrange for evangelistic services. It should be remembered that this week of services is not intended in any way to supersede or take the place of any special effort that the minister may see fit to inaugurate during the year. It ought also to be noted that in no case is the movement to be taken up without the consent and co-operation of the pastor. It is intended to be a help and not a hindrance to him. Most pastors are only too glad to have the young people interest themselves in work of this kind.

When a young man's room has nothing in the shape of reading material beyond a fourth-rate novel and an evening paper, it is not a promising interior. There is no visible barrier against low vices, for the mind of the occupant is empty and ready for any visitor.—Ian McLaren.

A PASTOR in Hamilton called upon an old lady, who was sick, recently. She rather startled him by declaring that the doctor said she had a bad attack of "information." There are many people who are absolutely in no danger of ever contracting this disease, for they never expose themselves to contagion. They read nothing, and think less.

THERE is no better way to prepare for the Twentieth Century Movement than by seeking to deepen the spiritual life of our churches. There should be a very close connection between the Forward Evangelistic Movement and the Twentieth Century Fund.



THE *Review of Missions* for September notes the progress the Christian Endeavor Societies of the Presbyterian Church in the United States have made in their missionary givings, which have increased eight-fold in seven years or from \$5,264 in 1891 to \$42,650 in 1899.

Whenever you hear a person say, "I have no time for reading," it is an indication that he has no taste for it. Where there is a genuine passion for reading the time will always be found.

IN our own Epworth Leagues the missionary givings this year amount to \$17,000. Beginning with \$5,000 in 1895-6, we have increased about \$5,000 each year. At the end of seven years at the same rate of yearly increase, our Leaguers will contribute \$34,000 to the missionary work of our Church, through the General Board of Missions. In the future we look for great things for the Kingdom of God. Now only one in every six Epworth Leaguers gives two cents a week for missions. If every member would contribute this small sum we could add \$80,000 yearly to our income. We cannot help giving if we are really in earnest about missions.



THE Canadian Home Journal is a really excellent production. In matter, typography, and illustrations it is making steady improvement. Its subscribers are asked to show their practical interest by becoming shareholders in the company.



ATTENTION is directed to the advertisement of the Linotype Company on page thirty-one of this issue. The Oliver Typewriter is one that all who desire a cheap and durable machine should investigate. It has a number of excellent points, chief of which is the visible writing.



THE report comes to us from the Central Business College, Toronto, that the attendance of young men and women at the commencement of the fall term this month is larger than at any previous autumn session. This is accounted for by the improved commercial conditions which now seem to prevail throughout our country, the excellent reputation this school enjoys for thorough work, and by the success of its students and graduates in securing and holding good situations. By reference to card in another column we find the equipment is improved by the addition of another teacher and a large number of new typewriting machines, so that we may naturally expect good results from this college in the future.

Prominent People.

An English medical paper says that Queen Victoria attributes her good health chiefly to her love of fresh air. She even takes her breakfast in the open air when the weather permits, and the chief reason why she makes her annual trip to the south on the continent is to be where she can spend most of her time outdoors.

It is related of Sir Lawrence Alma-Tadema, recently knighted, that a lady called on one of his "At Home" days, and expressed herself to him as follows: "O, dear, Sir Lawrence, I am awfully glad to hear of the honor you have received; I suppose now that you have been knighted you'll give up painting and live like a gentleman."

The past summer at Northfield has been the most successful in its history. Rev. G. Campbell Morgan, Rev. F. B. Meyer, and other consecrated speakers were present and took a prominent part in the programme. The services were all under the direction of Mr. D. L. Moody, who was the central figure in all gatherings. He drives about Northfield in the most un-

conventional manner, and his is a familiar face on the streets during the whole summer. The picture on this page is a snap-shot taken during last August. It is said to be an excellent likeness. Rev. Dr. Clark, in the *Christian Endeavor World*, says: "The spirit of Northfield is a spirit of sanity and common sense. It could not be otherwise where the great, hearty, big-framed, generous, unconventional man called Dwight L. Moody lives and reigns. I do not see the last word unsaid—indeed, because Emperor William himself does not reign more absolutely in Prussia than Dwight L. Moody in Northfield. He does not rule, but he does reign, and that he reigns by love does not make the reign any less absolute. He has made the place, in a very important sense Mr. Moody is Northfield. Were he to withdraw his influence, his schools, his conferences, it would be a simple New England village with a straggling, tree-lined street; nothing left but its glorious views, which even Mr. Moody could not take away."

MISS CLARA BARTON has lately given additional proof of her sound common sense. When she arrived in New York, after her arduous work with the Red Cross Society in Cuba, instead of being received with honor, she was immediately placed in quarantine with the rest of the passengers. Instead of standing on her dignity she acquiesced cheerfully, thus setting a commendable example to everybody.

MISS FANNY J. CROSBY, the blind hymn-writer, was given a reception at the Bellevue Avenue Methodist Episcopal church in New York, on Tuesday evening, August 29th. Several of her hymns were sung. Miss Crosby was happily introduced by the Rev. C. E. Fry. She recited several of her poems and briefly outlined her life. She never had wept and moaned because she was blind, she said. She didn't believe in it. There's nothing like looking at the bright side of things, she declared. It prolongs life. She was born in Putnam County, New York State, and in spite of the fact that she was blind from the age of six weeks, her childhood, she declares, was as happy as that of other children. She was educated at the New York Institution for the Blind, where she afterward taught for eleven years. She began to write verse at the age of eight years.

REV. F. B. MEYER, well known to Americans, is now President of the Christian Endeavor Union of Great Britain and Ireland. He is soon to make a tour of Great Britain, visiting societies and unions, and holding large mass meetings. The plan as outlined in the *Christian Endeavor World* is an attractive one: One hour's public service at noon, Mr. Meyer to preach; an afternoon conference, followed by tea, with conversation between Mr. Meyer and his associate workers and the local Endeavorers. In the evening a great public meeting. Two or three members of the National Christian Endeavor Council will accompany Mr. Meyer in his journeyings and assist him in the meetings.

Literary Lines.

DR. COSAN DOYLE has been described as a very quick writer—one, moreover, who loses no time between conceiving an idea and transferring it to paper. It is recorded of him that on one occasion, when returning home with a friend in the evening after a

THERE is a story about Wordsworth's effect that a great admirer of his poems went to see him at his home in Grasmere. He was ushered by the maid into a room well stocked with books, on which he said: "I suppose this is your master's study." "No," she replied, "this is his library." His study is out-of-doors.

Ben. Franklin declares: "If a man empties his purse into his head no one can take it from him."

In England Mrs. Henry Wood's novel "East Lynne" reached a circulation of 480,000 copies, and it is said that the total number sold of William Black's novels is not more than 300,000. "Three Men in a Boat," a remarkably popular book, reached 160,000; "Beside the Bonnie Briar Bush," 90,000; "A Prisoner of Zenda," 70,000; and "The Christian," the most popular book of 1897, to the extent of 125,000 copies in that year. But how paltry these figures are beside the circulation of Mr. Sheldon's "In His Steps," of which 3,000,000 copies have been sold in Great Britain.

RUSKIN is said to be failing fast. He has passed his eightieth birthday, and weaknesses incidental to such an advanced age have taken possession of his mind and body. He is practically confined to his house, save for occasional airings in a bath-chair on sunny mornings. He never reads, nor does he write. "And Ruskin," the correspondent writes, "has given his last message to the world."

Methodist Chat.

ALL THE Methodist churches and chapels in the island of Montserrat, in the West Indies, have been destroyed by the terrible hurricane which swept over several of the islands recently. An appeal is being made for help.

THE number of declared Wesleyans in the British army and navy in 1880 was 16,664. The returns made to the last Conference gave 24,853.

THE average salary paid to Methodist preachers in the United States is \$473. There is much truth in the statement credited to the late Robert G. Ingersoll: "The Methodists have preached more gospel for less money than any other set of preachers in this country."

THE "Pastoral" to the Wesleyan Methodist Church this year is a most powerful and timely one; it is especially effective in deprecating haziness of religious thought, and in insisting upon the firmest adherence to Christian morality. It calls upon Methodists to emphasize anew "the old virtues of truthfulness, justice, honesty, industry, temperance."

THERE are depth and power in the old Methodist hymns which are sadly lacking in many of the passing productions of the day. A revival of old-time hymn-singing would mean a deepening of the spiritual life of the nation. Let the children hear the strong, sweet hymns of the Church, in family and in Sunday School, and it may help to turn their feet into ever-broadening paths of truth and righteousness." So says the *Sunday School Journal*.



MR. MOODY, AT NORTHFIELD.

splendid day of cricket, he remarked that a certain incident would make a good story. After dinner two friend said, "You'd better do that story." To which recommendation Dr. Doyle quietly replied "I've done it."

HALL CAINE believes that public circulating libraries increase book sales rather than diminish them. Mr. Caine's conclusions are sound. "The appetite for reading is one that 'comes with eating.' A country without newspapers or libraries would be the worst place in the world for publishers or booksellers.

The historian Gibbon said that he would not exchange the love of reading for the Empire of India.

In the *Evangelical Magazine*, Professor Adeney has an article on present-day neglect of Bunyan's "Pilgrim's Progress." There was a time when every cottage had at least two books—a Bible and "Pilgrim's Progress." Professor Adeney (we fear rightly) doubts whether it is so now, and says, "It really looks as if before long a generation will have grown up that knows not Bunyan." He suspects that this is partly due to the fact that the book is a product of Puritan theology.

Twentieth Century Fund.

Temperance Items.

About Giving.

A METHODIST church in London, England, has subscribed \$25,000 to the great Twentieth Century Fund of that denomination, and is to raise it by taxing each of its members \$5.00, the sum to be raised in two years.

MANY District Meetings, Conferences, and Conventions have passed strong resolutions in regard to the Twentieth Century Thanksgiving Fund. Is it not about time for us to cease "resolving," and get down to work?

THE Presbyterian Church has over \$50,000 in good solid subscriptions for their Century Fund, but our Church has no subscription list as yet worth mentioning. There has been a good deal of valuable preparatory work done and now the results should be seen in dollars.

We trust that Churches and Leagues, in deciding how to dispose of the amounts raised, will not forget the Superannuation Fund. It greatly needs strengthening so that the worn out ministers may receive the full amount to which they are entitled.

It is easy to figure out that the million dollars will be raised by a contribution of four dollars per member. The danger is that many well-to-do people will consider that this amount is their proportion and give only that. All calculations that are founded upon the expectation that every member will give his fair share are doomed to disappointment. If the million is realized many of our people must give large sums.

It is equally necessary, however, to look after the smaller subscriptions, as it is one of the objects of the enterprise to enlist the sympathy and co-operation of every member. Every Methodist should covet the honor of contributing to the success of this great movement. A million dollars is a big sum, and unusual effort will be needed to reach it.

"WILL the Twentieth Century Fund be a success?" is a question frequently asked just now. Such an enquiry should be ruled out. The very asking it, implies a certain degree of doubt and uncertainty which ought not to be entertained for one moment. Let us take it for granted that it will be the greatest success ever achieved by our Church, and plan and work accordingly.

A METHODIST made the remark, the other day, that there would be more interest taken in the Twentieth Century Fund if it were intended solely for the liquidation of church debts. We trust that very few of our people feel that way. It would be a shame if con-
nectional interests should be neglected, and the entire attention of the Church centred upon local affairs.

In taking up this fund, it is well to aim at something definite. If it is understood throughout the congregation that the people are simply asked to give as liberally as they can, not nearly so much will be raised as if some particular sum is named as the goal which must be reached. We trust that our Epworth Leagues will not think of attempting anything less than a sum equal to two dollars per member, and many of them ought to do much more than this.

We are pleased to note that the friends of Victoria College are making a special effort to raise \$50,000 to establish a "Nelles chair." Something similar should be undertaken for every one of our educational institutions, in connection with the Twentieth Century Fund. At least one-fourth of the million should be devoted to our colleges with a view to making them more efficient, and relieving them from financial strain. It would be an everlasting disgrace to Methodism if this great movement failed to do something substantial for education.

THERE is scarcely a crime before me that is not, directly or indirectly, caused by strong drink.—*Judge Colveridge.*

DR. DE BOSE says that the "Man with the Jug," has done more than all other agencies in making Markan's "Man with the Hoe."

THE United States pays her teachers \$148,175,000 annually to educate her children, and the saloon-keepers \$1,000,000,000 to ruin them.

SAID Gladstone to the brewers, "Give me a sober population, not wasting their earnings on strong drink, and I will know where to get my revenue."

MRS. EDISON, wife of the great inventor, is very active in church and charitable work, and is also prominent in the Woman's Christian Temperance Union.

AMONG the liberal bequests of the late Dr. Robert C. Billings, of Boston, was one of \$50,000 to the Institute of Technology for the assistance of students who do not use liquor or tobacco.

"I FIGURED out years ago," said a prosperous farmer, "that with very moderate drinking I'd drink an acre of good land every year, so I quit. Here is a temperance lecture done up in a small parcel convenient for handling."

"WATCH and Be Sober" is the motto of the British Army Temperance Association, which has a membership of 23,000 men in the service in India, which means one-third of the white troops there, and 14,000 in the home service, including the British Isles, Australia, Canada, and the West Indies.

LORD CURZON, the new viceroy of India, some time ago, made the following impressive statement: "Drink is a moral canker eating into the vitality of our people and producing effects which do not die with the year or the life or even with the generation, but which will be reproduced from generation to generation, in a terrible legacy of poverty, misery, and crime."

TEMPERANCE reformers in England have determined to make the present year notable by a vigorous attempt to obtain legislation against the sale of drink to children. To aid the movement, Lady Henry Somerset has addressed a circular letter to the branches of the British Woman's Temperance Union, asking for facts dealing with the great drink evil as it affects childhood.

LICHTOR stole this man's brains, and this made it easy for the tramp to steal his boots: A Russian peasant returning from town where he had bought a pair of new boots and drunk a few glasses of spirits, fell asleep by the roadside, and was stripped of his boots by a light-fingered tramp. The fellow's sleep remained unbroken until a passing wagoner, seeing him lying half across the track, shouted to him to "take his legs out of the way." "My legs!" echoed the half aroused sleeper, rubbing his eyes: "those legs ain't mine—mine had boots on!"

THE exercise of Christian liberality is a real means of grace.

THE largest giving is always the essential condition of the largest receiving.

GIVING always tends to uproot the covetous spirit, and to overturn the citadel of mammon.

ARE we not all debtors to grace! And yet how many speak of what they give to the Lord as charity. It is no charity to pay one's debts.

ONE of the most common reasons for small contributions is that "there have been so many expenses at home lately. It is the meanest kind of an excuse.

ALEXANDER, the coppersmith, still "does the church much harm." Many collection plates are fairly blank with his productions. Banish him forever from the house of God.

THE gifts of the Moravian Church for Missions amount to \$80,000 annually. One out of every sixty members of this devoted body of men and women go to the foreign mission field.

GIVING exercises a reflex influence on the giver. It is like a stream whose waters fertilize the valley as they flow, and evaporating are carried back to replenish the source of supply.

Interesting Facts.

THE secret of Gladstone's long life, *The Lancet* thinks, "was doubtless due to the fact that he was not only able to sleep easily, but that he was always ready to abandon even the most important, and most urgent task, and to lie down to sleep then and there, whenever he felt fatigued."

EARNEST WHITEHEAD captured a young seal near Anacapa Island, California, recently, and took him on board his ship. As the vessel started the mother seal was noticed swimming about, howling piteously. The little captive barked responsively. After reaching the wharf at Santa Barbara the captive was tied up in a jute sack and left loose on the deck. Soon after coming to anchor the seal responded to its mother's calls by casting itself overboard, all tied up as it was in the sack. The mother seized the sack, and with her sharp teeth tore it open. She had followed the sleep eight miles.

AN amusing incident, caused by the jealousy of an elephant, occurred recently at the Jardin des Plantes in Paris. A large elephant, which used to be the centre of attraction, exhibited for a long time signs of dissatisfaction at the success of a new arrival, a young camel recently added, which naturally attracted the visitors. At last he filled his trunk with water and discharged it over the people standing looking at the baby camel. Needless to say, this method of throwing cold water on their admiration for his rival caused even his victims to laugh, when they grasped the situation.

THE most expensive book ever published in the world is the official history of the civil war, which is now being issued by the United States Government, at a cost up to date of \$2,300,000. Of this amount nearly one-half has been paid for printing and binding, and the remainder to be accounted for in salaries, rent, stationery, and miscellaneous expenses, including the purchase of records from private individuals. In all probability it will take three years to complete the work, and an appropriation of half a million dollars has been asked for, making a total of nearly \$3,000,000. The work will consist of one hundred and twelve volumes.

A book that has won a \$500 prize is expected to be good, and "The New Citizen," by Samuel Zane Batten, disappoints no expectation. In sentences packed with forceful words it portrays ideals which unerringly make for the kind of character which citizenship demands.—*Christian Endeavor World.*

From the Field.

Galt.—Marked earnestness and careful thought characterized all the papers and speeches which were made in discussing the question of church amusements at the meeting of the Galt Epworth League on Monday evening, Sept. 18th. The meeting took the form of a debate, in which Miss Bawtinheimer and Mr. John Taylor, Jr., supported the affirmative, while Miss Hawk and Mr. Charlton championed the negative side. The arguments brought out, *pro* and *con*, were strong and forceful, and showed sound judgment and common sense. No decision on the matter was given. After the conclusion of the programme, the Social Committee served refreshments, completing an altogether enjoyable evening. The attendance was very large.

Union, Ont.—The Epworth League of Union Church, Port Stanley Circuit, held its seventh anniversary on September 3rd and 4th. Rev. Dr. Gifford, of Essex, preached excellent sermons Sunday morning and evening, and on Monday evening gave his celebrated lecture on "The Mammoth Cave." It was a rare treat, eloquent, witty, and instructive. This League of forty active and thirteen associate members is doing splendid work, and is planning for still larger usefulness, the coming year, in all four departments.

St. John's, Nfld.—The Epworth League of George Street Church, St. John's, Nfld., took advantage of the presence in that city of Dr. J. J. Maclaren, Q.C., of Toronto, to hold a rally of the city leagues for a report of the Indianapolis convention, which Dr. Maclaren had attended. It was held on Tuesday evening, August 8th, when the Lecture Room of George Street Church was crowded to the doors. Choice music was furnished by the League choir. Besides the young people the Revs. Dr. Milligan, L. Curtis, B.A., G. E. Heal, the Hon. J. J. Rogerson, and other leading Methodists of the city attended. The Leagues of St. John's appear to be vigorous and in a flourishing condition.

Old Perlican, Nfld.—The Financial District Meeting (Carboneau District) was held at Old Perlican, August 22, 1899. President Freeman presided over it, and directed all things in a very businesslike manner. A deep spiritual tone marked all the proceedings. A spirit of harmony and brotherly love was manifested throughout.

A Sunday School convention was held in the church at night, and was well attended. Revs. J. T. Newman and Wm. Harris were the set speakers, and afterwards the Revs. A. Hill, T. H. James, Messrs A. Christian, M. Paddester, A. G. Hudson, gave short and pointed words, at request of president. Choice hymns were sung, led by Mrs. Heyfield, the pastor's wife, and this excellent service was brought to a successful close. This is said to have been the most pleasant and profitable session of the district ever yet held.

Sussex, N.B.—The two Leagues on the Sussex Circuit report progress and success. At Sussex the literary sessions have been full of interest, and have secured the support and co-operation of the young people. Having the advantage of receiving into its membership a number of school teachers, including university graduate matriculants, an endeavor has been made to develop the local talent in things musical and literary. The Newtown League, which was started under

considerable difficulty, and in the embryonic stages met with much opposition and something worse—indifference, has reported a membership of forty-five, an increase of thirty-six since last February.

Riverview, Man.—The Corresponding Secretary writes: "An Epworth League of Christian Endeavor was instituted at this place by the Rev. A. F. August, pastor of the Souris Circuit of which Riverview is an appointment, on May the 18th, with thirteen active members, and since then three more have been added to the list, not having anything but active members. All the departments are being worked. Very little trouble is being experienced in getting members to take part, when it is taken into consideration the work is new to most of us. We look for great blessings and success in the near future. A special effort is being made to have all members take THE ERA."

London West.—At a recent meeting of the Empress Avenue Epworth League of Christian Endeavor, the following resolution was passed: "That we place ourselves on record as being unalterably opposed to Sabbath desecration of every kind, including bicycle riding for pleasure, entertainments, so-called sacred concerts, etc., and we hereby pledge ourselves to use our influence, by all legal and honorable means within our power, against such evils. To this end we commend the early closing movement, and would suggest hearty co-operation in the effort to generally shorten the hours of business on Saturday evenings."

Gorrie, Ont.—The president of the Gorrie League sends the following cheering letter: "We have a good league here. Since last October we have tried the plan of changing our officers every three months, which we find to be a benefit. During the year we have had four new presidents, and have eighteen new members, nine of which are active, making a total membership of sixty-seven, forty active, and twenty-seven associate. At the beginning of each term our Prayer Meeting Committee arrange the programme and have it tacked on the basement door, also the names of all the separate committees. We have two leaders for every meeting which helps the more timid ones very much, nearly always having an associate member take the first part of the meeting. We have a question drawer one evening every term in connection with the regular meeting—sometimes answered by our pastor, and sometimes by one of our members—which is quite profitable. We also give one evening to the Missionary Committee, one to the Temperance Committee, and another to the Literary Committee, taking a collection at each of those meetings. Our committees are nearly all doing their work. Quite a number have joined the Missionary Forward Movement. We have been very much encouraged to see that during the summer months our attendance has been good, nearly as good as at any other time of the year, and the interest seems to be increasing. We have an excellent honorary president in our pastor, who is very much interested in the work. Our monthly consecration meetings are the best meetings we have."

New Brunswick Conference.—At the recent Christian Endeavor Convention at Sackville, it was decided by the New Brunswick Methodist delegates to organize a Conference League for the purpose of more efficiently carrying on our Young People's work. The following officers were elected: Hon. Pres., Rev. G. M. Campbell, Fredericton, N.B.; Pres., Rev. G. M. Young, Chatham, N.B.; 1st V.-Pres., W. C. Turner, Charlottetown, P.E.I.; 2nd V.-Pres., Rev. W. C. Matthews, Murray Harbour, N.B.; 3rd V.-Pres., J. M. Palmer, Sackville, N.B.; 4th V.-Pres., Miss Helen McNally, Frei-

erickton, N.B.; 5th V.-Pres., Rev. W. L. Kirby, Milltown, N.B.; Sec., E. H. Machin, St. John, N.B.; Treas., M. L. Laird, Alberton, P.E.I.; Report. to Gen. Board, J. M. Palmer, Sackville. It is expected that these officers will reverse the League work throughout the Conference, and do all in their power to promote it by organizing new societies and increasing the efficiency of those already in existence. All our Conferences are most thoroughly organized, with the exception of Newfoundland. With the scattered population and limited means of travel, it has been thought inadvisable to undertake holding any Convention at present in that Conference.

Just a Line or Two.

REV. R. WHITTINGTON, President of the British Columbia Conference, writes: "THE CANADIAN EPWORTH ERA is so sterling a periodical that I unhesitatingly recommend it wherever I go."

REV. JOSEPH PHILIP, of Petrolia, writes: "No sir, Bro. Bartlett was not the first to deposit a copy of THE EPWORTH ERA in a 'sure place.' My May number, sealed in a tin box, rests in the cavity of the large northeast corner-stone of our handsome new church at Petrolia."

The Leagues of the Toronto East District held an echo meeting of the Indianapolis Convention, in Parliament Street church, on Thursday evening, September 14th. The attendance was large, and the programme good. Addresses were delivered by Revs. J. W. Graham and J. D. Fitzpatrick, Dr. Stephenson, Dr. J. J. Maclaren, Mr. C. W. Flint, and Policeman Wallace.

Personal.

REV. R. N. BURNS, B.A., took a prominent part in the Peterborough District Convention held at Millbrook, September 26th, delivering an address on "Common Sense in Christian Work."

REV. JAMES ELLIOTT, B.A., of Kingston, was in the city a few days ago. He reports that Queen Street League will order thirty sets of the new Reading Course from the Montreal Book Room.

CONGRATULATIONS are extended to Rev. J. W. and Mrs. Graham (Miss Jewell McLeary, of Brantford), who were married during September. They have both been active workers in the Sunday School and Epworth League.

MR. A. T. COOPER, of Clinton, Secretary of the Ontario Provincial Christian Endeavor Union, and also a prominent League worker, was married, September 6th, to Miss Annie Louise Sillery, of Kincardine. Our best wishes are extended.

The Sackville Christian Endeavor Convention.

The Maritime Union Christian Endeavor Convention held at Sackville, N.B., Sept. 5-7, while not so largely attended as some previous gatherings, was intensely practical and spiritual. The audience at the meetings were large, and all seemed greatly interested. One of the members of the Sackville Epworth League of Christian Endeavor sends the following account. It was written on the black board at a meeting held directly after the Convention, when the subject was, "What did we learn at the Convention?" "What we learned at the convention should inspire us during the coming year to be more: Social—in order that we may save. [Lord Active—"always abounding in the work of the Courageous—from our great comradeship. Kindly—affectioned one toward another. Vigilant—lest we lose some we might save." Intense—"all my being's ransomed powers." Liberal—Epworth Leaguers of C.E. Literary—make more of our Reading Circle. Enthusiastic—"whole-hearted, true-hearted"

Coming Events.

The first Dominion Convention of Christian Endeavor will be held in St. James Church, Montreal, from October 5th to 9th. Rev. J. Wilbur Chapman, D.D., will conduct "Quiet Hour" services each day, and Mr. John Willis Baer will deliver several addresses.

The annual convention of the Ontario Provincial Sunday School Association will be held in the town of Galt, October 24-26th. A good programme is being prepared, the leading attraction being Mr. B. F. Jacobs, of Chicago. Galt is an ideal place for such a gathering.

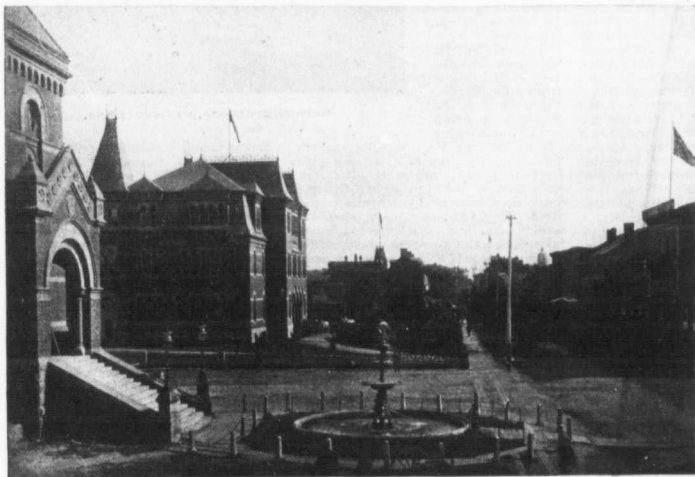
The annual rally of the Toronto Methodist Young People's Union will be held in the Central Church, Bloor Street, on Thursday evening, October 12th. Addresses will be delivered on "Loyalty to the Church," by Rev. W. H. Hincks, LL.B.; "Social Work in the Church," by Rev. W. J. Smith, B.A.; "The League and Missions," by Rev. J. T. Morris. There ought to be a very large attendance for a programme like this.

Grace Brian, Victoria; 5th V.-Pres., Rev. F. A. Wightman, Bedouque; Sec., Miss Nina Lowther, Sealstown; Treas., Major Lowther, Sealstown.

Brockville District.—The Annual Convention of the Brockville District League was held at Lansdowne in connection with the Financial District meeting. There was a good gathering and the convention was a success in every sense of the word. The addresses were suggestive and brought out many vigorous discussions. Rev. E. Thomas spoke on the Ideal of League work, as determining its methods, etc. Rev. D. Earl gave an address on Missions, and Rev. George S. Cleddinnen spoke on Prevalent Idolatry. Rev. Dr. Ryekman, speaking of Sunday School libraries, showed that the most important classes of literature are least represented. He deplored the undue prominence of fiction. Rev. Jas. Elliott gave an interesting account of the International Epworth League Convention at Indianapolis. The following officers were elected: President, Rev. G. S. Cleddinnen; Vice-President of

Brampton District.—The Annual Convention of the Brampton District League was held at Cooksville, Sept. 19th. The president writes that it was the best convention ever held on the district: "The young people are becoming thoroughly roused on Christian Endeavor and Missionary lines." The following officers were elected for the coming year: Hon. President, Rev. Geo. J. Bishop, Brampton; Pres., Walter P. Goodman, Inglewood; 1st V.-Pres., Miss Forsyth, Weston; 2nd V.-Pres., E. R. J. Forster, Brampton; 3rd V.-Pres., Miss Main, Brampton; 4th V.-Pres., H. G. Silblad, Cooksville; 5th V.-Pres., Miss A. Crosson, Woodbridge; Sec., Miss Ada Hamilton, Brampton; Treas., S. Deceves, Brampton; Representative to Conference Executive, Miss Amy Mason, Lisgar.

Exeter District.—The annual meeting of the Exeter District League was held at Hensall, September 12th. Interesting and practical addresses were delivered by Rev. J. E. Ford, Rev. W. Baugh, Rev. James Husar, Rev. R. Emberson, Mrs. T. E. Harrison and Miss Carrie Hicks. After thorough discussion it was decided to unite with Sarnia District in the support of a missionary, with Mr. Robert Emberson as their choice, but both Districts agree to support action of the General Board, if Mr. Emberson is not selected. A very hearty resolution was passed, commending the Twentieth Century Fund, and urging the Leaguers of the District to make sacrifices in order to make it a success. The following officers were appointed for the coming year: Hon. President, Rev. J. E. Ford, Parkhill; Pres., Albert Andrews, Elmville; Sec., Miss May Gill, Exeter; Treas., Miss Carrie Hicks, Centralia; 1st Vice-Pres., Rev. J. W. Baird, Corbett; 2nd Vice-President, Miss Fanny Mills, Woodham; 3rd Vice-President, Jennie Fitzgerald, Granton; 4th Vice-President, E. A. Shier, Kirkton; Junior Department, Mrs. A. W. Humphreys, Parkhill.



QUEEN STREET, FREDERICTON, N.B.

District Conventions.

Charlottetown District.—A very profitable Epworth League Convention for the Charlottetown District, P.E.I., was held in Charlottetown, September 11th, when the following officers were elected: Hon. Pres., Rev. J. J. Teasdale; Pres., Rev. R. Opie; 1st V.-Pres., Rev. G. R. Dawson; 3rd V.-Pres., J. D. Seaman; 4th V.-Pres., Miss Teasdale; 5th V.-Pres., Mrs. McConnell; Sec., J. H. Ayres; Treas., B. Hardy.

Summerside District.—The annual convention of the Summerside District League, P.E.I., was held at Bedouque. Excellent addresses were delivered on "Our Needs," by Rev. W. A. Thompson; "The Relation of the Epworth League to Politics," by Rev. J. Dystant; and a Round Table Conference was conducted by Rev. A. C. Crews. The following officers were elected: Hon. Pres., Rev. J. Goldsmith, Alberton, P.E.I.; 1st V.-Pres., William Colbeck, Bedouque; 2nd V.-Pres., Miss Jessie Strong, Summerside; 3rd V.-Pres., Rev. W. A. Thompson, Margate; 4th V.-Pres., Miss

C. E. Department, Rev. A. Robertson; Missionary Vice-President, Miss Chamberlain; Literary Vice-President, Mr. T. A. Craig; Social Vice-President, Mrs. T. S. Kendrick; Junior Vice-President, Miss E. Howie; Secretaries, Miss F. Redmond and Miss Quigg.

St. Thomas District.—The St. Thomas District Convention was held at Sparta, Sept. 13th. Interesting and profitable sessions were held, which were well attended. The papers and addresses contained many practical and helpful suggestions, which were supplemented by lively discussions. The Forward Movement for Missions, and the Forward Evangelistic Movement were commended. The following officers were elected: Hon. President, Rev. C. T. Scott, B.A., Aylmer; Pres., Mr. E. McCredie, St. Thomas; 1st V.-Pres., Miss E. McCredie, Lyons, and C. Bishop, Mount Elgin; 2nd V.-Pres., Mrs. J. Veale, Springfield, and Miss B. Shepherd, Muncey; 3rd V.-Pres., Mr. Wm. Henderson, Sparta; 4th V.-Pres., Miss K. Long, Union; 5th V.-Pres., Miss I. Norton, Orwell, Assistant, Miss Peters; Sec.-Treas., Miss E. Mathison, Union.

Milton District.—The Annual Convention of the Milton District, held at Watertown, Sept. 19th, was in almost every respect a model one. The attendance was large, as ninety delegates from various parts of the district registered, and eighty from Watertown, making a total of one hundred and seventy. The programme was well prepared, and nicely balanced. The Forward Movement for Missions received special attention. Addresses on this subject were given by Revs. R. Emberson and A. Lonsley. The officers of the District presented carefully prepared and comprehensive reports of their work. Miss Ida Ford, of Omagh, gave an unusually excellent paper on "The Reading Course," and Rev. T. J. Parr, B.A., conducted a Round Table on the Literary Department, besides delivering a splendid address on "Our Cost of Arms." The General Secretary spoke at each of the sessions. Much credit is due to the retiring President, Mrs. Lucy M. Smith, and also to Rev. J. E. Hockey, pastor of the Church at Watertown.

(Continued on page 31.)

On the Road.

A RUN TO NEW BRUNSWICK.

An engagement to speak at the Maritime Union Christian Endeavor Convention at Sackville, afforded the opportunity, during the past month, to visit a few other points in the New Brunswick and Prince Edward Island Conference. The first Sunday in September was spent in the beautiful city of Fredericton, about eighty miles up the St. John river. The hospitality and heartiness of the New Brunswick people are well known, and I had the privilege of enjoying them to the fullest extent in the home of Mr. and Mrs. Wm. Lemont, whose acquaintance I had made four years before.

Fredericton is the capital of the Province, with a population of about 8,000. The Parliament Buildings, University, etc., add greatly to the interest of the place, while the giant trees which line the streets, and the cozy looking dwellings that are to be seen everywhere, give a comfortable appearance that causes the visitor to feel at home from the very first, and desire to stay awhile.

The first service on Sunday was at Marysville, a lumbering and manufacturing town about four miles from Fredericton. It is quite a surprise to find a church costing about \$20,000 in a place of 2,000 inhabitants, and a still greater astonishment to the visiting preacher to note that no collections are taken at any of the regular services. The explanation is found in the fact that the beautiful edifice is the gift of Mr. Gibson, who, to a very large extent, supports the cause. For many years Mr. Gibson the "lumber king" has controlled everything in and around Marysville, but his reign has been a beneficent one, and he is well liked by his employees and the people generally.

The church at Fredericton is a somewhat old fashioned wooden edifice, but spacious and comfortable. Its tall spire is surmounted by a large hand with finger pointing heaven-

the superintendency of Mr. Martin Lemont. The most unique feature of the afternoon session of the school was the calling of the roll of teachers, before the devotional exercises commenced. Although it was the first Sunday after the holidays nearly every teacher was present to answer "here."

Perhaps the most interesting department of the school is the Primary class, numbering about seventy bright little folks, with Mrs. Wm. Lemont as teacher. She has a remarkable aptitude for arresting and holding the attention of the children and her ability to lead the singing is a great advantage. The primary department is really the most important part of the school, and should always have the best teacher that can be secured.

Down the St. John River by steamer was a delightful trip a description of which must be reserved to some future time.

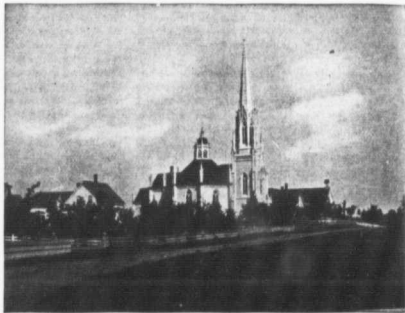
A couple of days were spent very pleasantly at Sackville, attending the Maritime Union Christian Endeavor Convention, and billeted in the hospitable home of Prof. W. W. Andrews. The University town is a splendid place for holding such a gathering. It is centrally located, and by using the Colleges, ample accommodation for delegates is provided. The Methodist Church, where the sessions were held, is a large and beautiful building which has recently been refitted and improved. It would scarcely be recognized by those who saw it three or four years ago. The picture shown in this issue gives a very good idea of the outside appearance but the interior is much prettier than the photo. The pastor, Rev. Howard Sprague, D.D., is generally recognized as one of the most eloquent preachers in the Maritime provinces. It is worth a great deal to the students of the various colleges to have the privilege of listening to a man of his calibre from Sunday to Sunday.

The addresses, papers, and discussions at the Convention were first class, special attention being given to the subject of Christian Citizenship, which was considered from various standpoints. Mr. Wm. Shaw, Treasurer of the United Society of Christian Endeavor was present, and delivered several addresses which greatly pleased and profited those who heard them.

The moving spirit of the Convention was Professor W. W. Andrews, who did most of the work in preparing the programme, and also led the singing at the meetings. One whole forenoon was given up to the denominational rallies. The Methodists graciously surrendered their church to the Presbyterians and held their meeting in Beethoven Hall. Excellent papers were given on the four departments of our work, and considerable time taken up in considering the question of denominational organization. Some of the brethren were doubtful as to the wisdom of organizing the New Brunswick Conference for Epworth League work, fearing the multiplication of conventions. The general consensus of opinion, however, was that some form of denominational organization was absolutely necessary for the efficient carrying on of our own work, and that the convention could be held at the same time and place as the Christian Endeavor Conference for Epworth League work, fearing the multiplication of conventions. The general consensus of opinion, however, was that some form of denominational organization was absolutely necessary for the efficient carrying on of our own work, and that the convention could be held at the same time and place as the Christian Endeavor Conference for Epworth League work, fearing the multiplication of conventions.

Having a day to spare before going to Scotia Experimental farm at Nappan, which

is a most interesting place, and of great practical value to the farmers of the Province. Experiments in grains, fruits, vegetables, cattle, etc., are constantly being carried on, and the results given to the public in the annual reports. There is as much room for the exercise of intelligence in agriculture as in any other calling, and the farmer who desires to succeed will avail himself of every help. The creamery department of the



METHODIST CHURCH, MARYSVILLE, N.B.

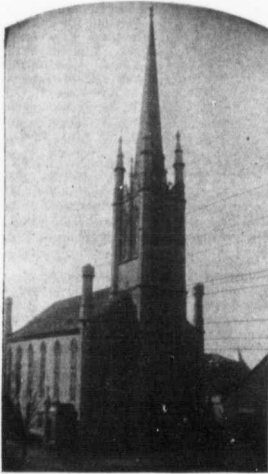
Nappan farm is in the efficient hands of Mr. James Hopkins, formerly of Brownsville, Ont., who travels through the Province looking after this work. Under his direction wonderful improvement has taken place during the past seven years in the art of butter making throughout the maritime provinces.

The journey to Prince Edward Island involves a trip of about forty miles across the Straits of Northumberland. The steamer from Point du Chene is a large and luxurious one, and when the weather is propitious the trip is delightful. From Summerside to Charlottetown there runs a narrow gauge railway which seems to have been built on the zig-zag principle. The train rocks and rolls around curves and corners, and passengers who are unaccustomed to it, are fortunate if they reach their destination without developing a genuine case of "sea-sickness." "The Island," as its inhabitants are accustomed to speak of it, is about 100 miles long and forty wide. It is essentially an agricultural country, and a most beautiful one. The farmers here are almost all in a prosperous condition as the soil is fertile, and will grow almost anything that can be produced in a comparatively short summer.

Charlottetown is a pretty city of about ten thousand population, where the provincial buildings are established, for although Prince Edward is a small province it has all the paraphernalia of government, including lieutenant-governor, provincial parliament, etc. The people of "the Island" have a wide-spread reputation for hospitality, and as far as my personal experience goes I can readily account for it. It was my good fortune to be entertained by Lieut.-Col. Moore, who has charge of the militia for the province. His residence is about a mile from the city, and is located upon an arm of the sea which forms part of the harbor. A more beautiful sight than that which greets the eye from Colonel Moore's veranda could not possibly be imagined.

There are two Methodist churches in Charlottetown. Grace church is a plain frame building, holding about 500 people, with a prosperous cause under the direction of Rev. Mr. McConnell.

What is generally known as the "brick church," is a spacious edifice very much resembling the Centenary Church, Hamilton, and about the same size. Its congregation on Sunday evening was a magnificent and



METHODIST CHURCH, FREDERICTON, N.B.

ward. The evening congregation filled the auditorium nicely. The work here ought to prosper, for the pastorate has been filled by the best men of the Conference, including in recent years such eloquent preachers as Dr. Brecken, J. J. Tessdale, and G. M. Campbell.

The Sunday School is a large one, under

inspiring one. Rev. J. J. Tossdale has just commenced a pastorate here which promises to be very successful.

District Conventions were attended at Charlottetown and Bedouque, but on account of the harvest being on, the attendance of delegates was not large. Farmers in every direction were busy cutting their grain although it was the middle of September. The conventions were excellent ones, and at the evening services there were large audiences.

A. C. C.

General Epworth League and Sunday School Board.

ANNUAL MEETING.

The annual meeting of the Epworth League and Sunday-School Board was held, August 29th, in the Board Room of Wesley Buildings, Toronto. The following members were present: Revs. Dr. Carman, J. E. Lanealey, D. N. McCamus, W. F. Wilson, J. H. Hazlewood, C. T. Scott, Wm. Johnson, Dr. Griffith, James Elliott, Dr. Withrow, and A. C. Crews; Messrs. J. S. Deacon, J. A. Tompkins, T. B. Shillington, and Warring Kennedy.

Rev. Dr. Carman occupied the chair. The report of the Sunday School Aid and Extension fund was read by the treasurer, Mr. Warring Kennedy. This showed that the receipts from the various Conferences in collections amounted to \$2,485. The amounts received from Sunday Schools in part payment of grants amounted to \$787, showing total receipts of \$3,273. After all debts had been paid there was a balance on hand of \$66. The treasurer expressed satisfaction that the debt, which had been resting on the fund for some years had been entirely removed. He also stated that during the past twenty-five years the Sunday School Aid and Extension fund had paid over \$100,000 to assist poor schools in destitute localities to secure papers and periodicals. On motion of Dr. Withrow, it was resolved, "that the sincere and heart-felt thanks of the Board are due to Mr. Warring Kennedy, treasurer of the Sunday School Aid and Extension fund for the past twenty-five years for his faithful and indefatigable services."

The report of Dr. W. E. Wilmott, General Treasurer of the Epworth League and Sunday

also a very satisfactory one. It showed that about \$1,300 had been received in collections from the Leagues, which, together with some other sources of income, had paid all the expenses of the Board, leaving a satisfactory balance on hand.

The General Secretary's report was then read. It stated that, as far as membership was concerned, that there had been some decrease during the year, but in every other respect the report was a most gratifying one.

The following items from the Sunday School statement may be of interest:

SUNDAY SCHOOL STATISTICS.			
Number of Sunday Schools	3,334	decrease	11
" officers and teachers	30,096	"	18
" scholars	270,149	"	193
in Home Department	10,453	increase	3,302
" who have united with the Church during the year	8,847	decrease	782
" who are pledged abettors	64,303	increase	11,164
Contributions for Missions	\$19,955	decrease	\$901
Number of schools that have regular Teachers meetings for study of lesson	247	"	49
Number of schools that keep open the whole year	2,439	increase	205

YOUNG PEOPLE'S SOCIETIES.			
Epworth Leagues	771	increase	53
" of Christian Endeavor	777	decrease	92
Junior Societies	323	"	7
Total number of Young People's Societies	1,875	"	71
Total membership	70,916	"	5,019
Contributions for Missions	\$16,955	increase	\$4,195

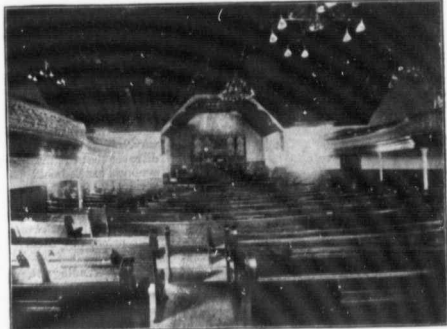
A special committee was appointed for the purpose of preparing the annual letter to the various Young Peoples' Societies and Sunday Schools, embodying some of the leading features of the report.

THE SECRETARY'S PERSONAL STATEMENT.

The Secretary stated that on account of a considerable increase in office duties he had not been able to do quite as much field work as in former years. During the year he travelled 11,302 miles and delivered 180 public addresses and sermons. During the sessions of the Board considerable time was taken up in discussing the reason of decrease in membership of Sunday Schools and Epworth Leagues. It was felt by all present that more attention should be given by pastors to the young people's work.

TWENTIETH CENTURY FUND.

The following resolution was unanimously carried: "That this General Sunday School and Epworth League Board desires to call the attention of all Sunday Schools and Epworth Leagues of the Methodist Church to the scheme launched by our General Conference to raise the sum of one million dollars as a Twentieth Century Thanksgiving Fund. We are of the opinion that the co-operation of the young people of our Church is necessary to bring this great undertaking to a successful completion, and we desire that in every young people's society and Sunday School, immediate efforts to be made to encourage and



INTERIOR METHODIST CHURCH, SACKVILLE, N.B.

organize contributions to this fund. The century just closing has witnessed many advances on the part of the church, but in no department has she made more progress than in her wise and liberal provision for the children and young people of Methodism, and we trust that their gratitude will be stirred so that they will assist in a hearty manner to place the Church in a better financial position with which to meet the responsibility of the coming century. We would earnestly call upon all officers of Sunday Schools and Epworth Leagues to assist in this important enterprise of the Church."

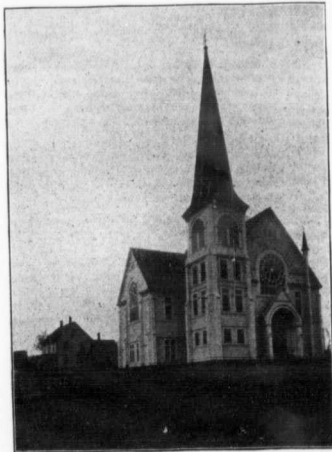
SUNDAY SCHOOL LIBRARIES.

Considerable time was spent in discussing the subject of the character of the books which are placed in the Sunday School libraries. The following resolution was carried.

"The attention of the Sabbath School and Epworth League Board having been called to the character of some of the books in the circulating libraries of our Sabbath Schools, conversation was had with the Book Steward and Editors present on the subject, when it was resolved that it be urged by our Sabbath School and Epworth League periodicals, that increased care be taken by our local Sabbath School authorities and committees in the selection of their libraries, and that our Book and Publishing Houses under the provisions of the Discipline co-operate to the utmost of their ability that safe and sound literature in its breadth and richness be the one provision for our schools."

THE CHRISTIAN SABBATH.

Touching the question of Sabbath Observance, the following resolution was passed: "Inasmuch as the Christian Sabbath is assailed from many quarters in its character, both as a day of rest and of worship, we urge upon our Leagues and Young People's Societies, and all the members thereof, the importance of guarding the Sabbath as the institution of God for human welfare, and as binding for its beneficent purposes upon the individual, the home, the church, and the nation. To this end we trust our young people by example and mutual co-operation will discountenance Sabbath desecration in every form; and that they will direct the influence of their societies in both public and private life against all plans and measures by which the money-loving and pleasure-seeking spirit of this age would dishonor the holy commandment of God, disregard His worship, and deprive the toiling millions of their rightful day of rest and their opportunity, with their families, to share on the appointed day in the covenanted blessings of the House of God."



METHODIST CHURCH, SACKVILLE, N.B.

The Reading Course

Presentation of Certificates.

Rev. John Morrison writes: "In Kensington (London) Church a special service was held on Sabbath evening, September 10th, which will prove a well-marked milepost in the intellectual life of the Epworth League. A sermon on "Books and Reading," was preached by the pastor, after which the members of the Reading Circle who had written in the examination, eight in number, were called to the altar, a few words of commendation for the work already done, and of encouragement to continue in the development of the intellectual life side by side with the spiritual, addressed to them, and the certificates, each one neatly rolled up and tied with ribbon, were presented. After the service a set of the Epworth League Reading Course books were shown the Leaguers, and definite action is being taken for an early ordering, and setting down to the work of studying them. The best we have had, are the books for this year."

This Year's Reading Course.

Rev. C. W. Watch, of Belleville, writes as follows of this year's Reading Course: "I have read with a great deal of interest the books of the Reading Course for this year. The price of these books is insignificant when compared with their value. In Dr. Wood-Allen's 'Marvels of our Bodily Dwelling,' we are taught to know better the house God has built for us to live in. 'The New Citizenship,' by Dr. Batten, not only reveals the Christly ideals for our living, but also in a most practical way proves to us the possibility of so living. Withm's 'Beacon Lights of the Reformation,' makes a panorama of the principal characters of the Reformation days to so vividly pass before us that when we close the book we know both the men and the victories through which have come to us so much of our modern light and liberty. In 'Among the Forces,' by Bishop Warren, we have the great forces of nature made clear to our eyes with a teaching for our heart. This book is as charming as any romance and infinitely more instructive."

For a League to ignore the Reading Course this year is to fail in one of those opportunities of helping itself to the best.

"Reading With a Pencil."

One must own his books to do it. Scribbling in other people's books, even those of a library, is a nuisance. Owning the books—here is a hint or two:

A clear mental grasp must precede any helpful marking. Skimming may do for some purposes, but will not leave much in the brain of the man who does it. Look first for ideas. They are more important than words. Words are the pipes through which the refreshing waters of thought flow from the author's mind to your own. The water is more than the pipe which brings it. If the ideas in his brain are valuable, and he uses words of the right kind, the communication is complete. Mark the idea. Drawing lines underneath will help to make it prominent if you have occasion to look it up afterwards. In seeking for ideas think whether they confirm your own or differ from them. Have you seen the same thought expressed elsewhere? If so locate the place and make a note on the page referring to it. Distinguish between facts and opinions, between proved and assumed facts. Your reading should be stimulating to your own thought, and that thought must not be a mere echo of what the author says.

Some books are intended to show the beauties of language. They appeal to the artist's instinct. In them you are to look for perfection of form. When such beauty is found, mark it! If a noble idea is cast in a perfect mould of words, commit it to memory; it will serve you well in conversation, writing, or public speech.

When a book is finished go over it hastily again. See where you have marked it, and why. Do you have done it well, you will discover that the marked passages will give a synopsis of the book. Marking with a pencil is valuable only as it stimulates close mental application and absorption. This is difficult at first, but may become habitual. Brains and fingers must work together.—G. A. Warburton, in "Men."

Readings for November.

Week commencing November 6th—
Marvels of our Bodily Dwelling. Chapters 16, 17, 18.

The New Citizenship. Chapter 5.

Week commencing November 12th—
Marvels of our Bodily Dwelling. Chapters 19, 20, 21.

The New Citizenship. Chapter 6.

Week commencing November 19th—
Marvels of our Bodily Dwelling. Chapters 22, 23, 24.

The New Citizenship. Chapter 7.

Week commencing November 26th—
Marvels of our Bodily Dwelling. Chapters 25, 26, 27.

The New Citizenship. Chapter 8.

The plan of readings has been snapped out for the whole season. Those who desire it may secure it by applying to the General Secretary.

The readings are planned to extend from October 1st to March 31st. The month of April is left for Review, and the examinations will take place in May.

Another Forward Movement.

BY A DELEGATE.

I had the pleasure of attending the Hamilton Conference Epworth League Convention at Woodstock in February last, and was pleased that so much time was given to literary work.

The difficulties in our Conference may be experienced by others, and what I say may apply, with equal force, to our Canadian Methodism.

We have Forward Movement for Missions, Evangelistic Campaign, and it appears to me our greatest need now is a Forward Movement in literary work.

We have seeking admission to our League candidates with every degree of education and literary attainment. The Church is not responsible for their education, but I claim she should direct them in acquiring a taste for good literature. This she is endeavoring nobly to perform through the literary department of the League. She gives through her periodicals a rich and liberal provision of valuable current literature. Then the Reading Course is designed to reach young and old, and inculcate a taste for the best literature, and incite habits of close-connected thinking. The Reading Circle has made an excellent start, but there is great room for improvement. Some of the objections that found vent at Woodstock are: We have no time; it will detract from the spirituality of our members; take them from the regular prayer meeting; books beyond the reach of ordinary readers, etc.

I take it that the young people of Methodism are seeking to develop the perfect man; then who can afford to forego the help and inspiration of the Reading Circle? We must sacrifice the less for the greater. It will bring us pleasure, profit, and power. The question of time is easily answered—we have all the time there is. It is a question of

interest, rather than of time. We can do generally speaking, what we want to do. Do we realize that we belong to the Master physically, mentally, and spiritually? Then we will see that we owe it to Him to improve ourselves for whatever work He has for us. Let me suggest a division of the week. If home duties only permit of one night a week out, attend a prayer-meeting; if two nights, attend one prayer-meeting and one reading circle. If three, attend two prayer-meetings and one reading circle. Then there should be not less than two full evenings at home for study—one centered on the Sabbath school lesson and one on circle work.

There is still another free night out of six for social culture. Any spare time on the Sabbath could hardly be better employed than in reading some of the books of the course.

If we are worthy the name we bear, let us be methodical. Life is not meant for social intercourse only, it is for business for the King. We cannot afford to stand idly by and miss the opportunities for improvement.

Get into the wave of enthusiasm that is now moving forward.

The books are beyond the reach of no one of ordinary mental ability. A child can understand them; and a sage can reach in the sublimity of the truth they reveal. A fine selection for this season—science, physiology, Christian citizenship, and lights of the Reformation.

Qualifications for membership are, a desire for improvement, and four cents a week for a year.

Two kinds of young people may be excused—those who have undertaken some definite line of helpful study, and those who are sufficiently equipped already. All others should join.

Galt, Sept., 1899.

Notes.

MR. W. R. MASSING, of Essex, writes: "The New Reading Course is magnificent."

MISS ALICE E. DRUMMOND, of Paris, writes that they are expecting to have a larger circle this year, and will have an increase in the number taking the examination.

The name of Mr. J. E. Whiting, of Wesley Church League, Toronto, should have been reported last month among those who passed the Epworth League examination.

REV. T. J. PARR, B.A., of Hamilton, writes: "Judged by its intrinsic merits the new Reading Course is the most popular yet published under the auspices of the Epworth League."

MR. J. B. LOBB, of Galt, writes that there is an excellent prospect for two large circles in that town during the coming season. He says: "New members are coming in, and old ones are enthusiastic."

Our friends in England have followed our example by selecting several books as a Young People's Reading Course, and selling them at a reduced rate. It is the only successful way to carry on this work.

MR. J. M. BARBER, a prominent business man of Evansville, Indiana, who has held many leading positions in the Epworth League of his State, writes a cheering note, in which he asks that this year's Reading Course be sent to his address. Mr. Barber says: "The books are fine, and worth more than the price. I hope every young Methodist in the country will read them."

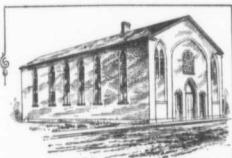
At the Methodist rally of the Christian Endeavor Convention, held recently at Sackville, N.B., Mrs. Borden gave an interesting account of the work done last year. She said that the Circle numbered twenty-five, with seventeen sets of books. The interest developed was remarkable, and an increase in numbers and efficiency is confidently expected for the coming year.

The Sunday School

Quarter of a Century.

TWENTY-FIVE YEARS OF SUNDAY SCHOOL
WORK IN BELLEVILLE.

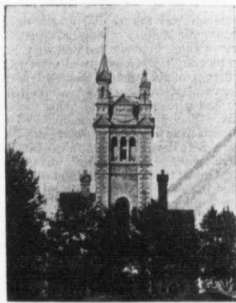
When a thoroughly efficient Sunday School Superintendent is secured, it is a good plan to keep him in office a long time. Change, simply for the sake of change is not desirable



OLD PINNACLE STREET CHURCH, BELLEVILLE.

in this work. The Sunday School of Bridge Street, Belleville, evidently believe, and act upon this principle, for their Superintendent, Mr. Wm. Johnson, has completed twenty-five years of service. A few evenings ago the officers and teachers showed their appreciation of his services by presenting him with an address, and a handsome marble clock. He was elected to this position on the 9th of Sept., 1874, and has seen wonderful development in the school. In the past twenty-five years 3,898 scholars have joined, and 12,292 visitors have been present in some of the classes; 64 members have died; 1,331 of its scholars united with the Church; in 1876 the membership exceeded 400; in 1880 the membership exceeded 500; in 1887 it exceeded 600; in 1888 it exceeded 700; in 1890 it exceeded 800; in 1895 it exceeded 900; in 1896 it exceeded 1,000.

Mr. Johnson was born in Antrim, Ireland, in 1842, was converted in "The old Pinnacle Street Church," in Belleville, on the 13th of March, 1864, under a sermon preached by the late beloved Rev. Wm. Hill. In the following months he was appointed a teacher in the Pinnacle Street Sunday School, and in October of the same year was chosen as



BRIDGE STREET CHURCH, BELLEVILLE.

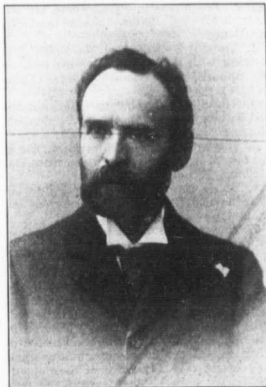
successor of Mr. C. G. German, now of London, in the Superintendency of Beecher Street Sunday School, Belleville. In 1896 he left Belleville for St. Catharines and shortly afterwards was selected as Superin-

tendent of St. Paul Street Sunday School there. He returned to Belleville in 1869 and again entered Bridge Street School as a teacher. It was in the Rev. Dr. Briggs' first year as pastor of Bridge Street Church that Mr. Johnson was selected as Superintendent.

He is gifted with all the qualities that make up the successful superintendent. He is thoroughly consecrated to his work and believes it to be of tremendous importance. He is genial, energetic, enthusiastic, and optimistic.

The development of the Senior Department of the School has been one of Mr. Johnson's chief aims. He was one of the first to advocate "The Sunday School for all the congregation and all the congregation in the Sunday School." He saw that if only the adults could be induced to attend the school the problem "How to retain the boys and girls in the School," would be solved to a great extent. Accordingly the Senior Department was organized in 1875. In 1878 it had over one hundred members, in 1887 over two hundred, in 1888 over three hundred, in 1890 over four hundred, in 1895 over five hundred. The ages of these are from eighty-seven to sixteen. In several cases three generations of the same family are members of the school.

The following is an extract from the address



WILLIAM JOHNSON, ESQ., BELLEVILLE.

presented to Mr. Johnson by the officers and teachers:

"The present school is large, well-organized, and never in better grasp of its work; its sessions are a delightful means of grace, helpful to every member and visitor. You have incorporated into its working the best results of Sunday School history and experience. It comprises well-defined departments—Infant, Primary, Junior and Senior, Intermediate, Bible-Classes, and Home Department. There is a large Home Department before the Everlasting Throne, a cloud of witnesses composed of past-superintendents, teachers and scholars, who gave evidence of their hope and passed away in faith. Perhaps no other school can claim so large a number of its members scattered throughout the world, and yet holding an affectionate remembrance of their parent school, and keeping in correspondence with its Superintendent and teachers. This alone is a fact upon which you may justly reflect with satisfaction, as it attests the sincerity of the statements we make to you to-day."

Mr. Johnson's numerous friends will join in the hope that he may be spared for many more years of usefulness in the work which he has so much at heart.

Gratifying Increase.

The statistical returns made to the Conferences last June show that there has been a very healthy growth in the Home Department of the Sunday School. There are now 10,453 persons enrolled as members, an increase of 3,392 during the year. This is gratifying, but there is room for much larger growth. This department ought to form a part of every Sunday School organization.

For Sunday School Teachers.

What have my scholars a right to expect of me?

1. Certainly they have a right to expect my presence every Sunday, for my responsibility is to God in this matter, and I dare not absent myself at pleasure.

2. Certainly they have a right to expect that my management of the class will be such as shall tend to their fullest profit and enjoyment of the school.

3. Certainly they have a right to expect that I will thoroughly prepare myself and my lessons by every available means. Why am I a teacher if I do not teach?

4. Certainly they have a right to expect that I will heartily engage in all the general exercises of the school, the same as they are expected to do. Why not? I am their pattern—their leader.

5. Certainly they have a right to expect that my interest in them is sufficient to lead me to look them up if they are absent, and to pay them special attention if they are sick. I ought also to pray for their conversion, and expect it.

6. Certainly they have a right to expect that I will exemplify in my daily walk the life I seek to hold up before them on Sunday. I cannot hope for success unless I seem what I ought, and be what I seem.

Responsibility? Yes, and privilege.—*International Evangelist.*

"Go Because It Rains."

"I suppose you won't go to Sunday School to-day, Lucy?" said a mother one stormy Sabbath, settling herself to read.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sunday, when she went through the storm and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day schools in the rainy weather; and she said, while we must obey our parents, if we ask them pleasantly to let us go, they would likely be willing. Mamma, will you please let me go to-day?"

"Well, I am willing, my dear, if you wear your suit. Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to the Sabbath School to-day because it rains, so that her teacher may be encouraged by the presence of at least one pupil. Suppose we go to the chapel for the same reason, if not for a better."

"Agreed. I could never plead a cause to an empty court-room, and the minister must find it hard work to preach to empty pews."—*Christian Epworth.*

If every scholar and teacher and officer in the Sunday school would feel the burden of the work on him as he ought to feel it, there would be such a revival of Sunday School work as would accomplish mighty things for God and his kingdom. Suppose you try it. It is your duty, and you will be astonished to find how interesting the work is.—*Quarterly Review.*

Devotional Service.

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

OCTOBER 15.—"LOST OPPORTUNITIES."

Jer. 8: 20; Matt. 23: 37-39; Heb. 12: 17.

HOME READINGS.

Mon., Oct. 9. For salvation Acts 24: 22-27
Tue., Oct. 10. For preparation Matt. 25: 1-13
Wed., Oct. 11. For usefulness Luke 19: 30-38
Thu., Oct. 12. For ministry Matt. 25: 41-46
Fri., Oct. 13. For loyalty Mark 14: 36-42; 66-72
Sat., Oct. 14. For kinship 1 Sam. 15: 1-23

"There was a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
We must take the current when it serves
Or lose their ventures."

Every one is in danger of losing opportunities. There are so many presenting themselves to the average mortal that happy is he who has sense enough and strength enough to take advantage of them all. But to most of those who have seen much of life, the force of the poets' words come all too keenly:

"Of all sad words of pen or tongue
The saddest are these:—'It might have been.'"

And we inwardly mourn the departure of opportunities that will never return. Of course the proper thing to do is not to spend time uselessly in lamenting the shortcomings of the past, but to resolve and plan and execute so that the cause for lamentation shall not occur again. To fall into a hole once may not be very blameworthy, but to repeatedly fall into the same hole indicates either reprehensible carelessness, or the existence of personal qualifications for an Insane Asylum. He who loses one opportunity may be excused; but he who loses many condemns himself, and every one agrees with the verdict. These things are manifestly true in the material world; they are also awfully true in the spiritual world. Every opportunity to obtain spiritual life, and to build Christian character rejected, leaves one the less to be embraced. And every such opportunity cast aside renders every likelihood to accept a similar one less certain, until we may even get beyond our own power to return to him who invites us and is prepared to save us. The Bible again and again issues warnings in regard to this fatal error. Christ who came to reveal the love of the Father, also taught the justice of the Father, and he spoke in the most positive terms of the doom of the careless and opportunity rejecting man in the presence of the messages of divine mercy and love. Not that God destroys man, but that man destroys himself by the persistent rejection of the very means that bring life and safety.

THE HARVEST, PAST—AN OUTLINE.

1. There are certain seasons which might be called the soul's harvest. For example, (a) times of religious privileges; (b) times of special religious action; (c) in one sense, the whole life is a harvest time; (d) the present time, now, is emphatically a season of harvest.

2. These seasons have their period of close. This happens (a) by a fixed unwillingness to accept; (b) by providential removal; (c) by withdrawing of the Holy Spirit; (d) by the time of death.

3. These seasons may pass without due impression; (a) proved from the fact that many take no heed concerning their souls at all; (b) many are convicted, but never converted; (c) all should seek the Lord without delay, and seek until they find.

4. The remorse of those who allow such

seasons to pass will be (a) fearful; (b) unavailing.—*Barfield.*

BY WAY OF ILLUSTRATION.

It was my lot, said the captain of a ship, to fall in with that ill-fated steamer, *The Central America*. The night was closing in, the sea rolling high, but I hailed the crippled steamer, and asked if they needed help. "My ship is in a sinking condition," cried Captain Herndon. "Had you not better save your passengers on board my ship directly," I said. "Will you not lay by me till morning," answered Captain Herndon. "I will try," I replied, "but had you not better send your passengers on board my ship now?" "Lay by me till morning," again cried the captain of the *Central America*. I tried to lay by him; but at night, such was the heavy roll of the sea, I could not keep my position, and I never saw the steamer more. In an hour and a half after the captain said, "Lay by me till morning," the vessel with its living freight, went down, and the captain and crew, and a great majority of the passengers found a grave in the great deep. He lost the one opportunity for safety, and but for this all might have been saved.

SUMMER DAY UNIMPROVED.

We cannot be positive that any particular person has had his last opportunity to embrace the truth. While there's life there's hope. Yet in regard to some there are sad grounds for fear. Several classes might be mentioned.

1. Those who have had the Spirit long striving with them, but who have resisted its appeals, and repelled him. (Ezek. 24: 13.)

2. Those who persist in sinful courses and harden themselves against the reproofs of conscience and God. (Psalm 29: 1.)

3. Those who sin presumptuously, sin in the face of light, in hopes of repentance and pardon. (Num. 15: 30.)

4. Those who deliberately lapse into sin after having been divinely corrected and aroused to resolutions. (Isa. 1: 5.)

5. Those who mock the offers of the Gospel and despise those who bring them. (2 Chron. 32: 16.)

CAUSES OF NEGLECT.

There are various reasons why men allow their seasons of hope to pass by unimproved. (a) *Unbelief*. If men really believed in God, and in His Word as to the benefits of salvation, and the terrors of condemnation, they would take advantage of their opportunities for eternal life, and accept Christ as their object of trust and service.

(b) *Promise themselves time*. This is another cause of dallying. Men imagine they will have plenty of leisure sometime to attend to their souls' welfare. They regard death and eternity as far in the distance. (c) *Carelessness and indifference*. Careful about material things, careless about eternal things, is the condition of many. They do not give all diligence to matters religious; do not elevate to its position of supreme importance spiritual things.

(d) *Desire of sinful company and sensual delights*. The world, to many, has become more attractive than religion; the indulgence in sensual pleasures than the building of Christian character. Amid unholiness activities they trifle away their "summer days."

SIDE-LIGHTS.

1. Strike while the iron is hot, it will soon cool.

2. Opportunities may not be all gone, but there is danger of them going. Improve them while you may.

3. Things done now will come up again, and you must face the up-coming. Every man must confront his own harvest.

4. Many do with opportunities as children do at the seashore; they fill their little hands with sand, and then let the grains fall through one by one till they are all gone.

5. Opportunity has hair in front; behind she is bald. If you seize her by the forelock you may hold her; but, if suffered to escape, not Jupiter himself can catch her again.—*Latin Proverb.*

6. Opportunity is in respect to time a time is in respect to eternity—it is the small moment, the exact point, the critical minute in which every good work so much depends.

POINTS FOR THE PRESIDENT.

Realize the solemn importance of this topic, and strive to put the entire League into a similar frame of mind. Show that the older one gets, the less likely one is to accept salvation. Youth is the proper seed time of life, mentally, morally, and spiritually. It would be well to make an earnest appeal to the unconverted to embrace this opportunity of accepting Christ. Let the Christian Endeavor Committee prepare for this meeting, making it thoroughly evangelistic in hymns, prayers, testimony, Scripture, and presentation of the topic.

OCTOBER 22.—"AN OLD-TIME MISSIONARY."

(A MISSIONARY MEETING.)

Jonah 3: 1-10.

HOME READINGS.

Mon., Oct. 16. Moses Ex. 3: 10; 4: 10-16
Tue., Oct. 17. Jer. 1: 1-10
Wed., Oct. 18. Jeremiah Jer. 1: 1-10
Thu., Oct. 19. The Twelve Matt. 10: 1-6
Fri., Oct. 20. Philip Acts 13: 5-8; 20, 26, 40
Sat., Oct. 21. Paul Acts 9: 10-16

The life and adventures of Jonah as recorded in Old Testament writ, contain many religious lessons of great value. The narrative speaks like a voice from the wisdom of the past and bids us learn many things which subsequent history proves to be sound and true. This prophet of the early days was called to be a missionary to a foreign people. He at first refused to go, and withholding obedience to the divine command, he fell into trouble—the universal experience of men in all ages of the world's history. After a time, he withdrew his opposition to the call of God, and went on his mission. He was then successful, as all men really are when they tread the providential path. His preaching was effective; the Ninevites repented, and multitudes turned from their evil ways. The story of Jonah to declare the truth in Nineveh shows, as clearly as anywhere in the Bible, the love of God which is bounded by no language, nation, or clime.

NINEVEH'S GREATNESS.

Nineveh was the capital of the ancient kingdom and Empire of Assyria, situated on the river Tigris five hundred and fifty miles from its mouth. It was a great city with a population of six hundred thousand people. Its circumference was fifty-five miles, pastures and pleasure grounds being included within. The walls were one hundred feet high with fifteen hundred towers, and broad enough for three chariots abreast. But Nineveh while materially great was morally bad. One of its kings orders a statue to be erected in the city with this baleful motto—"eat, drink, enjoy, lust, the rest is nothing." To this magnificent but nefarious city, Jonah was sent as a missionary to call the people from their sins to the path of virtue and godliness. And with the blessing of God, he carried on one of the most successful missions of ancient or modern times.

THE CALL AND THE RESPONSE.

After disobedience to the first call to preach to the people of Nineveh, God called Jonah a second time. God does not utterly reject him who has failed once; but he rather gives him a new opportunity of correcting former faults. This second call was an urgent one to immediate service. "Arise,

are terms of incitement, indicating that the duty was imperative. All Christians are called to "be ready for every good work."

(c) *Jonah's response was prompt.* He heard the divine call and was now ready to go. He consulted not his own interests as before. He went in no restless, turbulent spirit. He is earnest and enthusiastic. Modern servants of God are often too slow and reluctant in responding to the call to duty and service.

There is too much of the formal, time-serving spirit abroad. True, ready obedience to God is liberty and blessedness. "I made haste and delayed not to keep thy commandments."

(d) *Jonah's response was complete.* He neither delayed nor stopped short of his destination. He went to Nineveh, hard as the task was. He might have paused for a moment to look at the gates, or to survey those massive towers, or to see the chariots driving on the wall. But on he went. When the time came to deliver his message, he did not modify it, nor falter in its delivery. Before the mansion of the rich, and the doors of the poor, he gave his alarm, hesitating not for reproach or opposition. Many modern missionaries are doing a similar thing. Let us pray for them that their faith fail not, and that the pleasure of the Lord may prosper in their hands. We too have our obligations to perform before God. Each of us has a mission of some kind. And to fill it well, we must have, like Jonah after his hardships, decision of character, unreserved obedience, undaunted fortitude, and unwearied perseverance. May all our young people possess these qualifications, so necessary to success in the moral and spiritual world.

WONDERFUL PREACHING.

If you could have stood on the streets of Nineveh, and have heard Jonah's preaching, you would have seen much stir and excitement. Business would be suspended and crowds would gather round him. The brief and alarming cry would go forth. "Yet forty days, and Nineveh shall be overthrown." And it did its work by the power of the Spirit. Here is an illustration of the sort of preaching that is always successful.

(a) *It was divinely suggested.* "The preaching that I bid thee." He carried no philosophical theories, no inventions of his own. He declared the truth given him. "If any man speak, let him speak as the oracle of God." The mind of God is discovered in the Scriptures. Here, says one, God speaks much, and man little. And this is the weapon to use if Jonah's success is to be repeated, and men are to be saved. Young people, renew your confidence in God's word for your own salvation, and that of others. "It is the power of God unto salvation to every one that believeth."

(b) *It was intensely earnest.* Says Channing, "Earnestness should characterize the ministry, and by this I mean not a louder voice, or a more vehement gesture; I mean no tricks of oratory, but a solemn conviction that religion is a great concern, and a solemn purpose that its claims shall be felt by others. The life which we would spread should be strong in our breasts. This is the only genuine unfailing spring of an earnest ministry." The command to Jonah was "Cry against it"—earnestness based on strong conviction. And young people, if you would have success in your religious work, seek intense conviction of the truth, and earnestness in impressing it upon the consciences of others.

(c) *It was wonderfully successful.* This great city of Nineveh penitent is not only a splendid specimen of the power of the divine word, but a marvellous achievement of an earnest man in preaching. The revivals of Pentecost, of Whitfield, and Wesley are not to be regarded as isolated facts beyond present accomplishment. The moral need is the same, and the Word of God can satisfy it. Believing this, let Methodist young people, from the Atlantic to the Pacific, pray

and work for a mighty spiritual revival throughout our borders at the opening of the Twentieth Century, that shall resemble Pentecost in its power and results.

SIDE LIGHTS.

1. We should not be crushed by the weight of our first sin or failure. Turn and try again.

2. If men would always act "according to the word of the Lord," they would never really fail.

3. Speak promptly, kindly, and delay not. In God's kingdom every moment is precious.

4. The repentance of Nineveh was prompted by faith. The people believed Jonah to be a messenger from God; and they believed his message and acted upon it. What better illustration of faith could be found in modern times?

5. The city underwent a sudden and striking reformation. Their contempt of God was abandoned; their cruelty, violence, and wickedness were given up. Old Nineveh put on "the beautiful garments" of praise and holiness to the Lord.

6. These Ninevites apparently illustrated the process of true conversion wherever found—repentance, a change of mind; regeneration, a change of heart; reformation, a change of life.

7. When God said, "Yet forty days and Nineveh shall be destroyed," he meant Nineveh, if it continued the same, black with guilt, impenitent, unreformed; he did not mean Nineveh, fasting, penitent, transformed. Circumstances had changed and this required change of action.

8. In Christian work, do not expect such immediate results as those attained by Jonah at Nineveh. We must learn to continue patiently in well-doing, knowing that sometime, if not at once, the harvest will surely appear.

POINTS FOR THE PRESIDENT.

This is a missionary meeting. Let the entire service be characteristic by the missionary spirit. Sing missionary hymns. Pray for missionaries and their work. Make the topic an illustration of successful missionary effort. Don't forget, however, to apply the subject to home missionary work, reaching the unconverted of our own families and communities. Have some one appointed to trace the missionary work of Canadian Methodism in our own and in foreign lands. Necessary information may be obtained from an Annual Missionary Report.

OCTOBER 29.—"GIVING, A MEASURE OF LOVE"

Mark 12:44.

HOME READINGS.

Mon., Oct. 23. Jewish rites..... Lev. 27:30-34
Tue., Oct. 24. Giving God his own..... 1 Chron. 29:1-21
Wed., Oct. 25. Willing offerings..... Ex. 35:29-29; 36:7
Thu., Oct. 26. Proportionate giving..... Deut. 16:9-17
Fri., Oct. 27. Unstinted giving..... John 12:1-8
Sat., Oct. 28. True liberality..... 2 Cor. 8:1-15; 9:1-15

The League meeting this week should have for its main object the consideration of systematic and proportionate giving. One of things most needed by the Church to-day is the consecration of the pocket-book. Talking with an experienced recording steward some time ago we were lamenting the existence of church debts, and the difficulty of raising the money necessary to meet the expenses of church management. This layman stated as the leading cause of the state of things in question as follows—"The people don't give." He stated that out of a membership of 600 in the church he represented, there were only 250 giving weekly through the envelope. If this is a sample case, and there is no reason to believe that it is exceptional, it is a lamentable condition to exist in the great Methodist Church in Canada. And it is time that loyal young Methodists were considering the important

subject of systematic and proportionate giving to the cause of God, and the vital relation between the prosperity of the church and the consecrated givings of the people. It is true that nearly every church if not everyone, has its number of liberal supporters; but the number who give "as God has prospered them," is far too small. Very few give a fair proportion of their income, and give it regularly. If all members of the Church and all professing Christians would recognize their duty and enjoy their privilege in this regard there would be no serious difficulty in the financial management of the church.

LOOK AT YOUR NEIGHBORS.

Comparisons are sometimes helpful. Think of this, young people. We are Protestants and claim an open Bible, and freedom from priestly dictatorship. But should we be less loyal and responsive to the call of God and the church because of this? Should not the qualities of loyalty and responsiveness to righteous appeal be all the more operative in us because of our Protestant principles? The Roman church appears to have from its admitted financial operation of its ecclesiastical enterprises. Romanists feel and recognize the claims of the church as not only important but vital. We may not endorse the methods which secure their fealty, but we must admire their faithfulness, and should profit by it as an example. Submission to efficient leadership, practical endorsement of methods of work, financial support of church claims—these are things much needed now in Methodism. Shall not our young people rise to the occasion, honor themselves, and prove loyal to Christ and the Church by a recognition of these essential elements in church progress and prosperity?

HOW TO BEGIN.

Begin by remembering that you are not your own. As a Christian, what you have, as well as what you are, is the outcome of the goodness of God. In the eyes of your Lord, you do not absolutely own anything. You are but a steward of the gifts of the Creator. After you have done with them, you cannot take them with you. Some one else becomes a steward of that over which you have been overseer. While a steward of God's gifts, you must exercise just and skillful management. You must give back to the owner a portion of his own for the establishment of the owner's kingdom. You are called upon to maintain "the Church of the living God, the pillar and ground of the truth." This should be done in the spirit of love for the owner who has entrusted you with his gifts, and allows you so much a share of them for your own well-being. And even in the portion you return, you are really enriching yourself, and providing for your present and eternal welfare. In the light of this solemn truth, you should each ask yourself the question, "How much owest thou unto my Lord?"

THE SPIRIT OF GIVING.

The treasury in front of the sanctuary consisted of thirteen brazen chests, called trumpets, from their peculiar shape, swelling out beneath and tapering upward with a narrow mouth or opening into which the contributions were put. The contributions given were for the sacrifice, and they were voluntary. Here we see the true spirit of Christian giving—it is voluntary. Offerings to God are not forced, as taxes are by the strong arm of the law; they are the outcome of a willing mind and a loving heart—a mind made willing by knowledge of the divine claims; a heart made loving by reciprocity of affection, "we love Him, because He first loved us." As Jesus sat by the treasury, he beheld how the people presented their offerings. He was not only interested in the amount, but chiefly, as the narrative indicates, in the manner and spirit of the giving.

It appears to have commended the widow for two things, first because her offering, as all the others, was voluntary. And if anyone had a good reason for not giving anything that day—the time of the free-offering—surely the widow was that person; for her entire means amounted to no more than about two-fifths of a cent in our money. The Saviour commended the widow in the second place, because, although poor, she gave what she could. She did not say to herself, "my farthing will look very small by the side of the gold coins of the rich people. It won't amount to much at all, it isn't worth putting in. Some one will laugh at me when they hear the farthing drop into the trumpet. I think I won't give." Let those rich men support the temple. If she had said this, as many poor people say in effect these days, she would have deprived herself of a personal blessing, the treasury of her Saviour, and the famous farthing would never have been immortalized. Our Saviour's teaching is, let everyone give something, and let that something indicate loving sacrifice for the great cause of Christ and the Church. The widow was commended also, for her love which prompted her to give the value of the offering in our Saviour's estimation was enhanced, no doubt, by the spirit of love for God and his cause which the gift implied. The motive, the intent, is the leading factor in determining the character of any act or service done for our Lord.

HOW MUCH TO GIVE.

Well, the tithes which the Jew gave for religious purposes represented but a small portion of his gifts to God. There were many demands for charity which he was expected to meet. First of all his gifts was the *tenth*. That he must give. And if the Jew with his limited religious advantages and blessing as compared with those of the Christian, gave his *tenth* to the cause of God, should we in the blaze of Gospel light and privilege give less? Think of it, young people! In asking how much we should give for the Lord's work, Christ himself has given an answer, "If any man will come after me let him deny himself." This does not necessarily imply a tenth or a twentieth, but as much as will call for sacrifice. If each follower of Christ would honestly apply this test, would measure his giving by this rule, Christ's ministers would never lack support, nor his work suffer for funds.

POINTS FOR THE PRESIDENT.

Make this a practical business meeting—business from the standpoint of the Lord's claims upon our givings. Make clear that giving is as much a religious exercise as praying, or reading the Bible. It is a religious act attended, as such, by God's blessing. Show that the church is hampered in its work by the failure of the people to support its enterprises. Urge the young people to begin at once to give a proportion of their earnings or income to the Lord. It might be interesting to ask answers to the question from all present, "How much do you give weekly for the Lord's work?"

NOVEMBER 5—"A NEW NAME."

Gen. 32: 24-29. Rev. 2: 17.

HOME READINGS.

Mon., Oct. 30. Abram's new name, Gen. 17: 1-8
Tues., Oct. 31. Sarah's new name, Gen. 17: 15, 16
Wed., Oct. 1. Judah's new name, 2. Isa. 62: 1-4
Thurs., Nov. 2. Simon's new name, John 1: 40-42
Fri., Nov. 3. The disciple's new name, Acts 11: 19
Sat., Nov. 4. Mine own new name, Rev. 2: 17-18

Names were once given owing to prominent characteristics, physical, mental or spiritual, possessed by certain individuals, and were intended to indicate the leading quality of the person bearing the name. Thus Daniel meant, a divine Judge; David, beloved; Albert, nobly bright; Andrew, strong,

manly; Edward, guardian of property; John, the gracious gift of God. The custom of thus giving names according to personal qualities was prevalent among the Jews. Occasionally, when children reached a certain age, and it was seen that their first name did not represent them, they were given a new name. An illustration is given in the topic selected for this week's study.

THE PHYSICAL STRUGGLE.

Jacob has sent his company on before, and is now left alone. He entrusts his all to God on whom he has cast himself in prayer. A strong and mysterious being, having at first the form of a man, wrestles with him, "until the breaking of the day." The strange being, when he saw that the victory was still far off, touched the strongest sinew in Jacob's body, and the muscle on which the wrestler most depended shrivelled at the touch, and revealed to the falling Jacob how utterly he had been his own strength and obstinacy, and how quickly the stranger might have thrown and mastered him. Then his weakness became apparent. The lesson taught him was, that he had tried to win the favor of men, and have the blessing of God by his own strength and wisdom. It was an hour of failure, says one, for the Jacob as he had been. But in truth it was an hour of victory. Jacob's pride and self-sufficiency were gone, for he is thoroughly vanquished. Nothing is left for him but to cling to the being that has vanquished him, saying, "I will not let thee go except thou bless me." In that calm face which looks down into his, he sees the light and the love of God. He is truly penitent. He desires now to depend upon one divinely strong. This is what God has sought to bring him to all these years.

A CHANGED NAME.

From this hour, Jacob's name was changed to Israel; for "supplanter" to "The Prince that prevails with God." His name was changed because his character was changed. In the strength of his vision, and in the blessing which he received in this mysterious struggle, he advanced to meet his brother, and to face the duties of life. From this time, he is nowhere recorded as falling back upon his selfishness, his cunning and his duplicity. After this crisis, there is no trace of anything in him, but largeness of mind, nobleness of purpose, and beauty of character. All the dross seemed to have been purged away. He had gone through the struggle, not only physical but spiritual, and he had come out a changed man. And now he was indeed a prince of God, and displayed thereafter the qualities of stalwart manhood, being a worthy founder of the nation of the Israelites.

SOME SPIRITUAL LESSONS.

This transaction, says Leale, is clearly intended to have a spiritual meaning. If the outward form of it seems strange to us, we must consider that God can adapt the mode in which he shall convey his revelation to the condition of the person receiving it. God takes man on the ground on which he finds him, and through the senses leads him to the higher things of reason, of conscience, of faith, and of communion with himself. See some spiritual lessons from this incident:—
(a) *The great struggle of life is to know and fear our God.* We know that we are in the hands of some mysterious and mighty power. This Power is God. To know God's name fully is to know his nature. And knowing his name and nature should lead us to appropriate him as our salvation. This should be our great struggle, our deepest desire.

(b) *God reveals himself to us in blessing.* The offer being refused to tell Jacob his name, but he blessed him there. And this was one way of revealing his name in practical form. This is the chief thing we need. Through blessing imparted to us we shall learn all of that great name that we can possibly know.

(c) *God's revelation of himself to us is intended to change our characters.* The result of Jacob's struggle with the "Stranger" was a change of character as well as a change of name as we have seen. A change of name will avail nothing if there is not corresponding change of life. To be called a Christian, or a church member, amount to nothing, if the "old man" is not put off, and the "new man" put on. "By their fruits ye shall know them."

SIDE-LIGHTS.

1. Were we to testify to our real characters in a single name, what would be the word chosen to reveal us? Would it be "self," "formalism," "insincerity," "duplicity," "indifference," "pride" or "pleasure"?

2. All God's Israel are wrestlers by calling (Eph. 6: 12). As good soldiers of Jesus Christ, they must suffer hardness. (2 Tim. 2: 3.)

3. The Lord Jesus Christ stands over us as he did over Stephen (Acts 7: 53) with a crown upon his head, and another in his hand, with this inscription, "To him that overcometh." (Rev. 3: 21.)

POINTS FOR THE PRESIDENT.

In addition to the presentation of the topic, arrange for two brief papers to be prepared, one on "The Life of Jacob Before the Wrestling," the other on "The Life of Jacob After the Wrestling." If you have a blackboard in your League room put upon it, the topic analysis, suggestive questions, and list of hymns. This will give added interest to the meetings. Seek to save souls, and build up Christian character.

NOV. 12—"THE LIVING BREAD."

John 6: 25-35.

HOME READINGS.

Mon., Nov. 6. Our daily bread, Luke 11: 1-3
Tues., Nov. 7. Bread from heaven, Ex. 16: 11-15;
Ps. 78: 23-25
Wed., Nov. 8. Not by bread alone, Matt. 4: 1-4
Thurs., Nov. 9. Perishable meat, Isa. 55: 1-3
Fri., Nov. 10. The bread of life, John 6: 27-33
Sat., Nov. 11. The bread of God, John 6: 41-43

It is well for young people to consider not only the themes of Scripture that point to practical work, but also those that contain deep spiritual truth. In fact all Christian work should be based on the spirit-life. We must first have Christ "within," before we can manifest Christ without. And to prevent our faith being demolished by the winds and storms of opposition from the worldliness which surrounds us, we must be "rooted and grounded" in the truth. This week's topic will have the tendency, if properly studied and appropriated, both to give us an insight into the necessary spiritual basis for religious endeavor, and a view of a great doctrine in which all believers should be established—Christ, the bread of life.

HOW CHRIST REVEALS HIMSELF.

Our Lord revealed himself, says one, under many forms. To the woman at the well, he was the water of life. To the disciples at one time he referred to himself as the life in the vine. In the Last Supper the wine is his blood given for the salvation of the world. In our topic Scripture, he represents himself as "the true bread from heaven," the "bread of God," and the "bread of life." In and through all these forms our Lord seeks to make the truth as simple and as strong as possible. What appeals to one mind may not appeal strongly to another. One type of person is moved by the manifestation of life as seen in the vine; another, by the striking cup of water; by the fruit of the deep and cool well; another, by the fruit of the vine; while others are impressed most by the life-sustaining power of bread. We cannot represent every thing in Christ's character under a single symbol. Look for the

essential truth under each figure of speech, and thus determine the mind of the Spirit.

BREAD AN ESSENTIAL.

Bread, implying food for the body, is an essential for physical life. It is *vincit quia non*. A very plain truth is this, that the body can neither work nor live without food. Man is absolutely dependent for his very existence upon supplies from the outside. His bread and water must be sure, otherwise his life, so far as it relates to this world, comes to an end. Everybody knows this. And everybody knew it in our Saviour's time. And the Great Teacher used this fact with such effect, everybody is familiar, to teach a higher truth, i. e., man has a spiritual nature as well as a physical. The physical nature of man must have food, or perish. So the spiritual nature must have Christ, as Saviour, Teacher, and Lord, or lose its highest hopes, and spiritually perish. The ancient Greeks represented their gods as living on ambrosia and nectar, food and drink of divine delicacy and flavor, but not to be enjoyed by mortals. But our Lord sends from heaven the food of the immortals embodied in Jesus Christ, that all men may partake thereof, and live forever.

"A perpetual feast of nectared sweets
Where no crude surfeit reigns."

THE MATERIAL AND SPIRITUAL.

"Man shall not live by bread alone" is a subject frequently and urgently referred to by our Lord. And there is a reason for it. The spirit of practical materialism, of giving exclusive attention to the things of the present world, is a common evil, and exerts a baleful influence upon religious life and interests of men. Our Saviour was well aware of this tendency and strove to correct it, and lead men to put things in their proper proportion, not only to attend to their material interests, but also to their spiritual well-being. "Labor not for the meat which perisheth"—this is not the chief purpose of man—but for that meat (food) which endureth unto everlasting life." Put your life into that which is permanent, not transient, not into the things seen and temporal only, but into the things which are not seen and eternal.

THE PROPER ORDER.

The spiritual life is of primary importance. Possessing that great boon, then there will be none of that over-anxious striving after material things that takes the true spring out of life, and often embitters it, but the angel of sweet content will smile upon our way. The Gospel order is contained in the memorable words of our Lord: "Seek ye first the kingdom of God, and his righteousness, and all these (necessary material) things shall be added unto you." God is the true summus bonum; and possessing him, his children possess all necessary things. This we can attain through Christ alone. And for this true and heavenly food men must labor. Not as though it could be gained by their own unaided effort; but that Christ gives it when men strive after it, seek it earnestly. And doing so, it will be given, and with it every other needful gift.

SIDE-LIGHTS.

1. The soul needs food as really as the body.
2. The source of this food for the soul is Jesus Christ.
3. The food of the soul is that which supports its life, enlarges its being, strengthens its faculties, develops its moral character, and satisfies its longings and aspirations.
4. The true aim and purpose of life is that which is spiritual and eternal, belonging to the soul and the character rather than the body.
5. The sentence which used to stand on the title page of Sir William Hamilton's metaphysics is as true now as ever: "On earth there is nothing great but man; in man there is nothing great but mind."

6. The greatest proof of Christianity is Christ himself, his person, his works, his character, his teachings, the effects of his life upon the world.

7. *The tests of the bread of life are:* (a) It is from God; (b) it is life giving; (c) it is for the whole world; (d) it satisfies the wants of the soul.

8. *The blessedness of the bread of life:* (a) it satisfies; (b) it continues; (c) it gives safety; (d) it brings eternal life here and hereafter.

9. God, conscience, and history bear testimony to the fact that man cannot in his complex nature be satisfied with material things alone.

POINTS FOR THE PRESIDENT.

In this topic you have the "root of the matter," the essential things in Christianity. Accept Christ as your life, appropriate him in his various offices as your sustenance, and you have the germ of religion. Make this clear. Have two or three short papers illustrating Christ's relation to men—"Christ, the bread of life;" "Christ, the water of life;" "Christ, the true vine;" "Christ, the door." Or, have a short address or paper on "How manna illustrates Christ, the bread of life." Make the meeting deeply spiritual by prayer, testimony, and Scripture quotation.

COMMON WORK GLORIFIED.

WRITING in the *Homiletic Review*, Dr. Louis Albert Banks, who is now living in Cleveland, O., relates the following incident: "A prominent young man in Cleveland, whose family move in the best society circles, went home from Cornell to join a cavalry troop of that city and go to the war. His parents are wealthy, but when show of patriotism was called for he was among the first to be heard from. At school and college he took a great interest in manual training, and learned blacksmithing. Now, what do you suppose he did? He occupied himself in shoeing horses at Chickamauga! And he didn't complain, either. 'Somebody must do this,' he wrote home, 'and if I can be most useful to my country in this way, why, I shall be satisfied. When I enlisted it was for the purpose of doing my best to win glory for the Stars and Stripes in any way that might be assigned to me. But there are many more pleasant things than working over an anvil in this climate.' All great things are achieved in that spirit."

POLITENESS.

When we see a man meeting a stranger or guest at the door of his dwelling, with a warm grasp of the hand and a friendly "How do you do! I am delighted to see you; Walk in, sir!" and if then he ushers him to the very best and most comfortable chair in the house, where he entertains him for an hour or more in the most charming manner; and if, when the guest leaves the house he is asked to "be sure and come again," we make up our minds that the man of that house is a polite man; that he is kind and courteous to strangers.

But if we follow that same man to church and see him sitting in his pew in a sort of majestic repose, as though the church were his and as if God and man were hired to do his bidding, when there are strangers standing in the aisles of the church looking for a seat; or if we see him spreading himself over an entire hymn book all to himself, when there is a stranger sitting by his side who would like to sing if he had a book or part of one; or if, when the service is over, we see him walking proudly down the aisle without turning either to the right or to the left, without a word of cheer or encouragement for any one, then we must in justice to the

meaning of the English language say, that man is lacking in common politeness. True politeness shows itself in every place—at home and abroad; in the church and in the business mart.

A man should use the seat he occupies in church very much as he does a chair in his own home. If he cannot provide a stranger with another seat he should gladly surrender his own. Members of the Christian church should never allow themselves to be guilty of the discourtesy of seating a visitor or a stranger so far away from the house of God without ascertaining how he enjoyed the service, how he liked the minister, how he was pleased with the singing, and, if possible, being introduced to the pastor. In short, strangers should be received as respectfully they may need. These little civilities, with a "How do you do?" and "Come again," cost the members very little, but go far toward making strangers feel comfortable at church.—*The Pulpit*.

COUNSEL FOR GIRLS.

An association of young women in a western city wrote through a committee of one—the most effective sort of a committee—to their favorite authors, asking advice which would be profitable. The *Springfield Republican* published the answers, and among them is a reply from Doctor Holmes, penned a few days before his death, and from which we cull these wise words:

"You will remember, doubtless, that Lockhart tells us in his 'Life of Sir Walter Scott,' that when Sir Walter lay upon his dying bed he said to Lockhart, 'My dear, be virtuous, be religious, be good. Nothing else will give you any comfort when you come to lie here.'"

"I know of no better words of advice that I can give to you, and other girl readers of my writings, than those of the author of 'Waverley,' which I have just quoted."

"Be clever, if you will, and quit; but first of all be good."

"I think I cannot do better than to urge upon you and all my other young women readers the importance of sincerity and earnestness of purpose. Let it be your aim in every act of life to be, rather than to seem."

"Avoid all hypocrisies and shams of every kind. Be wholly sincere in every word you speak and everything you do."

"Remember that intense earnestness, and earnest, conscientious labor are the keys to success in every undertaking. Be in earnest then. Work hard. Having formed a purpose, let nothing tempt you from its accomplishment."

"If you have high and lofty aims, no matter how hard a struggle you may have to make before they may be realized, press on, fight on, till you have attained them."

"What if you do have to sacrifice the thousand and one pleasures of life? Let them go without a thought. Time enough for them when sincerity and earnestness have made you more than conquerors, have brought you, the triumphant winner of a good fight, to a commanding elevation, whence you can look down in peace and contentment upon the rugged path up which you have struggled."

"If you and all my other young women readers will conscientiously follow this advice and be true to yourselves and to God, you will do all that is possible to attain the happiness that is sincerely wished you by, very truly yours,

"OLIVER WENDELL HOLMES."

THERE is a Sunday school of nearly five hundred children in a slum district in London, seven-eighths of whose teachers have been scholars in the school, and began in the infant class.

Junior Department.

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

Child's Morning Prayer.

BY W. H. FARR.

I thank Thee, Lord, for morning light,
That Thou hast care throughout the night;
My voice I raise to Thee above,
And bless Thee for Thy tender love.

Dear Jesus, I would humbly pray,
That Thou wouldst keep me loving the day;
Be Thou my Counsel and my Guide,
And help me in Thy strength abide.

My body, mind, and soul are Thine,
May each in fulness brightly shine;
And when the twilight drowns with night,
May there await the approving eye.
Winnipeg, Man.

The following prayer was repeated by a young Christian in one of my class meetings once. I liked it so much that I asked her for it, and commend it as very beautiful for all our juniors as

A PRAYER FOR DAILY USE.

O Lord in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart,
Sweeten my temper and subdue my will;
Make me like Jesus, with Thy Spirit fill.
I want to live on earth a life of faith,
I want to credit all the Bible said,
I want to imitate my Saviour's life,
Avoiding lightness, gloom, and sinful strife;
I want to bring poor sinners to Thy throne;
I want to love and honor Christ alone.
I want to feel the Spirit's inward power,
And stand prepared for death's eventful hour.
I want a meek, a gentle, quiet frame,
A heart that glows with love at Jesus' name.
I want to do whatever God requires;
I want a heart that burns with pure desires.
I want to be what Christ my Lord commands,
And leave myself, my all, in His best hands.
O Lord, pour out Thy spirit on my soul,
My will, my temper, and my tongue control;
Lead me through life to glorify Thy grace,
And after death to see Thee face to face.
Amen.

Bible Questions.

CLASS I.

(Juniors 10 and under.)

1. Tell three things David says about God's Word.
2. Where does St. Paul tell Timothy to be careful about reading?
3. Who were the two true and faithful spies when the other ten were afraid of the giants in Canaan?
4. Where did Jesus perform His first miracle?
5. What other miracle did Jesus perform at the same place?

CLASS 2.

(Juniors under 16.)

1. Who wrote the greatest number of the New Testament Books?
2. To how many different churches did St. Paul write epistles?
3. How many books did St. John write? Name them.
4. How many of the four evangelists were Jews?
5. Our Lord showed Himself to His disciples five times on the day and evening of His resurrection. Describe these.

Answers to our Bible questions are coming in nicely; but there are not enough Juniors

sending their replies. Commence to-day. A post card will hold your answers each month. Remember to give Scripture proofs wherever possible. I want one hundred names on my roll this fall and winter. Let me have yours.

Why Has the Epworth League Neglected the Juniors?

The following are some replies condensed from a valuable symposium on this important question as given in a recent number of "The Epworth Herald."

MRS. PERRY E. POWELL, IND.: 1.—Ignorance. The League as a whole knows but little about the Junior League. 2.—Thoughtlessness. The relation that they should sustain to the Juniors has not been laid on their hearts by our pastors. They must be made to feel a greater sense of personal responsibility for the little ones.

MRS. T. E. STEPHENS, KAN.: The adults never belonged to the Junior League, and further, are out of touch with the child-heart and child-mind.

MISS LEBBIE HANSEHER, ILL.: A disposition on the part of the adult League officers to hold aloof from the Junior work, and a further disposition too often on the part of the Junior Superintendent to hold aloof from the League officers, a sort of mutual let-me-alone state of affairs, because perhaps neither realizes the necessity of the other for the highest and most successful work. Miss Hansheher sees a better day coming when mutual helpfulness and encouragement will characterize all. So may it be!

REV. PAUL C. CURNICK, O.: This pastor wisely says that the two divisions of the League, Senior and Junior keep too much apart. They should be brought nearer together by frequent interchanges, union meetings, socials, etc., that the members may learn to know one another as part of the great Epworth host. Try it, it is as necessary in Canada as in Ohio.

O. W. SCOTT, MASS., suggests a study of the Junior constitution by the older Leaguers that they may see what the Junior League calls for. It is needed. The writer, at a very large Conference convention in this country, called attention to the constitution in his address, and on resuming his seat was asked by a prominent minister on the platform if there was such a thing as a constitution for the Junior League. At the same time it was bound up in the discipline of the Church!

JULIA A. ROBINSON, CHICAGO: "Self-centeredness on the part of the Epworth League and indifference to outside matters." She also calls attention to the disposition of many pastors to think that their duty to the Junior League is done when they have appointed a superintendent. The pastor should be there at least occasionally.

G. A. GRANT, MASS., hits the nail on the head in his opinion when he says "Junior work requires more of the laborer than any other department of the League." Are our Epworth League workers unable to give the time, thought, prayer, necessary? Are they unwilling to give themselves? The spirit of consecration is necessary in a large degree if a success is to be made of the Junior work. Let our best people take hold of it and give their best to it. It is worthy of the best and anything less is insufficient.

C. B. STEELE, MICH., thinks that the Epworth League has been looking so intently after itself that the Juniors have escaped its notice. The Junior department is too often regarded merely as an annex to the League.

LEWIS MOON, MICH., suggests that the secret of neglect is in the fact that the League is pre-occupied with things concerning itself. And further, the work of the Junior League often falls upon those who are already over-burdened.

MRS. PLANTZ, WIS., truly says "It is not widely known that the Juniors are a part of the League." Let the two divisions get together as one and keep the idea prominent.

E. S. GREENWOOD, MO., expresses the opinion that greater attention should be called to the department and that the whole church should be aroused to take a deep interest in the work!

MRS. SMILEY, MASS., sees that in this pioneer work of the League during the past ten years there has been but little time to think of the child. But now the forest is cleared, the home is built, and the family will come together more nearly than in the past. She strongly emphasizes the fact that the Junior League is truly a part of the League, as much so as any of the various departments are.

From the above extracts it will be seen that the problem of the most prominent of our fellow leaguers across the line. The same difficulties have confronted them as we have had to face in Canada, and the suggested reforms there, are possible here. Let us have some of them.

In the same number of our valued contemporary the question as to the needs of the Junior League is asked. From the many answers given we suggest the following:

Organization.
Sociability among all.
Trained workers to lead.
The pastor's leadership always.
Better district oversight and care.
"The breath of the Holy Spirit" on all.
Something for all to do between meetings.
A full equipment of good Junior requisites.
A "sweet-spirited, devout, and intelligent superintendent."

The hearty co-operation of the parents of Sunday School officers.

The sympathy and practical support of the whole church in the work.

He Went, He Saw, He Conquered.

There is at least one Junior League president in Chicago who is able to protect the interests of the society.

One of the first ventures of a deaconess in a recently organized mission was to form a Junior League. A boy of seventeen was elected president.

At the first business meeting of the society the new presiding officer was occupying the chair with much dignity when one of the unregenerate scamps outside threw an old tin-pan into the room through the open window, just behind the president's chair.

It was an emergency, but the new president was equal to it. Quick as thought he vaulted through the window, lighting like a cat on his feet in the alley, and gave chase to the Philistines who had insulted the meeting. As he had neglected to invite anyone to occupy the chair during his absence, all business inside was suspended.

After a few minutes he returned with an air of virtuous satisfaction, and was about to go on with the interrupted business, when the minister who was present suggested, with a grave face but with a twinkle in his eye, that the members of the League would doubtless like to listen to a report of the proceedings outside.

With a terseness that would have done honor to a Grant or a Cesar he replied: "I caught four of 'em."

It was enough. He took the chair in the most matter-of-fact way, and continued the meeting, which was not further interrupted.

The Mission Circle of Winchester, Ont., has received since our last issue the sum of \$7.37 for used Canadian stamps. Many others are doing well. Send stamp for full particulars of The Missionary Stamp League.

From the Field.

(Continued from page 31.)

for the success of the gathering. The following officers were elected: Hon. President, Rev. John Kay, Oakville; Pres., Dr. A. L. McLachlan, Burlington; 1st V.-Pres., Miss Inglehart, Palermo; 2nd V.-Pres., Miss Robinson, Omagh; 3rd V.-Pres., Miss Secord, Snider's Corners; 4th V.-Pres., Miss A. Pearl, Freeman; 5th V.-Pres., Miss Tillie Sumner, Oakville; Sec., Miss M. Denton, Burlington; Treas., Mrs. Lucy M. Smith, Oakville.

Bradford District.—The annual session of the Bradford District League was held at Aurora, September 29th. The Sunday School Convention was held upon the previous day at the same place. The attendance was excellent and the interest well sustained. Mrs. Dr. Stephenson, of Toronto, gave a suggestive address on "The Forward Movement for Missions," and Mrs. Elmer Davis read an excellent paper on "The Pledge." Mrs. McCallum, of the market, gave a very interesting address to the juniors. Rev. A. C. Crews conducted a Round Table Conference on League work in the afternoon, and also spoke at the evening service. The exercises were concluded by a very impressive consecration service. A letter from the District Missionary, Rev. D. Norman, was read during the convention. The following officers were elected: Pres., Mr. Chas. Dearing, Stroud, Ont.; 1st Vice, Miss P. Williams, Tottenham; 2nd Vice, Miss M. E. Brown, Bradford; 3rd Vice, Mr. F. J. McNally, Aurora; 4th Vice, Miss Mary Henry, Thornton; 5th Vice, Mrs. Geo. McCulloch, Newmarket; Secretary, Miss M. Millard, Newmarket; Assistant Secretary, Miss E. Jackson, Newmarket; Treasurer, Mr. W. R. Strong, Bradford; District Representative, Mr. A. D. Miller, Thornton, Ont.

Sarnia District.—The secretary of the Sarnia District League furnishes the following information: During part of July and August Rev. Robert Emberson conducted a successful missionary campaign, visiting every League in the District, and some congregations where no Leagues exist, organizing the young people along the line of the Forward Movement—with the result that there is now about \$400 pledged for Missions. The following resolution, moved by Dr. Edwin Holmes and seconded by Rev. G. N. Hazen, was passed at our convention in Sarnia on August 30th: "That we, as the representatives of the Epworth Leagues of the Sarnia District in convention assembled, hereby express our thanks to our Heavenly Father for the existence of the good work already done by the band of Christian workers along missionary lines, and believing that the 'Young People's Forward Movement, as represented by the Rev. Robert Emberson, is of God,' and as about \$400 have been promised by the District this year for the sustentation of a missionary in the foreign field, we believe the time has come for us to make definite arrangements with our General Missionary Board to place a missionary in the foreign field as soon as it conveniently can. He to be supported by the Leagues of this District and the assistance of some other District as may be required." It was also decided that Revs. Dr. Daniel, Dr. Mead, and G. N. Hazen be a committee to negotiate with Exeter District, in accordance with the foregoing resolution. According to September 12th, Rev. Dr. Mead and Rev. G. N. Hazen attended the Exeter District Convention and laid the matter before them—of combining the Leagues of the two Districts for Missionary work—each District to guarantee \$400. The Exeter District Convention

agreed to co-operate, provided that at least \$400 is pledged by the Leagues of the District.

Pembroke District.—The Epworth Leagues and Sunday Schools of the Pembroke District met in convention in the Methodist Church, Cobden, on the 22nd and 23rd of August, at which there was a good attendance, all parts of the District being well represented. The church was nicely decorated with flowers for the occasion. The Rev. John Webster, chairman of the District, presided, and we were much pleased to hear our esteemed President of the Montreal Conference with us, who gave a very stirring address, which was much appreciated by all. The opening exercises were conducted by the Rev. G. D. Armstrong, followed by an excellent paper on "Sabbath Observance," by Miss Florence Crabb, of Pembroke, in which she showed how our Christian Sabbaths were endangered and desecrated by business corporations and pleasure seekers, aided by Parliament, Legislature, and Courts, at the close of which the following resolution was unanimously adopted: "The young people of the Methodist Church, in the Pembroke District, met in convention at Cobden, *Resolved*, that we, as young people of the Methodist Church, consider boasting, visiting, wheeling and Sabbath pleasure seeking to be injurious to ourselves and the communities in which we live, and that as an organization we condemn such practices, and that our members must not indulge in them, and that members be examples of Sabbath observance rather than Sabbath desecration." The programme was well carried out and the papers were excellent and well delivered. In addition to those already mentioned special mention might be made of the paper by Miss Carrie P. Grenfell, B.A., on "The Influence of the Senior Members of the League on the Junior Members of the League," and one by Miss Essie DeLong, on "A Perfect Membership, How to Get It, and How to Retain It," both of which were excellent papers and merited all the praise given them. In the business meeting the following officers were elected: President, Miss Florence Crabb, Pembroke, Ont.; 1st Vice-Pres., Miss Treadura, of Beachburg, Ont.; 2nd Vice-Pres., Dr. F. C. Delahay, Cobden, Ont.; 3rd Vice-Pres., Miss Jennie Elliot, Ampring, Ont.; 4th Vice-Pres., Mr. E. H. Stevenson, Renfrew, Ont.;

5th Vice-President, Rev. R. H. Whiteside, Shawville, Que.; Conference Representative, Mr. R. D. Beale, Cobden, Ont.; Secretary and Treasurer, J. B. Hill, Cobden, Ont.; Committee, Mr. George Delahay, Pembroke, Ont.; Miss Annie Shaw, Beachburg, Ont.; Rev. H. S. Osborne, B.A., B.D., Cobden, Ont.; Miss E. DeLong, Haley's Station, Ont.; Mr. Joseph Keyes, Westmeath, Ont.

Lindsay District.—The fifth annual convention of the Young People's Societies of the Methodist Church of the Lindsay District met at Fenelon Falls on September 13th. Dr. E. A. Totten, the president of the societies of the District, presided. The report of the Secretary gave as the total number of societies of the District, 24; number of active members, 599; number of associate members, 311; total, 910. The reports of the various societies were very encouraging. Rev. W. Smart, of Wilberforce, gave an excellent address, subject, "The Value of Discontent," followed by an address by J. B. Walker, Y.M.C.A. Secretary, Lindsay, on "Hand to Hand Effort." F. A. McDiarmid, of Lindsay, spoke on "Shall We Support a Missionary?" This caused some discussion, which was brought to a close by the following resolution being adopted: Moved by Rev. T. Manning, seconded by Mr. McDiarmid, that the following resolution be passed: "That this Convention give its hearty endorsement to 'The Forward Movement in Missions,' and requests its Executive Committee to make arrangements for a thorough canvass of the District at as early a date as convenient." The report of the Nominating Committee was then received and the following were chosen as the executive for the ensuing year: Hon. Pres., Rev. T. Manning, B.A., Lindsay, Ont.; Pres., Rev. P. H. Neville, Minden; 1st Vice, Theo. Joy, Fenelon Falls; 2nd Vice, Miss E. Bowers, Lindsay; 3rd Vice, Miss B. Beatty, Onemee; 4th Vice, Miss M. Stevens, Lindsay; 5th Vice, Miss Wellstod, Kinnmount; Sec. and Treas., Mr. E. Brod, Bobcaygeon, Ont. Then followed an address by W. W. Staples, of Lindsay, "How Can I Best Serve My Own Generation." Rev. R. Emberson gave a most earnest address on "Young People's Forward Missionary Movement." Rev. T. Manning delivered the closing address.

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