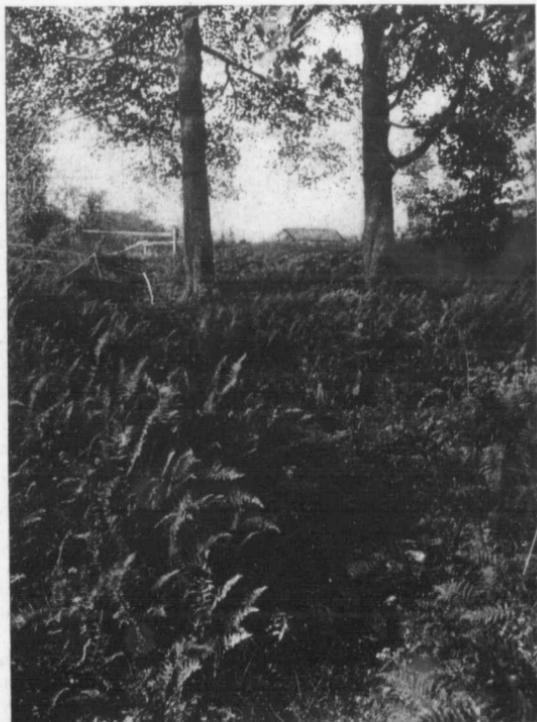


The CANADIAN
Epworth Era



A FIELD OF FERNS

Courtesy Photo Era.

Toronto, August, 1903

Vol. 5

No. 8

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, AUGUST, 1903.

No. 8.

Wait a Little.—The preacher who didn't fit his last place may be the very man you need. It often happens just so. The best-made garment does not fit every wearer. You liked your old coat because you were used to it. You will get used to the new one in due time, and then you will like it just as well.

A Young Old Man.—Rev. Dr. Carman spent several days at Bay View, the great Michigan summer resort. The clerk at the hotel said the Doctor was the youngest man on the grounds; that he got up earlier, and walked more miles than any one else at the hotel. It certainly helps to keep a man young to be cheerful and take plenty of exercise.

Quite True.—The Baltimore *Christian Advocate* gives the tardy preacher this blow: "The congregation waited nearly twenty minutes after the hour set for preaching before the preacher appeared on the scene. He made no explanation, gave no excuse. The next preaching day the same thing occurred. And, would you believe it! one of the most punctual congregations in the district became careless and indifferent, straggling to church at anything like a half-hour of the time!"

Less Destructive than Usual.—One million gallons of whiskey were burned in Glasgow, Scotland, recently. Thousands of casks of spirits exploded, blowing down the wall of an adjoining flour mill. Three men, three boys, and one woman were killed, and a number of persons injured. The *Christian Advocate* remarks: "We doubt if as much whiskey was ever disposed of before with so few deaths and injuries. Over the bar, it would have produced ten times the number of deaths and injuries, besides unaccountable minor infelicities, unkindnesses, criminations and recriminations, with not a few cases of delirium tremens."

A Fine Answer.—From the Alaskan miners comes a story which is worth repeating. A young Swede, whose opportunities had been so limited that he was nothing but a stable boy before he went to the mines, was fortunate enough to secure a good claim, and to dig a considerable amount of gold out of it. His partner, also a young Swede, asked him one day: "What are you going to do with your money?" "I mean to do more for the world," was the quiet answer, "than the world ever did for me." He meant it, too, for this ex-hostler has since given something like fifty thousand dollars to endow a college and a hospital in

the far West. The more one considers the answer and the deed, the nobler they appear. So many men ask, bitterly, "What has the world ever done for me?" and thus justify the spending of their all upon themselves. So many workers say, impatiently, "Why should I do better work than the world pays me for?" and thus toil grudgingly on. So many souls quarrel with life because it does not give them all they desire, and thus become selfish.

Unique Postal Address.—Rev. Robert Johnston, D.D., of London, in addressing a united meeting of Methodist and Presbyterian young people, at the Summer School in Victoria College grounds, referred in pleasant terms to the amicable relations which exist between the two denominations. In speaking of the possibility of union between them he said that, a short time ago, he had received a letter addressed to "The Presbyterian-Methodist minister" of London. The writer of this address is perhaps a little previous, but doubtless there are many persons now living who will see the union of the Presbyterian and Methodist Churches.

Good for Congregationalists.—The Boston *Congregationalist* speaks thus of the great man whose birthday has been so generally celebrated during the past two months: "John Wesley is one of the great heroes of Christendom, and one of the features of the Christianity of the twentieth century is to be the readiness of all its branches to glory in the men who are their common heritage. We wish that Congregationalists might study Wesley's life and work, and note the distinctive qualities of the Methodism he planted. We hope that John Wesley will be the theme in thousands of Congregational pulpits and prayer-meetings this month. His experience and doctrine of conversion of men being made new through faith in Christ and living in him, and his mission to raise up converted men to witness to the truth by which he had been saved, furnish the example and the themes most needed among us now."

Wisely Rebuked.—In Yosemite village during his western trip, when President Roosevelt was riding on horseback through the streets a boy hailed him as "Teddy," whereupon the President stopped his horse and called up the boy and gave him some wholesome advice on the subject of proper respect for dignitaries. The incident serves to attract more attention to this important subject than a hundred comments in the leading news-

papers could have done. On that account the act of the President was wise. It was wise on other accounts also. The boy did not intend anything wrong, but he was worth too much to be permitted to fall into a habit which is not only disgusting but actually degenerating in its tendencies.

Walking Ferns.—*Country Life in America* gives the following interesting information about ferns: "Most ferns are confirmed travellers. New ferns grow out from the underground roots some distance away from the old plant. The average observer scarcely notices this, but there is a native fern that steps off at so lively a pace that its odd habit has long furnished one of the unceasing entertainments of the woods. The walking fern often carpets ledges and tops of shaded rocks. The slender, tufted leaf fronds are singularly unfemaline in appearance. They squirm about and 'walk' by declining their taper tips to the soil, and taking root there and growing. In time clusters of new leaf fronds spring from such rooted tips. By and by some of these, too, bite the earth, and, taking root, start still other colonies, which, in turn, will continue the progress again and again. Naturally, with the lapse of time, the connection between the older tufts and the younger becomes broken, yet one sometimes finds series of three or four linked together, representing as many steps in the pretty ramble."

Two Armies.—Under the heading, "Detroit Surrenders to Two Armies," the *Detroit Evening News* had the following editorial: "Detroit is now in the possession of two armies—the one is that of Santiago, whose deeds breathe the martial spirit and speak the lesson of patriotism and self-sacrifice for country to the youth of the land; the other is the Epworth League, an organization as martial in form, as aggressive in action, with a destination that is even more worthy. The former would fire the blood to deeds of physical daring in a righteous cause; the latter would charge the soul with courage for work in a cause that must be righteous. Thus it will be seen that both organizations are charged with a martial spirit, an aggressive intention to do something. The one would limit its endeavors to the country, the other would work for the redemption of the whole world, and both are dependent for even the partial success of their efforts on the youth of the nation. Soldiers, in whatever cause they fight, must have the ardor of youth, and to the youth of the land both look for the recruits that must be had."

The Land of Fish.

Notes of a Recent Trip to Newfoundland.

BY THE EDITOR.

THERE are several ways of reaching Newfoundland, but to those who have little liking for travel by water, the route that commends itself above others is by the steamer Bruce from Sydney. Passengers go on board the vessel at ten o'clock at night, and in the morning find themselves at Port aux Basques, where the Reid Newfoundland Railway begins its long and tortuous course to the city of St. John's, Capital of the Island Colony. The road is what is known as "Narrow Gauge," and the cars are of the Lilliputian order. Quite a large number of passengers are carried, and the freight business is constantly increasing.

It is five hundred and forty-eight miles from Port aux Basques to St. John's, and the country through which the road passes is nearly all wild and rocky. There is very little agricultural land in Newfoundland. The interior is for the most part a wilderness, the population being located along the bays and coves of the coast. The great majority of the people are fishermen, although many of them cultivate a little land in addition to reaping the harvest of the sea. There are only 2,475 people engaged exclusively in farming,

Newfoundland never speak of "cod-fish." They simply talk of "fish," which, of course, means the cod.

A stranger, some time ago, said to a fisherman: "Have you any fish to-day?" "No," said he, "I am completely out of fish." Looking into his boat several fine salmon were observed, and the visitor remarked: "Why, there are some salmon."

"O yes," was the reply, "I have some salmon, but no fish."

Walking down the street in St. John's I saw several fine "fish" for sale by a fisherman. On asking the price I found that a great ten pounder could be purchased for twenty cents, about two cents a pound.

Most of the cod is dried in the open air, and then put up into boxes to be shipped to Spain, Portugal, etc. A recent method is that of removing all the bones of the dried fish and grinding the flesh into a fine meal, which is put up in tin cases containing from one to three pounds each. The meal will keep in any climate, and is easily cooked.

During certain seasons of the year Newfoundland is subject to fogs, but the people rejoice in them, inasmuch as fog is an important element in the commercial prosperity of the country. The fog brings the "fish," and that is what the people want. Everybody talks "fish" in Newfoundland, just as "wheat" is the staple subject of conversation in Manitoba.

The Island is undoubtedly rich in minerals, iron and copper being found in abundance. It is supposed that there is coal, but it has not yet been mined for commercial purposes.

St. John's is the only city in Newfoundland, and it is to the Island what Toronto is to Ontario, and much more. All the supplies for the outports come from St. John's, and it is the educational and business centre. Its harbor seems to have been specially prepared by nature as a shelter from the storms outside. In ten minutes after leaving the Atlantic a steamer is safely moored at the perfectly land-locked harbor. It is an interesting sight to look through the shipping from various parts of the world that is always to be found here.

St. John's is a city of hills. From east to west the streets run in terraces, one above another, the appearance from the harbor being very pretty. Those who do not like climbing should keep away from St. John's. The Methodist

College has a splendid hall used for concert purposes. Entering at the front door, two flights of stairs are climbed to reach the hall. When the entertainment is over it is possible to leave the building without descending these stairs by simply walking out from the third story to the street which runs immediately behind the building.

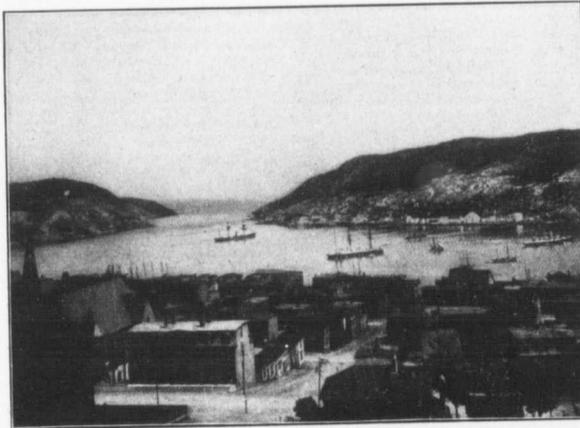
Religiously Newfoundland is divided practically into three denominations—Roman Catholic, Church of England and Methodist. For some reason or other Presbyterians, Congregationalists and Baptists have not flourished. The following are the figures according to the latest census:

Roman Catholics	75,989
Church of England	73,008
Methodists	61,388
Presbyterians	1,497
Congregationalists	954
Salvation Army	6,594

During the past ten years Methodism has gained on the other denominations considerably. The following are the percentages of increase:

Methodist, 15.2; Roman Catholic, 4.5; Church of England, 3.8.

Methodism, too, holds a commanding position in the educational work of the Colony. There are no public schools in Newfoundland as in Canada, but each church conducts its



ST. JOHN'S HARBOR, NEWFOUNDLAND.

out of a population of 217,000. The people live in villages and small towns with the strangest names imaginable. Here are some of them: Tickle Harbor, Black Island Tickle, Blow Me Down, Fox Trap, Rip Rap, Jumper Stump, Bareneed, Mother Rex, Heart's Desire, Heart's Content, Heart's Delight, Little Heart's Ease, Come by Chance.

There are coves without number, such as Twist Chain Cove, Lance Cove, Seal Cove, Horse Cove, Bacon Cove, Salmon Cove, Spoon Cove, Clown's Cove, Adam's Cove, Butter Cove, Lady Cove, Whale Cove, Gooseberry Cove, Cat Cove, etc.

In size Newfoundland ranks tenth among the Islands of the world. Its greatest breadth is 216 miles, and its greatest length about the same; its area is 42,000 square miles.

As the railway, for most of the way, winds along the coast, the scenery is exceedingly picturesque. Deep bays run many miles inland, studded with islands of all sizes and shapes, and occasionally, as we near St. John's, an iceberg or two may be seen. There are also many lakes and rivers inland, and fish and game abound.

Of course the fisheries constitute the staple industry of Newfoundland. The value of the fishing exports for some time past has been about \$6,600,000 each year. Cold water seas are said to be necessary to the life of the fishes, that are to be used for the food of the world.

What seems rather strange to an outsider, the people of

own day schools under the direction of the Government. Having less than one-third of the population the Methodist Church would do very well to secure a third of the passes, honors and prizes, but as a matter of fact Methodist pupils secured more than half of these during the past year, according to the report of the Superintendent, Rev. Dr. Curtis, presented at the recent Conference.

There is a warm-hearted, loyal and somewhat demonstrative type of Methodism in Newfoundland. Churches are well attended, and the Missionary Society generously supported.

There are four good congregations in St. John's. Gower Street is the central church, and it is as fine a structure as can be found in any city of the size. Cochrane Street and George Street are also commodious structures, and a newer congregation called Alexander Street has been planted further out where it seems to have a growing constituency.

Several things strike a visitor from Canada in attending church services in Newfoundland. First, the singing, which is unusually hearty. Quite a number of old English tunes are used, and some of them have many turns and quavers, but how the people do sing! They sing as if they liked it, and they go right through the hymn from beginning to end without omitting a stanza. The preachers never think of asking the congregation to "omit the second and fourth verses," and the people would not tolerate it if they did. The common habit of mutilating our beautiful hymns fortunately has not reached Newfoundland. Another thing which a stranger notices is the general use of the Bible in the services. When the minister announces the lesson there is a general opening of books all over the house to follow in the reading. I venture to say that more Bibles are used in the four Methodist Churches in St. John's on a Sunday than in all the Methodist Churches of Toronto.

Great interest is taken in the Epworth League by the St. John's churches, and much practical work is being done. During the recent Conference a fine League anniversary was held in Cochrane Street Church, at which addresses were delivered by Rev. Dr. McLean, and the writer. There seemed to be an eager response to the statement of Epworth League aims. When this year's Reading Course was placed on the table and explained, the greatest interest was aroused, and seventy-three sets were immediately subscribed for. If our Canadian cities would do as well proportionately the edition would not last long.

The people of the Island Colony are exceedingly hospitable, and the Canadian visitor carries away the most delightful recollections of his stay among them.

More Than Faithful.

BY REV. JOHN McLEAN, Ph.D.

ONE of the most interesting sights of city life is to watch two ragged urchins standing before the monument of a great man, and then to reflect upon the hero-spirit of those forlorn pilgrims of the street, as they long to do some noble thing, that they may be worthy to stand among great men. We too are oftentimes possessed of aspirations after greatness, and say in our hearts, "I want to be like them." There is ever lurking a hero in our souls waiting for the opportunity to do a noble thing. The call to arms has ten thousand responses, and when the ranks are thinned there stand ten thousand more to grasp the blood-stained standard. A fire in the street appeals to the hero in the heart, a child struggling in the river finds a hundred hands ready to save it. God has made us heroes, and we are only biding our time of revealing. What made these men, whom we call great, worthy to be transfigured in marble! Some of them came from the lowly homes of the cotter and the miner, enduring hardship and finding courage through the absence of wealth, but they all had ideals of greatness, and they ever kept their eyes on the tops of the mountains. One saw learning on the snow-crowned heights, another beheld a fair mansion and large estate in his possessions, and still another saw the House of Commons, and himself as Prime Minister. Beyond these, a barefooted boy grasped the vision splendid, and over land and sea the footprints of the Master led him on until he fell asleep, a saint with the mark of Christ on his soul. All of these possessed high ideals, and some of them they attained, but as they marched, their ideals grew, and they died with some beyond their grasp.

Ever onward the great and good have struggled, never satisfied, yet ever pursuing, always crying *Amplius—further, a little further*. In the pursuit of goodness, they ever sought a little more. To be only faithful, never brought peace and joy to their hearts, they strove to be more than faithful. And this is ever the secret of greatness and goodness. Beyond the slopes of Calvary lies the summit of the Mount of Olives, beyond the sacrifices there is peace, beyond the struggle there is a higher struggle and endless revelations of the glories of the other life. Hasten on, the day is passing, turn your eyes westward and watch the setting sun, and then with a prayer on your lips, press on to do your utmost for Christ and God and your brother man.

Halifax, N.S.

The Oriole.

BY REV. WILLIAM WYE SMITH.

THE oriole swings on the cherry-tree bough,
Singing "Cheer him up! Cheerfully cheer him!"
And I never could know what he meant till now,
With his "Cheer him up! Cheerfully cheer him!"

He means, when the cheeks with tears are wet—
When the lip is hanging all ready to fret—
To pick up your courage; y! there's room for you yet!
With "Cheer him up! Cheerfully cheer him!"

And the oriole isn't a fret on a stage,
With his "Cheer him up! Cheerfully cheer him!"
Or a poor captive bird that you keep in a cage,
Singing "Cheer him up! Cheerfully cheer him!"

But out in the open, and through the glad trees,
In the shine of the sun, and the breath of the breeze—
And free as himself every freeman he sees—
With his "Cheer him up! Cheerfully cheer him!"

And the man who does right, for he knows the way how—
And the man who speaks truth, with his hand on the plough—
And the maid, with the signet of love on her brow—
All cheer him up! Cheerfully cheer him!

And the oriole's lesson, for you and for me,
With his "Cheer him up! Cheerfully cheer him!"
Is each one to sing on his own cherry-tree,
With a "Cheer him up! Cheerfully cheer him!"

And love the best land we ever shall know,
Till the daisies above us shall tenderly blow—
Canadians ever, we'll shout as we go—
With a "Cheer him up! Cheerfully cheer him!"

John Wesley's Sense of Humor.

[Extracts from an address given by the Rev. F. E. Clark, D.D., at a bi-centenary meeting in Boston.]

HIS dry wit is constantly cropping out in most unexpected places in his famous "Journal," showing that he had that most essential equipment, the sense of humor, to help him bear the ills of life—a constant witness to his healthy-mindedness.

In his earlier and callow days, to be sure, he made and recorded a resolution to labor after continual seriousness, "not willingly to indulge myself in the least levity of behavior or in laughter, no, not for a moment"; but I am in very great doubt if he held that resolution in his wiser years, for, as he communes with his "Journal," we can often detect, if not a laugh in his voice, at least a merry twinkle in his eye, as, for instance, when he describes "how a lowly fellow of the baser sort filled his pockets with rotten eggs wherewith to pelt the Methodists at their service, wherupon one of the faithful, knowing that they were there, clapped his hands on each side of the man, and mashed them all at once." "In an instant," adds Wesley, "he was perfume all over, though it was not so sweet as balsam."

I think, too, I detect a circumflex cadence when he tells his silent friend, the "Journal," how in one of the innumerable mob riots excited by his preaching, when one after

another his enemies came after him with clubs and stones, they were in a summary manner disposed of, one by one, by his adherents. The first two were easily handled, but the third came on with greater fury; but, "he was encountered by the butcher of the town (not a Methodist), who used him as he would an ox, bestowing one or two hearty blows upon his head. This cooled his courage, especially as none took his part; so I quietly finished my discourse," he adds.

We can also almost see a smile light up his expressive features when he records at St. Ives: "No Methodist had preached in this town; so I thought it high time to begin, and about one I preached to a very well-dressed and yet well behaved congregation." This touch reminds us of one of our own humorists who confesses that he was born of "rich, but honest parents."

The Gideon Ouseley of Ontario.

BY THE EDITOR.

THE other day I found upon my office table a new book, left for review. There was nothing remarkable in this, but my interest was aroused when I discovered that the volume purported to be the life of "Uncle Joe Little."

To most of the readers of this paper, this name is entirely unknown, but to me it is exceedingly familiar, and recalls delightful recollections. "Uncle Joe" used to come to my father's house, in my boyhood days, and no visitor was more welcome. Every member of the family rejoiced when "Toby," Mr. Little's horse, was seen jogging down the road in the direction of the parsonage. Uncle Joe's entrance to the home was like the coming of a ray of sunshine, and to the lads and lasses it was a memorable occasion, for the good old man loved children, and liked nothing better than to take them on his knee and tell them wonderful stories.

It is rather remarkable that the biography of this peculiar man should not have been written before, as he died in 1880, but it is an evidence of the permanent influence of his life and work, that after twenty-two years there should be sufficient interest in him to call forth this volume.

The author, Rev. L. Bartlett, has done his work exceedingly well, and has gathered together a rare collection of anecdotes concerning this remarkable Irishman. I picked up the book after ten o'clock at night intending merely to glance through its pages before sleeping, but so interesting was it that I read on with smiles and tears and could not lay it aside until the last page was reached.

In some respects "Uncle Joe Little" resembled Peter McKenzie, and in the character of the pioneer work that he performed he was not unlike Peter Cartright, but on the whole he was more like Gideon Ouseley, the fearless preacher of Ireland. He was fully as witty as Ouseley, and was animated by the same quenchless zeal and love for humanity. His life story is quite as full of interesting incidents as that of the apostle to the Irish.

"Uncle Joe" was the most unselfish man I ever knew, and one of the best Christians that ever breathed the air of heaven.

Joseph Russel Little was simply a plain, unlettered lay preacher, who spent almost his entire life, after the age of twenty, in the County of Lambton, like his Divine Master, going about doing good. He was frequently known as "the Bishop of Warwick," and it is a simple statement of truth to say that everybody knew him, and everybody loved him throughout all that section of country.

After coming to Canada, for some time he worked for and with a Mr. Kingstone on a farm in Warwick township. He was scrupulously honest and trustworthy, but

ENTIRELY TOO GENEROUS

in his disposition to make a good farm manager. As one has said of him, "His sympathy for the poor in their distress in their forest homes, and the benevolent Irish heart which he possessed, could not let a quarter rest in his pocket while there was a hungry child wanting food." Stories of his liberality abound. Upon more than one occasion he was known to take the boots off his own feet and give them to some unfortunate fellow on the road.

One day in winter a farmer sent "Joe" to London, a distance of forty miles, with a load of wheat to get it ground. On the return journey he met many people who were almost starving for food, and began to deal out the flour to them until by the time he reached home he only had two bags of flour out of twenty bushels of grain. The farmer was, of course, much annoyed, but Joe was not a bit disturbed.

Turning to the farmer, he said, "didn't you want to sell that flour?"

"Well, yes; I suppose I did," was the reply.

"All right," said the generous young Irishman. "I will pay you for it," and he paid for all he had given away.

Some time after this Mr. Little was appointed tax collector for the township, and a greater mistake never was made. When he came to people who pleaded inability to pay their taxes because of poverty, he simply wrote the word "settled" on the tax bill, and rode on. Of course he was held personally responsible for all these amounts, and it took him some time to pay up.

His employer, Mr. Kingstone, gave him a farm, and knowing his weakness, had the property entailed so that it could not be sold. Joe outwitted him by simply neglecting to pay the taxes, and thus the land was thrown into the market to meet tax arrears. Then Uncle Joe was happy, for he said he could now sing,

"No foot of land do I possess,
No cottage in the wilderness."

From this date he gave his entire time to religious work, without fee or reward. The people welcomed him to their homes, and provided for his simple wants, but every dollar that came into his hands was immediately given away to the poor.

The early settlers were never surprised to see him come along for a meal or a night's lodging. He was liable to come in at any time, and he made himself of no bother. He would go into the homes of new arrivals and ask of what church they were adherents. If there was one of their own denomination near he would direct them to it; if not, he would invite them to the Methodist services. Then, in all probability, he would say:

"Now, I want to show you a Methodist trick. I carry it with me all the time."

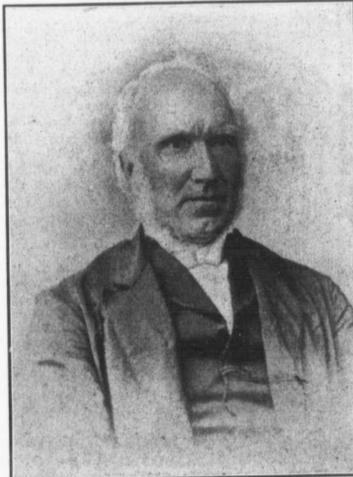
Out would come his Bible, and he would read, sing and have prayer. That was his "Methodist trick." He usually used the Psalms in this work.

The effect of this good man's presence in the home is shown by the story of a little boy who heard him singing some hymns, and ran to his mother, exclaiming:

"Mother, if Mr. Little were here all the time I'd be a better boy."

A PECULIAR PREACHER.

For a number of years Uncle Joe gave his entire time to religious work. He would go into the most remote places and establish a preaching appointment. After a time he



"UNCLE JOE LITTLE."

would hand it over to some circuit for pastoral oversight, and push on to open up new work elsewhere. He always wanted to go to those who needed him the most.

Whenever Brother Little was announced to preach there was sure to be a crowd. He generally entered by the front door, and began at once to sing as he passed down the aisle. He was not a great preacher, but nevertheless sinners were convicted of sin and converted to God. He considered that his mission was to act as a fore-runner to the ordained and better qualified ministers of the gospel. His preaching was conversational and intensely scriptural. He could repeat chapter after chapter from either Old or New Testament.

In the middle of his sermons he frequently dropped into personal conversation with some member of his congregation in the most familiar manner. Sometimes he would appeal to some brother to tell if he was not quoting scripture correctly.

Upon one occasion, in the middle of the sermon, a man went out. Joe immediately stopped and said: "Did that man go out because of anything I said?" Upon being assured that this was not the case, he went on with the sermon. By and by the man returned. Uncle Joe addressed him, and said: "Welcome back, brother, I am glad to see you, for I thought I had offended you."

When discoursing one day on holy living he made use of some words of St. Paul. Desiring to emphasize his remarks, he appealed to an elderly brother in the congregation in this way:

"What do you think about it, friend T—?"

Friend T— had not been following the discourse very closely, and did not know to what the sudden question referred. He therefore kept silent, and the preacher proceeded:

"Well, friend T— does not answer, so I guess we will stick to what St. Paul says about it. He is quite as good an authority."

His illustrations were made as realistic as possible. The difficulty of awakening the sleeping sinner was illustrated by seizing a man who sat in the front seat and shaking him vigorously.

He was discoursing on the fall of Adam and Eve, and when he came to the point where Adam is represented as hiding from God, he held the attention of every listener in his own way. As he read the passage he illustrated by suddenly dropping down behind the teacher's desk, which he was using for a pulpit, and then hid himself from the congregation. When he read the call of God, "Adam, where art thou?" he just peeped his head out at the side of the desk, thus depicting the frightened, cowering, the conscience-stricken culprit, more vividly than by the use of language.

IRISH WIT.

Uncle Joe's wit bubbled up spontaneously like a mountain spring. It seemed that he couldn't help saying witty things.

In one of his services in a Baptist home, he had occasion to use the family Bible, which was lying upon the table before him. Finding that some of the leaves did not separate very readily, he remarked, with a twinkle in his eye:

"Dear me, I wonder if there is anything in here against baptism, and sister S— has glued these leaves together to hide it!"

Upon one of his trips to Sarnia, Uncle Joe stopped at a blacksmith shop to get his horse (Toby's) shoes set. There had been a thaw in the winter, followed by severe freezing, with the result that the roads were very slippery, making it almost impossible to travel unless the horse was sharply shod. Toby's shoes were rather smooth, therefore his master stepped into the shop and exclaimed:

"Good morning! Can you do anything to Toby to keep him from backsliding?"

"O yes, Uncle Joe," was the reply. "Bring him in and we will fix up his sole."

"Ha! ha!" laughed the traveller. "That's what he wants."

After Toby was fixed up, "free, gratis, for nothing," the preacher said:

"That's the way I like to work, too. I like to treat souls free. But, oh, if I could only fix up backsliding sinners as easily as you have fixed Toby I might hope to get a lot of you fellows into heaven." This was his parting shot.

During one of his trips in the spring of the year Joe came to a ditch which was unusually full of water.

"Well, Toby! We must get across here somehow. But how are you going to do it, eh, Toby?"

He then backed the faithful beast for some distance, perhaps a rod or two, and urged him to a run, with the intention of jumping across. They were moving at a pretty good rate when they reached the edge of the water, and the venerable rider was beginning to congratulate himself on the success of the venture, when Toby suddenly changed his mind. He planted his front feet firmly at the edge of the ditch and came to a full stop. Uncle Joe was not prepared for this; indeed, he had no thought of stopping, but went flying over his pony's head as if he were shot from a catapult. He landed safely on the other shore. Then, straightening himself up, he turned, and said: "Well, Toby; that's all right for me, but how are you going to get across?" We are not told how Toby overcame his difficulty.

A great missionary meeting was being held in the village of Wyoming, and Mr. Little was one of the speakers. In the course of his remarks he related his experience as a collector for the good work. He told of the great preparation he had made for the canvass and of the success which had attended his efforts.

"All went well," he said, "until I came to Brother S—."

"How much will you give to save the world, Brother S—?" I asked.

He scratched his head and responded slowly:

"Oh, I guess you can put me down for three dollars."

"Very good," said I, and asked again: "But who is this for, yourself or your wife?"

"I tell you, friends, you should have seen him scratch his head then. In a little while he replied:

"Put one dollar for my wife and two for me."

"Oh, ay," I exclaimed, as I eyed the rascal. "And you count yourself twice as good as your wife. Well, I don't I'll put you down for a dollar and a half each, for I think your wife is as good as you any day."

"Isn't that right, now, friends?" asked the collector.

"Yes," answered a man who sat just below the pulpit. Uncle Joe looked to see who answered, and when he saw that it was an old bachelor, he exclaimed:

"Who is saying 'yes'! Go and do thou likewise."

The book is full of interesting incidents like the above, and will abundantly repay a careful reading.

Uncle Joe Little died in distant Anticosti, where he had gone to do missionary work in response to a Macedonian call. His body was brought home for burial, and the funeral was the greatest ever known in Lambton County.

The general feeling toward the kind-hearted old preacher is illustrated by an incident which occurred at the funeral. The grave digger prepared the grave but when the coffin had been lowered the people looked for him in vain, as he had disappeared. When asked the reason of his strange conduct, he replied: "I vowed to God that I would never throw a shovelful of dirt in the old man's face."

The memory of Uncle Joe Little is still blessed throughout Western Ontario.

A Prison Incident.

IT is said that there are no more horrible prisons than those found in certain provinces in Russia. A traveller, just returned from these provinces, gives an interesting incident in connection with prison life there. A Colonel was appointed to take charge of one of the largest and most noxious of the prisons. It was situated in the centre of an important province, and was filled with turbulent men and abandoned women. Harsh discipline, poor food, insufficient ventilation, uncleanness and hopelessness—all conspired to brutalize the inmates.

Especially was this true of the women. The longer they were imprisoned the more depraved and unmanageable they became, until it needed a disciplinarian of the severest type to keep them under control. The Colonel could manage the men, but the women defied him, and he began to think that he must resort to flogging to subdue them.

One morning the Colonel's young wife took a walk in the prison yard. She was a gentle enthusiast, who had made up her mind when her husband first entered upon his official duties, to reform, if possible, the women prisoners by kindness. This purpose she failed to accomplish, for kindness seemed to have no more influence over them than solitary

confinement. As she walked in the yard one morning she became apprehensive and nervous lest some harm might be done her baby, which the nurse carried beside her, and for the first time had taken into the enclosure.

As soon as the women prisoners caught sight of the child they ran to it, gesticulating wildly. The mother gave a shriek and stood at bay before them, prepared to defend her babe from violence. The guard came running up. But instead of the abusive language which had heretofore greeted the young wife, the poor women broke into raptures over the babe.

"Oh, the darling!" Let me hold him. One after another stretched out her marred arms in entreaty toward the obdurate nurse.

"Isn't he the innocent!" exclaimed the vilest of the prisoners. At that word several of them peered into the pure face of the child, and then broke down, tears streaming down their cheeks.

Begging to hold the baby, the laughing, crying, gesticulating women crowded around the child. The eternal motherhood lighted up their embrowned faces, and the sight of unimpeachable innocence softened every stony heart.

Then the Colonel's wife had a happy thought. "The best conducted woman of you all at the end of the week will be allowed to tend the baby for half an hour."

The women, whom neither kindness nor punishment had been able to restrain, became docile to every word and order. At the end of the week it became almost impossible to decide who one had earned the coveted reward. The baby made weekly visits to the prison yard, and the gentle, humanizing effect upon the women seemed almost miraculous. Innocence is irresistible.—*Youth's Companion*.

Real Pluck.

YOU boys don't want to be bravos. You want to be true heroes like Sir Samuel Baker and Chinese Gordon. Let us then try to find out what true bravery is and how a boy may be brave.

Dr. Thomas Arnold was sent to a boarding school when twelve years old. His mother had taught him to kneel by his bedside every night and pray. He was put into a dormitory with forty or fifty other boys. Some of them were bad boys and the rest were cowards. But Thomas was no coward. In the midst of the noise and confusion he quietly knelt down by his cot to say his prayers.

"See that young Pharisee!" cried a big bully and threw his pillow at him. The rest followed suit, for they were afraid of the bully. Forty pillows were hurled at the brave young Christian. But he finished his prayer and without a word of rebuke or remonstrance went to bed.

This was repeated night after night. At length the boys who had been taught to pray at home mustered courage, one by one, to imitate Arnold's example and in less than a month that dormitory was as quiet at bedtime as a church. The boys who did not pray themselves were compelled to respect the rights of those who did. Here we see the test and the triumph of true courage.

That boy dared to do right. And by his patient continuance in well-doing he conquered. He was a hundred-fold more of a hero on his knees, amid the shower of pillows, than a soldier on the battlefield amid a shower of bullets. The soldier is excited by the novelty of the scene. He thinks, too, that he may escape, since only a certain percentage of an army falls in battle. But young Arnold had nothing to excite or sustain him but his faith in God. He knew that every scoff and every pillow was aimed at him. He was naturally sensitive and felt keenly the injustice and cruelty of his school-fellows. And yet he never flinched. No wonder that he grew up a grand man, one of the noblest preachers of the young that the world has ever seen.

THERE is a certain comfort in knowing that Jesus was weary, that He grew tired as His work pressed Him, that He felt the need of rest and longed for it. It sometimes seems as if we ought to feel stronger than we do, and as if we were to blame for not being able to bear up, without giving way to weariness. But if Jesus felt weariness in His life work and yielded to it without sinning, we also are entitled to be tired and to take rest, as a part of our likeness to Christ.—*H. C. Trumbull*.

A Morning Prayer.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meagre is my worldly wealth,
Let me give something that shall aid my kind,
A word of courage or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
"Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man,
"The world is better that I live to-day."

—*Ella Wheeler Wilcox*.

Sagacious Cats.

SOUTH of Fulton street, in New York city, the cat is not a pet, but a business investment, an insurance policy against the river rats. Yet, wild as some of these animals are, there is one man whom they regard with approval. That is the cats' meat man.

"I don't know all of them," he says. "No man could; and, besides, there are changes all the time. But, if I don't know them, they all know me—every last cat of them. And they're wise. Cats are as wise as any beast that lives. Every cat on the block runs to meet me, but they are always on their good behavior.

"Now here's a place where I leave meat for six cats. They all follow me in when I give it to the porter. They are the cats that belong here, and all the rest of the cats are waiting peaceably for me to come out. Now see those four cats run ahead and into the next place. They're the cats that belong there, and they line up to meet me.

"But that is a small part of the wisdom of these cats. Five mornings in the week I get round my beat between seven and eight o'clock; but on Saturdays I am always late, and never reach this block before nine. Well, on Saturday mornings the cats know that I'm late; and they don't put their heads outside the doors until it lacks only a little of nine. You see there are calendars hanging up in every office to tell the day of the week, and clocks, too; and there's nothing to hinder the cats from consulting them. If they don't find out that way, how do they know when it's nine o'clock Saturday mornings?"—*The Intelligence*.

Traveling Companions.

IN order to be happy with a companion you must have one who is thoroughly congenial and sympathetic, who understands your unspoken thought, who, above all, is willing to let you have your way on the concession of the same privilege. I shall never forget a holiday I once had with a man of whom I had thought well. In a couple of days I discovered that he was a reincarnation of Mr. Barlow of "Sanford and Merton." He was an early riser and would come into my room and waken me. One should never be awakened on a holiday. He would rouse me and read out of a time-table or out of Baedeker. He would say: "If you get up directly there is just time for us to have breakfast and catch a train for such and such a place."

Now it is obvious that on holidays there should be ample leisure for breakfast. Nobody should ever dream of starting by any train before eleven o'clock in the morning. Nobody should take a watch with him on his holiday. He should, as far as possible, experience the timeless state. If he wants to go anywhere he should, when the impulse seizes, ask a waiter when the next train starts for his place and take it if it is suitable and wait till the next day if it is not. A good plan, which I have tried more than once with eminent success, is simply, when you feel disposed, to drive to the station and

wait there until there is a train for the place you want to go to.

Mr. Barlow also was great upon seeing all the sights in Baedeker and all the pictures that were marked with stars. I will not, however, go on with this sad story. People may travel together with comfort if they will not criticise one another and if each will allow the other to do exactly as he pleases.—*W. Robertson Nicoll.*

Ready for the Storm.

IN 1892 Philip D. Armour was on one of his annual trips to the German mineral waters. At Carlsbad he met the moneyed men of Europe, and he put together all the hints that he got from this one and that one, and out of these hints he evolved a theory. He packed his grip and started for home, and the day he landed in New York he telegraphed for the heads of his departments to meet him.

"How's business?" he asked, cheerfully, as he sat down in the midst of the powwow and within range of twenty telegraph machines.

"Never better; making money hand over fist," said the managers.

"Cut things down to the very edge," said the old man, in a very business-like way. "There's a storm brewing. Haul in sail. Stack up every dollar of cash in the vaults that you can get hands on. Go into the money streets and use the name of P. D. Armour for all it is worth. Get every dollar to be had, and then come back and tell me about it."

They all believed in their hearts that the old man was getting panicky, but they did exactly as he said. They procured nearly \$4,000,000.

"That's not nearly enough. Go out and get more," he directed. "Don't be afraid. Get every dollar you can, and get it just as quickly as you can."

Finally they obtained \$4,000,000 in cash, and this, with securities on hand, footed up \$8,000,000.

"Now maybe we can weather it," said Mr. Armour, and his preparations were hardly completed before the crash of 1893 came.

One of the first things to happen in the desperate financial straits was a run on the biggest banks in Chicago. One morning messengers brought word that a mob was lined up in front of the Illinois Trust and Savings Bank, and that the people were demanding their money. Some of the most conservative business men had lost their heads, and the rush was enough to stagger any set of bank officials. Ogden Armour, son of the old man, was a director in the bank.

Mr. Armour mingled with the crowd on the sidewalk in front of the bank, going first to one and then to another, pledging his own credit for the deposits. He never left the place until the closing hour, and by that time the run had stopped. He went back to his office and issued a call for a meeting of Chicago business men the next morning. Then he cabled to London and bought half a million dollars in gold on his own account. He ate a little luncheon and drove out to Armour Institute that afternoon as usual. He watched the classes at drill, and then he inquired, placidly: "Is anything wanted?"

The true Christian who is enriched with God's promises, and has stored away in the treasure vaults of his soul, the securities of God, can face the storms of the world with a quiet heart.—*Louis Albert Banks.*

Stonewall Jackson's Fidelity.

AN interesting story has been given to us by the *Standard*, of the boyhood days of that hero whom the world calls Stonewall Jackson.

When a lad Tom Jackson lived in a little place in West Virginia. Like many another boy, he was fond of fishing, and equally fond of selling the fish whenever he could find customers. Conrad Kerster, a grocer three miles distant, agreed to give him fifty cents for every pike a foot or more in length which he caught. The contract was made in good faith, and, as the sequel proves, faithfully kept.

As time went on, a good many twelve-inch pike were delivered at the market with mutual satisfaction to both

parties to the trade. One day the boy was seen tugging through town an enormous fish that almost dragged on the ground. It was two inches over a yard long. Colonel Talbot, a gentleman who knew the young fisherman very well, hailed him and complimented him on his success.

"A noble fish, Tom! I want to buy it."

"It's sold to Mr. Kerster," said the boy, without stopping. "That can't be. He hasn't seen it. Say, I'll give you a dollar for it."

"I tell you it's sold. 'Tisn't mine."

"What's Kerster going to give you for it?"

"Fifty cents!" shouted Tom, still keeping on his way.

The colonel called after him: "I'll give you a dollar and a quarter."

Tom turned a moment with an indignant look and replied: "If you get any of this pike you'll have to get it of Mr. Kerster."

Mr. Kerster was astonished. "Fifty cents isn't enough for that fish," he said. "I shall have to give you a dollar."

"No, sir; it's yours at fifty cents," insisted Tom. "I'll not take any more. You've been kind enough to pay me for some that were pretty short."

Satan's Pretext.

WHEN the devil wants to successfully engineer through society some custom or law which Christians generally condemn, he always hitches up with it a pretext that has the semblance of benevolence and grace. Thus a "charity ball" is a dance for the alleged benefit of the poor, but in reality it is always launched for the gratification of the participants. The theatres sometimes offer to the poor a share of their proceeds at Sunday plays, the purpose being to call out the benevolence inclined, chiefly for their own enrichment. The Detroit sports tried to get a law through the late legislature allowing Sunday base ball if a portion of the gate fees should go to charity. Satan's cohorts have been trying to sell the opium monopoly in the Philippines to the highest bidder, under the flimsy pretext that the proceeds should be used to educate native Filipinos. Thus the bitter portions of perdition are always sugar-coated. No telling when or how the next stealthy scheme may come up. Everything has to be watched. The devil will take our Sabbath day entirely if we don't look out, and he will take our congregations and worship, too. There is not an immortal soul in the world that he would not destroy if he could.—*Michigan Christian Advocate.*

The Last Chance.

AT the close of an evening's entertainment, one of the guests was going from one person to another, exchanging a few words with each. His brother, who was ready to go home, said impatiently, "You act as though this were the last chance you would ever have to speak to these people. You will see all of them to-morrow." "Maybe I will," was the rejoinder, "but this is at least the last chance that I will have for making use of this hour, and I want to make the most of it." How many of us have ever thought of this? If the days, the hours, and even the minutes, of our lives are to be accounted for in the great judgment, surely it is needful that we give consideration to that which we put into every portion of time. Remember that each day is also a last chance to make that day's record right in the sight of God.—*Lookout.*

Worry.

IN my present journey I am content with whatever entertainment I meet with, and my companions are always in good humor. This must be the spirit of all who take journeys with me. If a dinner ill-dressed, a hard bed, a poor room, a shower of rain, or a dirty road, will put them out of humor, it lays a burden upon me, greater than all the rest put together. By the grace of God, I will never fret; I repine at nothing; I am discontented with nothing. And to have persons at my ear, fretting and murmuring at everything, is like tearing the flesh off my bones. I see God sitting upon his throne, and ruling all things well.—*John Wesley.*

My Part in the World's Evangelization

BY
Rev. J. G. Speer, D.D.

Missionary Address at the International Epworth League Convention,

WHICH MET IN THE CITY OF DETROIT, JULY
16-19, 1903.

Mr. Chairman and Fellow Leaguers,—
The information imparted, and the inspiration received, in this great International Convention compels one to feel that the problem of the world's evangelization is within a measurable distance of its solution.

One cannot but be impressed with the thought that this convention places the kingdom of Christ above the kingdoms of this world, and that the starry banner shall always be a signal for the rising of the Star of Bethlehem, and that the cross of Christ shall always be heralded by the red cross banner which floats over the nation from which it came.

And, together with this, we feel that the young people who gather here will ever consider the tariff walls and the Monroe doctrine, with all other political and national questions, as of second importance to the conversion of the world, indeed, that we shall consider this a matter which transcends all others. It is here demonstrated to the fullest extent that whether we live under a monarchy, a republic, or a colonial form of government, we can be truly loyal to the one who is the King of kings, and we can unite to establish his reign in the whole earth.

Permit me then to say a few words on the subject assigned me, and in doing so I would have you remember that you cannot fulfil your part in this transcendent enterprise, but by a most practical demonstration that you mean more than mere sentiment. The day of the dreamer has gone. The world of to-day is not prepared to listen to any one who has nothing to show but a well-spun theory. Even the creeds and doctrines of men, which had such a hold on the peoples of the past, are of little effect now, for we are living in the most practical age since the world began. And this is as true in the secular world as it is in the sacred.

When young Dr. Jenner came forth and said he believed that by his discovery of vaccination it would be possible to produce a condition of immunity from smallpox, which at that time was sweeping in waves of death throughout the continent of Europe, the people looked at him and smiled, then they lampooned him, and at last the young man was read out of every medical association in the country. As the passers by saw a few children who had been vaccinated with a culture taken from the cows, they seriously declared that there were evidences of sprouting horns on the foreheads of these children. But when Dr. Jenner was able to show that the death-rate was lowered, wherever the method was strictly followed, he received the following of the people and physicians, and the British Parliament voted him a fortune, and since then they have ten his name on the golden pages of earthly fame.

The same thing happened when Stevenson said that he thought he could build a locomotive which would be able to travel through the rural parts of England at the tremendous speed of six miles an hour. It is said that the farmers as well as others declared, as

they sat by their firesides, that if he did accomplish this, the cows in the fields would be so terror-stricken that they would never give another drop of milk, but George Stevenson demonstrated the fact, and now we are all glad to hold a little stock in the railway companies, whose name is legion.

This law will apply to the cause we are here to advocate, for, unless you show that your part in this world's evangelization is more than a mere rhapsody you cannot receive the aid of the world about you.

We have read somewhere that Charles Darwin, the great scientist, and agnostic, declared on one occasion that if the gospel could civilize the debauched inhabitants of Tierra Del Fuego he would become a contributor to the cause of missions, and it is said that when he afterwards visited these lands and saw the changes wrought by this gospel, he became a liberal giver to the missionary society until his death. This is one of the things we must do in fulfilling our part, we must prove to the world that this is a practical matter and that the gospel is the one cure for the world's woes.

Then you must behold the work which has already been accomplished that you may know what is still to be done.

Three great doors have been opened, and three remain to be opened by those who would take part in this mighty enterprise.

The doors of the nations of the world have been opened.

Fifty years ago but few heathen nations had opened their doors to the gospel, now few are closed. The roll of Commodore Perry's cannon at the mouth of the Japanese nation when their bill-boards were saying "death to the Christian," was a signal to all other doors to lift up their heads that the King of glory might come in, and to-day the world's nations, with one or two exceptions, are calling for the missionary to tell them the wonderful story of love.

Then all the highways of the world have been opened to the gospel. When Christ was preached by the apostles prepared the way before a greater monarch than Rome had ever dreamed of, and thus God made the works of men to contribute to the success of his kingdom, and this is what God has been doing throughout the last fifty years on the continent and elsewhere. As I have traversed this continent from where the mocking-bird sings at your window in the month of March to where the Klondike and Alaskan Indian falls down awestricken before the flaming vision of the northern lights, I have felt that the great railway corporations wrought a work that they knew not, and, in a most literal manner, fulfilled the old prophecy that, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." How perfectly this text tells that the highways of the world are now opened to the willing missionary.

And the same impression is resistless, as I have stood on the docks of the Atlantic and Pacific cities, crowded, as they ever are, with the ships of every

land and of every sea, their masts raking the clouds and their great funnels sending forth columns of smoke from their flaming furnaces. These, too, have been made ready for the work of God, though their builders may have had commerce as a first consideration, but they are now in commission for the conversion of the world. And, in the third place, the door of the printing press is now wide open to receive the news of the great Christian and heathen world, and out of the metallic jaws of night mechanism, which seems to have eyes both before and behind to search the world for news, and to pour forth the material by which we are in a position to instruct and inspire the world, is given a different world on the matter of the evangelization of the heathen millions. But there are three doors yet to be opened, and your part to a very large extent will be to open them to the work of God in this campaign.

The minds of the millions are closed upon this greatest of all questions. Men and women who have an open mind on everything else: on politics, on social questions, on financial matters, indeed on all other questions, are closed on the one which, above all others, should engage the thought and concern of men. It is yours to open the minds of the people by the truth of God, both in the Bible and out of it, in the field of Christian and missionary activity.

Then the hearts of men must be opened for, after all, we do what we love to do, and when the heart is aflame with love of Christ and for the millions who sit in the region and shadow of death, the work of the Redeemer shall soon be an accomplished fact.

And, in the third place, you must open the purses of those to whom God has given the riches of this earth. It has been said that "we have now more money than missionaries" and, at this moment this is true, but for this gathering and similar ones there shall be called forth young men and women who shall court the courts of the Lord and cry, "Here am I, send me." Then where is the money to come from, as nations, more Christian than any other, we are shameless spendthrifts.

We are told that we run up an annual bill for liquor to the amount of nearly one billion dollars, \$400,000,000 for tobacco, \$20,000,000 for ostrich feathers, \$25,000,000 for kid gloves, and \$20,000,000 for chewing gum, while we give about \$7,000,000 for the work of sending the gospel to the ends of the earth.

This is a door that is pretty tightly closed when you consider what it would be possible for people, who are at least nominal Christians, to give toward the cause of the Christ in whom alone they think they have hope.

Your part must be to open the minds, the hearts, and the pockets of these people that they may know what it would give to the cause of the Lord in the lands which know him not.

You may well say how can these things come to pass, and by what power shall we accomplish such a task? I would answer such an interrogation by saying that you must take higher ground and add to your natural forces and talents the power of God. The things which have already been done were accomplished by those who held that they could do all things through

faith in the living and omnipotent Jehovah.

Unswerving faith is one of the essentials without which you can never succeed, but with which you shall behold the hand of God stretched forth from the sleeve of earthly providences to bring forth wonders in the world's evangelization.

"All things are possible unto him who believeth," or in the beautiful words of a deceased, but immortal poet, as she apostrophizes this power, saying:

"O triumphant faith,
Which from this distant earth
Beholds invisibly suspending eternity
Upon the breath of God.
She can pluck mountains from their
rooted thrones,
And hurl them into deepest seas,
She can tread upon the neck of pride
As the free winds tread upon the angry
deep:
And from pain, and prison, and death,
She doth extort the palm of everlasting
triumph,
Yea, she can pass through paradises of
earth's bliss,
Past pyramids of earth's gold,
And through fields of earth's glory;
All these but pave her conquering path
to heaven:
All these she spurns with feet fire-
shod:
Because her eye is fixed on God,
Her hand doth rest confidently in his,
Nor may she stop,
Though passing through waves of fiery
trial
Until she lays her head upon her
Father's breast
And takes the crown from love's
Rejoicing hand.

This is, I say, the only power which can bring you into conscious contact with the source of all strength, and lift you to the mountains of God where you may see his bow of everlasting covenant, and hear his voice commending your faithfulness, and where you shall, like Moses amidst the blazing peaks of Sinai, receive the laws which have been, and must ever be, the foundation stones of lasting civilizations, and like Elijah you shall help in the vindication of the presence and power of God in the church of the present day as in the past.

Then you must needs have the consciousness of Christ.

If anyone were to ask what is the most momentous thought for the world to-day I would say it is found in the fulfilment of the promise of Jesus, "Lo, I am with you always." In the darkness and in the light, when we fall and when we fight victoriously. This is one of the essentials if you and I would take any considerable part in the world's salvation.

There is a mountain on the Pacific Coast, and we are told that it stands on the line which divides the United States from Canada. It is 14,000 feet high, and there it stands like a gigantic rivet as if to bind these two nations in the bonds of everlasting friendship.

But the peculiarity of this mountain is that it seems to follow the traveller wherever he may go on that coast. If he goes to the north there stands this mighty mountain, if he goes to the south lo! it is there. It is the last to say farewell to the outward bound, and the first to bid welcome to the weary wanderer as he returns to our shores. As I realized this I felt that there was much to illustrate that promise of the Lord which he would be with us always. Gigantic in proportions, clothed with a garment of white down to the foot in winter time, and in summer his feet sandaled with roses, while on his head rests a coronet of snow. In the

winter, and in the summer, when turned into silver under the pale light of the moon, and into flaming glory at the morning and evening hours, it was to me an eloquent sermon on the omnipresence of the Christ. You can never succeed in this work without this sense of the presence of the Lord himself.

One word of encouragement to you who shall be at times with the thought that the words of discouragement we so often hear, may indeed be true, and that we shall fail. And I think I cannot do better than refer you to the vision of the ancient seer, as it has been put into poetic form by a more modern prophet of the golden age soon to dawn.

"The Favourite comes, by ancient bards
Saviour, heard,
Hear him, ye deaf, and all ye blind
behold,
He from thick films shall purge the
visual ray,
And on the sightless eyeball pour the
day:
'Tis to the obstructed paths of sound
shall clear
And pour new music on the listening
ear:
The dumb shall sing, the lame his
crutch forego,
And blind exultant as the bounding roe.
No sigh, no murmur shall this wide
world hear,
From every face he wipes off every
tear.
In adamantine chains shall death be
bound,
And hell's grim tyrant feel the eternal
wound.
No more shall nation against nation
rise,
Nor ardent warriors meet with hateful
eyes,
Nor fields with gleaming steel be
covered o'er,
The brazen trumpet kindles rage no
more;
The useless lances into scythes shall
be made,
And the broad falchion in a plough-
share end.
Palaces shall rise, the joyful son
shall finish what the short-lived sire
began;
The lambs with wolves shall graze the
verdant mead,
And boys in flowery bands the tiger
lead;
The steer and lion at one crib shall
meet,
And harmless serpents lick the pil-
grim's feet.
The smiling infant in his hand shall
take
The crested basilisk and spotted snake,
Pleased the green lustre of its scales
survey,
And with its forked tongue shall innocently
play.
The seas shall waste, the skies in
smoke decay,
Rocks fall to dust, and mountains melt
away;
But fix'd his word, his saving power
remains;
His realm forever lasts, our own Mes-
siah reigns."

Missionary Notes.

A Chinese man in recommending a certain heathen girl as a suitable wife for his son, who was a professing Christian, said: "O, she's a smart girl, and her feet are almost as big as a Christian's!"—Missionary Review.

The story of the Christian missions is one of thrilling interest and marvellous results. The services and the sacrifices of our missionaries for their fellow-men constitute one of the most glorious pages of the world's history.—The late President McKinley.

An eminent Hindu once said, "If Christianity is to win its way in India, it must lay its hands upon the home."

Our Missionary Society has recently received a special gift of \$50 from a farmer in the State of Washington who is cultivating a "missionary potato patch." This gift is the second "yield" the society has had from this patch.

The M. E. Missionary Society has recently received a special gift of \$50 from a farmer in the State of Washington who is cultivating a "missionary potato patch." This gift is the second "yield" the society has had from this patch.

By no possibility can my hand reach four feet from my body. If I want to rescue a dying man from drowning, my whole body must move to enable my hand to reach him. The whole church must move forward, if missions are to succeed.—Rev. J. Hudson Taylor.

A good woman said to me only a few days since: "I believe in home but not in foreign missions." There are many who say the same, yet the two are one. They have the same centre—the heart of Christ. The only difference is in the radius described.—Rev. J. I. Vance, D.D.

The whole Bible for the Eskimos of Greenland has at last been printed at the expense of the Danish government. The translation of the New Testament was begun by one of our early missionaries, who went to Greenland long ago as 1721, and the translation was finished by his son. Several translations of the New Testament have been printed, but it was a long time before the work on the whole Bible was done.

James Gilmour, a missionary to Mongolia, at one time walked three hundred miles in a week, and his living used to cost him but threepence a day, on an average. How much he wanted to have others praying for him is shown by his saying, "Unprayed for, I feel very much as if a diver were sent down to the bottom of a river with no air to breathe, or as if a freeman were sent up to a blazing building and held an empty hose."

Mrs. Isabella Bird Bishop, the well-known traveller and writer, said recently, in reply to a question whether Chinese made good Christians: "The very best. They stand before you as men, and when they have accepted the Christian faith they will endure any torture rather than renounce it. If a man is converted, he will not rest content until he has converted others." The faithfulness and constancy of the Chinese converts under fierce persecution has demonstrated that they are by no means "rice Christians," as has often been charged against by the opponents of missions.

When Livingstone died, a few years ago, there was not a civilized town in Central Africa. Now Livingstone is to be lighted by electricity. The cost of the machinery and its transportation to the mission was about \$20,000. The only source of illumination for the home or the school or the church has been, hitherto, kerosene, obtained at a cost, by the time it reached Lake Nyasa, of \$150 a gallon. Steam power being out of the question on account of the scarcity of fuel, it was suggested that the falls of the river Mancheve, near to the mission, be used for the production of light and the driving of machinery. The natural waterfall will thus thresh wheat, grind it to flour, and bolt it in the mill by day, and at night give light to the people in their homes. The civilizing influence over the natives of this electrical power is beyond calculation.

A GREAT
SUCCESS

SIXTH INTERNATIONAL EPWORTH LEAGUE CONVENTION

AT DETROIT, JULY
16-19

25,000
DELEGATES
IN
ATTENDANCE



It was expected and prophesied that the Detroit International Epworth League Convention would be the greatest event of the kind ever held, and the expectation was more than realized. For spiritual power, for inspiration, for enthusiasm, for practical helpfulness, nothing like it has ever been known in the history of the League. The man who thinks that the days of great conventions is a thing of the past received a serious set-back, and if he was present very likely changed his mind. All the conditions were favorable for a successful gathering; the weather was delightful, the attendance large, the city hospitable, and the programme one of the best ever constructed. There was only one drawback—the crowded condition of Detroit. Two other conventions were in progress at the same time, the Army of Santiago Veterans, and a body of electricians, so that the hotels were filled to overflowing. Late comers on the first night had to sleep in the pews of one of the churches, but eventually all were comfortably provided for.

The Toronto Delegation

left the Queen City on Wednesday afternoon at one o'clock, by the Canadian Pacific Railway. Five splendid cars had been provided by Passenger Agent Notman, who did everything possible to make the trip pleasant and comfortable. Several passengers were picked up at Parkdale, Streetsville, Woodstock, and London, so that before the train reached Detroit the cars were well filled. Before leaving Toronto the train had been beautifully decorated with bunting by the Simpson Co. This fluttered in the breeze as the train sped through the country. The farmers all along the line stopped their work and waved their hats, and the people in the towns gazed with unusual interest at the gaily bedecked cars. Inside, everybody had a good time, chatting and singing. An impromptu choir was organized, and went through the train, giving a little concert in each car.

Everything went like clockwork, and the train pulled into the Detroit depot on time to the minute. As the big ferry-boat carried the party across the river patriotic songs were sung from the deck. Three cheers were given for Mr. Notman, and the delegates sought out their headquarters at Cass Avenue M. E. Church, where comfortable homes were soon secured.

The experience of this one party was the experience of scores of other train-loads that came from the east, and west, north and south.

A Military Reception.

During the forenoon of Thursday the delegates had the privilege of witnessing a great military parade, comprising the heroes of Santiago, and other regiments, both of infantry and cavalry. It was a most interesting sight, in itself well worth a visit to Detroit.

Mr. N. W. Rowell, in replying to the addresses of welcome, said that at other conventions the leaguers had been welcomed by speeches from mayors and others, but never before had a large part of the United States army been called out in their honor.

Dr. Carman's Speech.

The formal expressions of welcome were made at the three great opening meetings on Thursday afternoon. Rev. Dr. Carman made a very happy chairman at the Tent Ontario, and aroused considerable enthusiasm. In his opening remarks he said that he had no idea that Detroit could be so easily taken, but there was a peculiarity about the capture, the situation of the lamb which captured the lion only to find himself on the inside. He spoke of the hearty geniality and brotherly spirit in which the representatives of a foreign country had been invited across the river and permitted to erect Tent Ontario. Looking about the tent, which was decorated on every side with the intertwined emblems of the United States and Great Britain, the chairman remarked upon the sweet intercourse and blessed communion in which waved the Union Jack and the Stars and Stripes. He said the two nations should always be as they are, or get into still closer communion, that humanity, brotherly and social feeling should mingle so that it would be a pleasure to shake hands with a gruff Englishman or with Uncle Sam, no matter how hard he pulled his goatee, or how hard his trousers were strapped beneath his instep.

"Much has been said in these times of national amity and good will. Here it is," he said, as he stretched his hands over the audience. "Much has been said of Christian amity, unanimity and co-operation, of genuine Catholicity; here is the genuine article, two nations at least are here represented, two kindred peoples join hands and hearts to maintain and promote the most advanced civilization on the globe."

Mayor's Welcome.

Mayor Maybury, in his address of welcome, replying in part to the remarks of the chairman, said it was a very easy matter to capture Detroit by people who come in Christian fellowship and carry gratitude to the city that thousands come to Detroit to discuss the matter of higher life. He took up the Epworth League emblem, "Look Up," "Lift Up," and "Forward," and said these mottoes were the true emblems of progressiveness. He spoke of the arrival of the early voyagers who discovered Detroit and within an hour had knelt on the shores to offer up their evening devotions, and said these first prayers had been the source of many blessings to the future great city.

Methodism's Welcome.

Rev. Dr. Sher welcomed the delegates on behalf of the Methodism of Detroit. He said in part:

"We welcome you, for we believe that your organization was providential, your progress phenomenal, your loyalty to Christ and your church beyond question. We welcome you as the heirs of all the Christian centuries. We welcome you for we believe that you represent the movement that promises a world-wide advance. We welcome you who believe in you, and that you represent the practical working alliance of all Methodists, and the federation of all genuine Christians.

Mr. Rowell's Speech.

There was but one reply to the addresses of welcome, and this was given by a Canadian representative, Mr. N. W. Rowell, K.C., who greatly delighted the people with a speech that fairly bristled with bright things. He said:

"We from Canada feel in coming to Detroit that we are not coming to a land of strangers, but of friends. We are coming to our own. The mayor has spoken of the founding of Detroit. We claim a share in the foundation and history of your city. For, was it not Cadillac, a citizen of your country, of French origin, who more than two hundred years ago founded Detroit. Throughout the early years of your youth, in your struggles with the Indian tribes, and in your efforts to fell the forest and till the soil, the flag of Canada floated over your city, and after Canada became British, and your thirteen states set up political house-keeping on their own account, your city remained a part of Canada, and sent a representative to the first Parliament of Upper Canada. Of the nine legislative councillors who composed the first Legislative Council of Upper Canada, one was chosen from your city, and your representatives helped to pass the laws enacted by the Parliament of Upper Canada between the years 1792 and 1796 that constitute the foundation of the civil institutions which we to-day so highly prize.

As a matter of history you will be interested in recalling the fact that one of the very first legislative acts of this parliament of Upper Canada, in which your representatives had a share (an act which has largely saved us from some of your most difficult problems), was to prohibit the further importation of slaves into Upper Canada, and to make provision for the speedy release of those already within the country.

In 1796, Detroit being one of the posts held by the British after the war of the Revolution, was peaceably handed over to the American authorities, but even when time, our intimate relations did not. You will recall that in the year of 1812, when some slight differences and misunderstandings arose between your government and that of Britain, Gen. Brock came to Detroit to pay a call upon Brigadier Hull, then in command of the city. Gen. Brock, being dubious of his welcome, approached somewhat cautiously, but to his surprise and delight he was met by a messenger, sent by the Commandant, with a flag upon which there were no stars and stripes. Accompanying the flag was an invitation to take possession of the city, and that there should be no doubt as to the real and genuine nature of the welcome, the Commandant generously presented Gen. Brock with the whole state of Michigan, but even this did not satisfy the good intentions of your government. They actually court-martialed Brig. Hull and sentenced him to be shot because he had not given us a warmer welcome on our arrival.

"To show how thoroughly this act of good will was appreciated on our side of the line, let me remind you that in the year 1813, Gen. Harrison, known to some of you at least as a 'Tippecanoe' Harrison, later one of your Presidents, decided to return the call of Gen.

Brock, and with a large number of followers came to Detroit to pay his respects to Gen. Proctor, then in command. Gen. Proctor fearing that the accommodation of the city would be inadequate for both forces, moved out before Gen. Harrison arrived, crossed to the Canadian side and moved eastward through Ontario. Gen. Harrison, disappointed at not meeting his brother general, followed after him, overtook Proctor near Moraviantown on the Thames. Gen. Proctor tarried but a short time, and then moved eastward, leaving his baggage and camp supplies for the accommodation of Gen. Harrison. Governments are hard to satisfy. Our government was not satisfied with the manner in which Gen. Proctor had treated your general, and court-martialed him, not because he moved out of Detroit, but be-

turned, and in the year 1903 we hear of another American invasion of Canada, but none of the invaders will be able to complain of any lack of cordiality in our welcome. Your countrymen are assisting us to fill up the western plains of Canada, and to lay broad and deep the foundations of our common Christian civilization.

"We recognize that the last century has been rendered memorable by the remarkable growth and expansion of your country. We realize that this growth and expansion has added greatly to the sum of the world's achievements, and has made humanity your debtor. No event in the international life of the century should be more significant, or more helpful to the British Empire than your growth and expansion. We look with confidence, and let me say, a confidence

which we have looked upon Canada as a mere fringe of settlements along the international boundary, with the Polar regions for a background, will hardly expect to see the fulfillment of my prediction, but when you realize, difficult though it may be to do so, that Canada, including Newfoundland—and before many years Newfoundland will undoubtedly be part of our Confederation—is a little larger than the United States, and that at the present time we are growing No. 1 hard wheat almost seven hundred miles north of the international boundary, and you will appreciate the extent and richness of the territory to be settled, and you will not have such grave doubts about our future. In fact, for your comfort, let me assure you, that if when you grow old you require that the Monroe doctrine should be applied on your behalf, we shall be



THE CITY HALL, DETROIT, DECORATED FOR THE CONVENTION.

cause having once started, he did not move more quickly. And, having tarried at Moraviantown, to receive Gen. Harrison he did not give him a warmer reception. It is no wonder, then, Canadians take a great interest in your city, when we realize how closely identified our country is with your city, and your city with our country.

"Since that day there have been many Canadian invasions of the United States, but to all comers you have extended the right hand of fellowship. I believe you have found them progressive, law-abiding, liberty-loving citizens, and in every walk of life you have shared with them the honors and emoluments.

"The Rev. Dr. Berry, the general in command of this convention, is a good sample of the type of Canadian we have sent you. The tide now appears to be

begotten, we believe, of a knowledge of our own country, its resources and possibilities for an almost corresponding development in Canada during the present century, a development in which we hope to cherish and maintain the best traditions and highest ideals of our Anglo-Saxon civilization, and coupled with this development we expect to see a drawing together in closer union of the various parts of our empire. No event in the international life of the century should be more significant or helpful to you, than this development and consolidation. For, what two nations have so much in common as the United States and Great Britain, and what two nations should be so largely interested in each other's success as yours and ours. Wherever either of these flags float there is law, order, justice, and civilization. Those of you

very glad to extend a friendly hand in the hour of need. We believe there is room for two great Anglo-Saxon peoples on the North American Continent. You already are one, we in Canada, under the blessing of Divine Providence, expect to be the other. We do not look upon ourselves, nor do the people of the Mother Country look upon us as being simply a colony, a possession of the Empire. We look upon ourselves, and the people of the Mother Country, as the Prime Minister of England recently declared, look upon us as an integral part of the Empire. We have complete control of our own government and of the administration of affairs in Canada. We are now being consulted in the large affairs of Empire. The attitude of the Mother Country toward us has been well ex-

pressed by Kipling, when he represents the Mother Country saying to us :

"The law that ye make, shall be law,
and I do not press my will,
For ye are sons of the blood, and call
me mother still.
Go to your work and be strong, halting
not in your ways,
Baulking the end half won, for the
instant dole of praise.
Stand to your work and be wise, cer-
tain of sword and pen,
Who are neither children nor gods,
but men in a world of men."

In that spirit, and in that political relationship we are seeking to work out our National destiny.

The addresses of welcome at two other places were full of good things and we regret that space will not permit us to print them.

Keynote Addresses.

Rev. David G. Downey, of Brooklyn, delivered the keynote address to the Leaguers in the tent. He defined religion as the life of God in the soul of a man, said that sincerity, sacrifice and progress were the watchwords, and that this was an age and period of genuineness. He said the only convincing proof of sincerity is that a man give himself to a movement; that when a man gives his life and practice to a movement as the Epworth Leaguers were doing, it was clear the principle has taken hold; that sincerity represented self-giving and would furnish food upon which the multitude shall feed. He urged each to use the motto "Forward," in his own field, and said that in this way the greatest good would be accomplished.

Rev. Wm. Sparling, of Toronto, very forcibly treated the theme, "Power for Service in the Kingdom of God." In the Bible, power and service are inseparably linked. The source of power is not in mere admiration of the portrayed character of Christ, not in a familiarity with the sayings and doings of Jesus, but in a "passionate love for Jesus, resulting in personal communion with him and eagerness to do his will."

"There are a great many of our Epworth Leaguers, that are dead while they have a life to live, because they have ceased to be active in the church of Christ, and are unwilling to assume responsibility. They are living on the principle of absorption like sponges. Such an attitude is suicidal."

Lessons from Pentecost.

The Thursday evening meetings were great. When the delegates compared notes at the close, each one said the service was a remarkable one, whether the delegate was at the tent, opera house or church.

The meeting at the tent was most impressive. The place was packed, and fully five hundred people stood outside the seats, most of them staying to the very last. The Detroit Tribune said: "Magnificent" is the only word that could be used to describe the meeting of Epworth Leaguers at Tent Ontario last night. Words can hardly describe the impressiveness and sublimity of the scene at the hour of twilight."

"At the opera house the stage was crowded, the boxes were filled to their utmost capacity; every seat in the par-

quet, balcony and gallery was filled while a crowd tipped in the aisles."

The same condition of affairs prevailed at the Central M. E. Church. Pentecost was the subject of the evening, the addresses being arranged in the following order:

The first Pentecost.
The eighteenth century Pentecost.
Pentecost, the object of our present meeting.

It is no disparagement of other speakers to say that the great speech of the evening was given by Bishop Galloway, who spoke eloquently of the Wesleys and their work.

In powerful and stirring tones he told of the birth of the Wesleys, their career and their final passing away. His audi-

Rev. R. Whiting, B.A., delivered an eloquent address on the "First Pentecost in the Central M. E. Church."

Departmental Meetings.

The forenoon of Friday was given up to departmental conferences for the discussion of practical methods. Every building was crowded and the interest intense.

At the spiritual work departmental conference, Rev. J. J. Rae gave a practical address on "Training the Worker for Personal Work," in place of Rev. A. B. Higgins, who was not present.

Rev. A. P. Latzer, of Sudbury, Ont., spoke on "Giving," at the missionary



A STREET SCENE IN DETROIT, DURING THE CONVENTION.

ence sat spell-bound throughout, intensely hanging on the speaker's words. His voice stirred the mighty gathering like reeds before the summer's breeze. Frequent amens, hallelujahs and expressions of devotion interrupted the address. At the close of his remarks the audience rose and sang "Jesus, Lover of My Soul."

Dr. Mills, who followed, had a hard task, but he nobly acquitted himself, and impressed some fine practical thoughts. In speaking of the first Pentecost at the opera house Rev. E. H. Hughes, D.D., said:

"The first lesson of Pentecost relates to unity. Read the account again and see how often the word 'all' occurs! It was the aliveness of that event that brought victory. We need this lesson. The church to-day works in evangelism in fragments. We are united in some things, but not in that. It is a simple truism that every Christian should be an evangelist. If the aliveness of Pentecost should be gained by our churches rushing winds and fiery tongues would be weak symbols of our modern blessing."

Rev. J. S. Ross, D.D., of Walkerton, gave a fine address on "The Eighteenth Century Pentecost," in the opera house. He said that Carlyle never ceased to sneer at what he called the "withered, unbelieving, second-hand eighteenth century," and yet the subject allotted to me is "The Eighteenth Century Pentecost." Can both representations be correct? Yes, if you allow Carlyle the first third of the century. After that mighty spiritual revolution occurred which can only be properly described as a Pentecost.

conference. He recommended giving according to the following plan:

GLEEFULLY, not
GRUDGINGLY.
INCREASINGLY, not
INDIFFERENTLY.
VIRTUOUSLY (MANLY), not
RAPIDLY.
INTENSELY, not
IGNORANTLY.
NOW, not
NIGGARDLY.
GRANDLY, not
GROWLINGLY.

At the Literary Department Conference, Rev. A. E. Lavell, B.A., spoke on "Educational Essentials and Methods in League Assemblies." He emphasized the fact that the Epworth League is an educational organization, in the broadest and truest sense of the term. It disseminates facts and brings about growth and development. The leaguer may have the desire for service, and may serve, though ignorant, but effective action pre-supposes knowledge with consecration, and other things being equal, the effectiveness of the service is in proportion to the intelligent understanding of the facts and principles involved. The League is a great training school to fit men and women for Christian service. Its first aim should be to train its members in a true knowledge of the Scriptures and the church's history. If it does not do this, no matter what it puts in its stead, it neglects the greater for the less.

Our study of the past should lead us to the study of present and future prob-

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lems. The study of the Scriptures and church history implies a forward look, the study of the world's spiritual needs.

It is a serious question for the League to consider how best these studies can be conducted. There seems to be a definite trend toward school work as the method par excellence for the best work in League assemblies. One defect of conventions is that there has been an over emphasis of the practical matters of machinery, greatly to the exclusion of definite information and inspiration toward Bible study, and altogether to the exclusion of any study whatever of church history. The summer and winter schools, which have been so successful recently, altogether justify the position of those who hold that the study of the Scriptures is what the people need. These schools need, however, to be made more stable, to be more widely distributed, and have corrected some defects. In other words they need the machinery of the regular district convention, and also the active co-operation of our colleges. The best work will be accomplished when the district rally is combined with an educational institute, which will be presided over by expert teachers, enthusiastic specialists in Bible study, who are connected with our colleges, and appointed for this work.

Miss Clara Wallace, of Toronto, read an excellent paper on "The Literary Scope of Reading Circles." This paper, in part, will appear in our next issue.

The Junior Conference was well attended, and was an occasion of great interest.

Rev. A. F. McKensie, of Toronto, discussed the problem of our big boys and girls. He made the following suggestions:

- (1) The boys and girls should be in separate classes. They are very difficult to reach and interest when brought together in mixed classes.
- (2) We should select leaders with

Witnessing and Working.

This was the general topic of the big meetings on Friday afternoon. The main theme of the different speakers being the efforts that should be made by the Epworth League and the Methodist Church as a whole to reach those who do not attend any religious services.

REV. C. E. MANNING'S ADDRESS.

"The Epworth League and the Indifferent Multitude," was the subject of an address by Rev. C. E. Manning, Montreal. He said:

"I have been asked to speak to you this afternoon on 'The League and the Indifferent Multitude.' When I mention the League your thought centres at once on the local organization in our churches, which we represent at this convention. But when reference is made to the indifferent multitude recognition is not so easy.

It occurs to me that in speaking of this class, as it is constituted in some places, I might do as the colored preacher is reported to have done on one occasion when introducing his theme to the audience. After announcing his text he said that "it naturally separated itself into two divisions; the first included all there was in the text, the second all there was outside of it."

The indifferent multitude is, I fear, in some instances equally comprehensive. It includes all who are in the church, not excepting the League, and all who are outside as well. It would, however, be too severe condemnation of the church to assume that this condition of things characterized every congregation.

The indifferent multitude wherever you find it is composed of individuals alike in many things and very unlike in others, and might, with much appropriateness, be termed a heterogeneous community. It would not express my

of society and not a few to every class that lies between.

The very poor and illiterate who are indifferent to the church and religion form a great company, but I am sure that an accurate census would reveal the fact that as large a percentage of other classes has little use for the church, and if not antagonistic, manifest a passive indifference to all that stands for.

Indifference is frequently more difficult to overcome than positive opposition, and this makes our work all the more discouraging. It is a form of evil more disastrous often to the work of the League than any pernicious habit or form of vice with which we are familiar. The liquor traffic, the gambling mania, and other forms of sin have slain their thousands, but indifference has ruined millions and is still the most universal sin of which Christendom is guilty. It keeps multitudes outside the Christian Church and makes them regardless of the best interests of society. Banish indifference from even the church, and vice will hide its head, the saloons and gambling dens will close, and political corruption soon be a thing of the past.

If the young people of our churches succeed in reaching the multitude they must set about it in ways both old and new. One thing we must not forget is that the work in which we are engaged is God's work. That fact we must keep constantly in mind, otherwise our discouragements will be too great for us.

The indifference of the multitude will never be overcome until Christian workers appreciate more fully that God lives, and until they succeed in bringing home to the heart and conscience of careless men and women the fact of their accountability to him. God is the beginning and end of all religion, and without him "the best concerted schemes are vain and never will succeed."

But much will depend on the methods we adopt. While we regard man as a unit in himself, it is well to remember that in addition to the spiritual nature by which he apprehends God, he has a physical body and a social and intellectual nature as well. Through some one of these I believe it is possible to reach the heart and so redeem the life of almost every man.

We have too long been bound by the conventional, and while we must guard against anything unduly radical, yet I am persuaded that the work of the church is hindered more by the conservatism of the extremely conservative than it is injured by the recklessness of the most radical.

The adaptation of means to the end in view was never more essential than at the present time, and as I study church history, I am assured that one secret of the success of the great evangelists of the past was the novelty and in some instances the boldness of their methods.

When has there ever been a great movement in political, social affairs, or in spiritual life that the methods adopted have not ignored all precedent and shocked the conventional sense of propriety. It was a wide departure from constitutional methods of procedure that Oliver Cromwell was guilty of when followed by a company of musketeers he marched down to the House of Commons and summarily dismissed the assembly and practically took



DRINKING TENT, OUTSIDE "TENT ONTARIO."

great care. The question of leadership is one of primary importance.

(3) Lectures upon interesting subjects such as "The structure of the human body, circulation of the blood, microbes, etc., will help greatly to interest the boys. For girls, dumb-bell drills, marches, wand exercises, lessons in housekeeping, chorus singing may be used to good advantage.

Other good things said at the Junior meeting, will be found on another page.

thought concerning them to say that they are an unwashed multitude, though the facts undoubtedly suggest the fitness of such a designation. To speak of them as uneducated is not to discriminate sufficiently, for there are scholars among them, brainy men and women, who have been trained to think. To say that they represent the shiftless class is to leave out a larger number who ought to be included.

Many of them belong to the extremes

the government of the country into his own hands.

To this day all England thanks God for Cromwell.

Marconi takes an unbeatn paper and becomes a wizard in electrical science, and John Wesley attempts to carry on the work of God by means so irregular that the pulpits of his own church are closed against him. We all admire the great and good man, whose bicentenary we celebrate this year, but as I study his life and work I am satisfied that his success was largely due to the novelty of his methods and their adaptation to the needs of the time. If any of you attribute it solely to the truth he preached, then I answer that we have the same gospel, and it is more universally proclaimed than in his day. It was a striking compliment that a writer paid to Wesley, in a recent number of *The Outlook*, when he said that "in the birth of Methodism, the universal Protestant Church, both Puritan and Episcopalian, experienced a new birth, for today, practically the ministry of all denominations are Wesleyan in their theology."

We do not approach the multitude with a new gospel, or new religion. But this is certain, if we would overcome their indifference to things spiritual, our Christianity must enlunge the form of its expression.

Josiah Strong in his book, "The Next Great Awakening," assures us that "The message of all the prophets, ancient and modern, is the same in substance. It is God in his relations to human life. But he adds, 'The messages of the true prophets vary in form because they are always adapted to the different needs of different ages.'"

Rev. H. S. Dougall, B.D., of Merriton, gave a strong and stirring address on the same subject in Tent Ontario.

Rev. J. R. Patterson, of Thorold, who was referred to by a Detroit paper as "a young and aggressive looking Canadian," and by another paper as "a talented young divine," discussed the same subject at another meeting.

"One great fault with church members," said he, "is that they go to their societies and swap symptoms and do nothing more than say 'amen' and 'hallelujah.' This is cheap, cheaper than human speech. There are people who like that kind of a religion that puts goose pimples on the arm and chills on the back, but it is a poor kind, and will not stand the test. It takes something more than an 'amen' to make a Christian."

There are many young people in the dew of their youth who are not dedicating their lives to God, and there is abundant room for evangelistic effort.

To be successful in saving men we must recognize that sinners can be saved. The masses are religiously susceptible, and we have the men, the money, the talent, and the aid of the Holy Spirit to carry on this work. As Hugh Price Hughes once said, "the church exists not to coddle the saints, but to collar the sinners." We must be wise in methods. Go in strong on Junior training, open air preaching, etc. Institutional methods, may sometimes be wisely adopted. We must use practical, persistent, personal work, and follow up cases like an insurance agent.

Great Missionary Meetings.

Friday night was given up to four missionary mass-meetings, and they were all crowded to overflowing.

At the Auditorium, Rev. John McDougall, D.D., spoke eloquently on "The Field Near at Hand," dwelling upon the needs of the foreign populations in Western Canada and the United States. He

gave a retrospective view of the progress of the United States and Canada. "In our two countries," he said, "we have over 7,000,000 square miles, or about 4,480,000,000 acres, occupied by 80,000,000 people. The harvest is growing white for Methodism, and we are making wondrous strides, for at the present time we have 7,000,000 members and 33,000,000 adherents.

Rev. A. B. Leonard, D.D., Missionary Secretary of the M. E. Church, dwelt upon "The Field Far Away." He spoke of the incredible numbers who adhere to the faith of Mahommed, Confucius, and other religions, and especially of the millions of savages in Africa waiting to be saved by American missionaries. He also spoke of the increasing hatred felt in both north and south against the colored man, and other racial distinctions that impede the development of the Christian religion.

Rev. J. H. Robinson, a pleasing speaker, told of what she had helped to accomplish in the way of the world's evangelization, and spoke of the necessity of sending more missionaries to Utah and among the great hordes of foreigners who arrive in this country.

At the Opera House there was a very large audience. Rev. Hiram Hull, B.A., of Rat Portage, Ont., gave an eloquent address on "The Field Near at Hand," speaking principally of the Canadian North-West and its needs.

Prayed and Sang All Night.

Imprisoned in the canvas walls of Tent Ontario, because of the furious storm that raged outside on Friday evening, a little company of Epworth delegates entered into an all-night devotional meeting. The singing, praying, and testifying kept up until 5 o'clock in the morning.

At the conclusion of the regular meeting at 10.30 most of the crowd went away, but some had no umbrellas and no inclination to risk getting wet.

Mr. W. W. Cooper ascended the platform. "If we are to stay, let's sing!" he said, and the audience sat under his leadership until midnight. Mr. Cooper then hurried out between showers, and the Rev. Mr. Ostrom led. All through the rainy night the little company of delegates from scattered sections sang and prayed and testified, while the storm raged without. Ruthven Macdonald, of Toronto, sang a number of selections. The audience sang old hymns, and told old stories of experience and triumph.

Canadian Rally.

On Saturday forenoon denominational conferences were held. The Canadian delegates assembled in the Detroit Opera House. There were about eight hundred persons present. Rev. A. C. Crews occupied the chair, and Rev. Dr. Carman led in prayer.

The Junior Department and its Value to the Church was the subject of a suggestive paper by Miss Brookings, the substance of which will be found in the Junior pages of this issue.

Miss Idell Rogers, of Coloureg, read an excellent paper on "The Reading Course of the Epworth Era readers will get the advantage of next month.

Rev. A. J. Irwin, M.A., of Norwich, spoke forcibly on "Improved Methods of Bible Study." He said:

At present the League does three things in regard to Bible study. 1. It exacts a pledge to make the daily study of the Bible the rule of one's life. But it offers little assistance to do so. 2. It provides for the reading of a book of the Bible in the evangelistic forward movement. 3. It provides the weekly topics. These have usually practical topics, interesting, spiritual, practical. But the isolated topic has usually resulted in one

person, viz., the leader, doing the Bible study for the League. It fails to give discipline in Bible study. It has failed in that increased insight and cumulative interest that come from study of larger portions of Scripture. Such a study is the best apologetic for the times. There has been for some time a sense of lack in the Bible study of the League. Our authorities are seeking to provide means of satisfying the demand for better methods.

They propose the following plan: 1. That the portion studied next year be the Life of Christ as presented in the four Gospels. 2. That we place in the hands of the leaguers a text-book covering this matter. The speaker then selected one of the thirty-five weekly studies of the book and reviewed it briefly. It gave the setting, arranged daily readings, gave suggestions for map drawing and for constructing a harmony of the Gospels and suggested questions and subjects for investigation. 3. The third proposal is to choose the weekly topic from the study of the preceding week so that all following the study will be prepared to intelligently discuss the subject. Thus add interest and profit to the discussion and react on the Bible study.

The following suggestions were offered as means to make this plan effective: 1. Its adoption in all Leagues. 2. That the Leagues be canvassed in December next to induce the members to undertake the work. 3. That those consenting be organized into a class, and a suitable leader selected. 4. That a time be appointed for consultation, mutual help, either in regular meeting or elsewhere. 5. The holding of lectures calculated to inspire interest in the course. 6. The securing of a reference library consisting of a Bible dictionary, a commentary and a number of the book, "Studies in the Life of Christ."

Dr. F. C. Stephenson was detained from attending the convention by the illness of his brother. His place was taken by Rev. H. Hull, M.A., of the Manitoba Conference, who spoke words of cheer and hopefulness concerning "The Forward Movement for Missions."

Rev. J. F. Berry, D.D., Editor of the Epworth Herald, who was introduced as an ex-Canadian, told the Canadians what an excellent paper "The Canadian Epworth Era" was, and urged them to put forth efforts to increase its circulation so that it might be made a weekly.

Rev. John McDougall, D.D., was unusually eloquent as he spoke of the great resources and capabilities of the Canadian North-West. Rev. Dr. Carman made a few remarks before the meeting closed.

"Things are getting all mixed up," said he. "I wonder how they would look to John Wesley if he were here. Perhaps he is here; I think he is. But I mean the John Wesley of 1759—to see this gathering. Christ was born in a manger. John Wesley started his work in a foundry. The work started in America in a little upper room. And now here we are in the opera house in Detroit. Things are mixed. But the question is, shall we take all these social things and these elegant surroundings for Christ?"

Great Mass Meeting.

A desire having been expressed by many that at least one united meeting should be held during the convention, the mayor of the city agreed to the delegates assembling in front of the City Hall on Saturday afternoon. We are sorry that we have not been able to secure a good photograph of this gathering.

The crowd pressed inward and upward toward the City Hall steps as the enthusiasm grew and the cornets which guided the music announced to

those for blocks around that the service was begun. Then, as the late comers approached, the entire space in front of the building, and the sidewalks on either side, and on Woodward Avenue were crowded even to the curbs.

Hymn after hymn was sung as called for by those on the steps or those below, and when the notes of the national air floated out over the public square, a very beautiful and significant thing happened. It was a natural sequence that every one should join at once in the singing "My Country, 'Tis of Thee," and the music went with a will; but at the end without so much as a pause, and with apparently no less enthusiasm, that same gathering joined just as lustily in "God Save the King."

Then in the lull that followed, some one proposed three cheers for the President and the flag. The cheers came forth lustily. The same voice immediately proposed three more cheers for "His Majesty" and the British emblem, and the answer was an enthusiastic. After that three cheers were given for the Epworth League, and some one started "Blest Be the Tie That Binds."

Some wished to stop there, and the great majority was unwilling to move, and sung song after song until Dr. Berry obtained a moment's hearing and explained that the time granted by the mayor for the gathering had been consumed. Then the people dispersed to the boats and the parks.

Civic Righteousness.

On Saturday evening a meeting in the interest of Civic Righteousness was held in Tent Ontario. Bishop Galloway, in the course of a most interesting speech, said: "My dear young friends I wish we could forever banish the distinction between the sacred and the secular. I do not believe in one conscience for the program meeting and another for the ballot-box. I believe that in our great zeal to crystallize into statutes the restriction of the liquor traffic we are neglecting the great moral forces which educate and strengthen the fundamental principles of temperance in the coming motherhood of our land."

"It is entirely proper for the league to set apart an evening for the study of civic problems, for they are the things in which we are vitally interested, and upon which the future welfare of our nation depends. That which has made America and Canada so great is the standard of religious ethics adopted, and the true God before whom we bow. Indifference to the needs of a country as a whole betrays it as if a man in time of need should flee from his flag. My appeal to the young people of the country is that they shall go forth with unblanched cheeks, unretired, strengthened by the power of God to perform the public duties which confront us."

The Detroit Free Press thus reports the second speech by our General Superintendent:

Dr. Carman, President of the Epworth League of Canada, and the last speaker of the evening, shared the honors with those who had preceded him, his keen wit and good-natured sallies keeping the audience in the best of humor.

"You have had some of the theme, now let me give you a little poetry," said he, while a laugh went up. A moment later however, the smiles had changed to looks of wonderment and then admiration, as the speaker quoted selection after selection applicable to the theme under discussion. Dr. Carman made an eloquent plea for still greater effort in the line of civic righteousness, drawing a strong picture of the part which the Epworth League is to play in the uplifting of the world and closing with a brilliant

liant peroration which held his auditors spellbound.

Throughout the entire session the peep-up enthusiasm of the delegates found an outlet in frequent outbursts of applause, while the utmost interest was manifest. A feature of the evening was a selection by the quartette from the First Congregational Church, assisted by a chorus.

Temperance Meeting.

The Detroit Opera house was crowded to the doors on Saturday evening, although every person paid an admission fee of twenty-five cents. The magnet in drawing most of them was undoubtedly the presence of the great prohibition advocate, John G. Wooley. The audience, however, found out before the meeting had proceeded far that there was more than one great speaker in the programme. Rev. J. H. Oliver, of Listowel, measured up to the occasion in fine style, and delivered a magnificent speech which was greeted with round after round of applause. The following is a portion of this fine address which was delivered with unusual fire and eloquence.

The church is the conscience of the nation. It is the saving salt of civilization. It is the watchman on the towers of time warning the people when the sword cometh. The church is the moral and spiritual lighthouse of the world, the modern David whose strong right arm must deal death to the Goliaths of greed, vice and the who defy the armies of the living God. The church is the school of life where character is developed and manhood is brought to its noblest expression. Jesus said: "Ye are the light of the world." It is the business of the church to keep the facts and conditions so revealed that all men must see them. It is her business so to shine that no home may be ruined, no life blasted without public knowledge of the fact and its cause. Her light must be so strong that such a traffic shall be no longer possible within the bounds of civilization; must shine till this demon of the night shall find no resting-place outside the gates of darkness.

The church, then, is the agency by which this evil is to be put down, the divine organization that is to rid civilization of this destroyer. This she must do if she would continue to be the church of Christ. The liquor traffic cannot live on this continent together with a church that appreciates the Master's words: "Ye are the salt of the earth. . . . Ye are the light of the world."

The church has in the past addressed herself to this task with commendable vigor and much has been accomplished. A healthier public sentiment prevails, the number of licenses has been reduced and numerous plebiscites have shown that the people are coming to a clearer view of the great evil of the business. In Canada, the Maritime Provinces are almost entirely under prohibition. Two-thirds of the municipalities of Quebec are without license. In Ontario the licenses have been reduced to less than one-half their former number. In Toronto a notable advance has been made. When the population was 60,000 there were 250 licenses; now with a population of 209,000 she has only 209 licensed places. In other cities, where there were formerly one license to every 113 persons, now there is one only to every thousand.

Temperance text-books have been introduced into the public schools; earlier closing hours have been enforced in other instances, and three times the people of Ontario have voted prohibition at the polls, in the last instance declaring in favor of the abolition of the bar by the magnificent majority of 100,000.

Nevertheless, the history of this move-

ment, so far as governmental action is concerned, constitutes a chapter of successive disappointments. In spite of the fact that 90 per cent. of the constituencies of that Province declared in favor of the abolition of the bar, registering a majority of 100,000, and although nearly all the large cities of the Province gave majorities against the traffic, strange to say, a government pledged repeatedly to give to the Province the largest measure of prohibition within its power, casts its many promises to the winds, and refuses for the present to submit any amendment whatever to the present license law. Notwithstanding the progress made in the Province of Ontario during the last thirty years, it must be confessed that every step of that progress has been made only after the government has been made to feel that the forces behind this reform were irresistible.

The Government has always professed to be anxious to ascertain the strength of public sentiment. In 1894 a plebiscite was submitted, and the people by a majority of 80,000 declared against the traffic. Yet no advanced legislation was offered. Again in 1895 a plebiscite was submitted for the whole Dominion and again the people pronounced for the prohibition of the traffic. But in 1902 the Government still professed to be in ignorance of the popular sentiment on this question. In an assembly of the people were once more summoned to the poll, and Ontario spoke again, this time with 100,000 majority against the barrooms of the Province.

Each of these plebiscites cost the country vast sums of money. In the name of reason, how long is this to continue? Are we forever to be victimized in this way? Are we to be led to the polls at frequent intervals to show the Government whether we have not possibly changed our minds, while our legislators put their hands into our pockets and pay our money for this marvellous programme? I submit to the fair-minded persons of this audience, is this a case of stupid inefficiency, or on the other hand, is it a case of cowardly treason?

We are told that this is not the only issue before the country. The Government cannot pass amendments to the License Law at every session. The temperance people must be more patient, and in due time progress will be made. But we ask: When has the Legislature dealt with a question so vital and so fraught with interest to humanity as this? For thirty-two months Boer and Briton engaged in deadly conflict to decide whether South Africa should take her place in the galaxy of nations which constitute this earth-girdling empire of whose flag our poet Kipling sings:

"Take hold of the wings of the morning
And flap round the earth till you're dead,

But you can't get away from the time
That they play
To that blooming old flag overhead."

So important was this conflict that all other questions were held in abeyance while the Parliament of Britain lavished her millions of gold and sent her great armies into the dark continent. In the thirty-two months Britain lost in killed 23,942 men, and during the same thirty-two months in the British Empire 320,000 lives were done to death by the liquor traffic.

Britain lost in battle 680 men per month, but she lost 10,000 per month through the liquor traffic. In other words, Britain lost more in ten weeks through the liquor traffic than in all the thirty-two months of war in South Africa. No man will say that Britain should not be attended promptly and vigorously to the claims of South Africa, but what shall we say of those who can

see this traffic destroying ten thousand per month and still say that this question is not a vital or important issue.

Our Government passes laws protecting its forests, its fishes, its birds and game, its horses and cattle, and even the sheep and pigs are the objects of its tender solicitude. It prohibits a thousand transgressions against the comfort and well-being of the lower animals, but licenses 3,000 men to sell poison to our citizens—a poison that makes them paupers, that undermines their health and corrupts their morals, that deforms their bodies and damns their souls. If this does not properly describe the saloonists' business, then he has no business at all.

The state spends millions on its school system that its children may become intelligent citizens, then for a small consideration sends out among them influences which destroy the intelligence thus so assiduously cultivated in the schools and colleges, undoing in every possible way all that the schools have accomplished.

We nourish, train and educate our youth at enormous expense, then for a paltry license fee sell the power to debase, madden and destroy them, stipulating forsooth, that this work must not be done except within certain hours.

Surely it is the church's duty so to educate public opinion that no government, while it protects, and quite properly protects, the brute creation, will dare to leave our children unprotected, and not only so, but treacherously, for a few dollars, to have pitfalls digged in their pathway. The church must make all men know that one cannot be a good Christian and an indifferent citizen. Religion and citizenship are inseparable. Separate them and you destroy both. The church must so preach righteousness that any Government that dares to trifle with a question so vital will be cast into the fires of public condemnation.

Sunday morning commenced with eleven love-feasts in as many churches, which were well attended. The preaching services in all the churches had great congregations, and the people for the most part enjoyed great sermons.

Children's Service.

One of the prettiest and most impressive meetings of the convention was the children's service, held Sunday afternoon at the Central M. E. Church. The centre of the auditorium was filled with little ones, and in every song their childish voices could be heard.

The Scripture readings were given by the juniors of the Martha Holmes Memorial M. E. Church, who recited the verses in unison. After the devotional exercises, ten little girls, the juniors of the Central M. E. Church, sang a lily song, each carrying two white lilies.

Mrs. Annie E. Smiley, of Springfield, Mass., who has written many books for the little people, spoke on "The Boy Beautiful, or the Ideal Boy."

Master Leslie Brown, of Christ Episcopal Church, sang the solo "Glory to God," after which the Central M. E. juniors gave a word spectrum, using the Epworth League watchword, "Forward."

It remained for Rev. R. J. Treleven, of the Parkdale Methodist Church, of Toronto, to keep the children in good humor and stir them up to a great pitch of excitement. And he met his match in the children at his feet. His questions met with ready and decidedly original answers, which showed that many a bright wit was lodged in some of the little brains before him.

"Where is yesterday?" he asked.

"Gone," was the response.

"Has it gone ahead, or is it behind us?"

Many said it was behind, but the great majority seemed to think it had gone before.

"Who gave us yesterday?"

"God," said has God done with yesterday?"

"Put it in another town," shouted promptly a shrill young voice, and the audience burst into roars of laughter.

"How many of you like short sermons?"

Every hand went up.

"If a boy gets hit in the ear with a snowball, and before running after the crowd who threw it stops to count a hundred, what does he do?"

"I," came the ready answer. Mr. Treleven charged the little folks to be watchful over their tongues, their tempers, talents, and time.

The Women's Meeting.

Fully 3,000 women assembled at the Light Guard Armory, Sunday afternoon, and listened to inspiring addresses by a trio of well-known women workers in the ranks of the Epworth League.

While announced as a women's meeting, a large number of men were scattered throughout the audience, while a fringe of more timid ones extended about the edge of the auditorium.

Miss Eleanor Miller, of Hamline, Minn., was the first speaker, talking as her theme, "God's Plan for Your Life," and her address was a forceful plea to the young women starting out into the world.

Mrs. T. E. Harrison, of London, Ont., discussed "Our Divine Commission," urging her hearers to a greater activity in the smaller things of life, which she declared are often more important than those which attract more attention. She made a strong and eloquent plea for indomitable effort along religious lines. "It is only as we pour out ourselves to others," said the speaker in the course of her address, "that we become more Christ-like. A smile and an encouraging word from the lips of a woman at the proper time has helped to lift many a sinking soul heavenward, and I tell you to-day, that the loving smile and the warm handshake of a Christian woman is worth a dozen sermons preached by the great theologians of the age. One way is theoretical, and the other is practical, and therefore the most desirable and effective way is the woman's way. If this spirit of missionary work could only get hold of the millions of women throughout the length and breadth of this land of ours, a mighty forward movement would be made in the evangelizing of the world."

Miss Iva May Durham, of St. Louis, Mo., the last speaker of the afternoon, delivered an evangelistic address of great strength, and one which made a profound impression upon her hearers.

The Men's Meeting.

Thirty-five hundred men, delegates and visitors to the Epworth League Convention, assembled in Tent Ontario, constituting the greatest trained male chorus ever heard in Detroit. It was a men's meeting pure and simple, and was evangelistic in character. The speakers exhorted those present to live pure, simple, Christ-like lives, to do the best they can, and to ask God's help in so doing.

Rev. J. J. Rae, of Oshawa, Canada, was the first speaker. No topic was assigned, the speaker urging those present to do the best they could to live pure, honest, upright, Christ-like lives.

Dr. J. A. Lester, of Nashville, Tenn., a colored delegate, spoke next. He related in detail the work of the colored chapters in the Epworth League, of which there are 2,000, with a membership of about 100,000.

"We try to help those who are near us," said he. "If we cannot help our neighbors, we have misgivings about the feasibility of attempting to help those who are far from us."

Rev. George R. Stuart, with his breezy style, which reminds one of the famous Sam Jones, kept the vast audience in laughter or tears from the beginning of his address to the end. The world stands in great need of such a man, said he, but a large percentage of those who call themselves men are worse than nothing when courage is needed. In this world conscience is mighty badly needed. There is very little of it, and what there is is mostly located in the stomach and every other place than where it ought to be. What we need is men who cannot be purchased, men who will stand by principle at all costs.

Speaking of social purity, Rev. Mr. Stuart said he despised beyond measure the man who set up one standard of purity for his mother and sisters, and another for himself.

He also illustrated the manner in which commercialism shuts out religion in the world by taking two silver dollars, and holding them up before his eyes so closely that nothing could be seen beyond them.

A heavy shower fell while the meeting was in progress, and the speakers and singers did not let it interfere with them in the least—they just sang and talked louder in order to be heard above the pattering of the rain upon the tent roof.

Closing Meetings.

There were six great closing meetings on Sunday evening.

Not less than 5,000 persons packed Tent Ontario. Every seat was occupied, with people standing ten deep on the outskirts.

Rev. Dr. Buckley gave a masterly address on "Christ our King."

Rev. C. O. Johnston followed with a speech on "His Conquering Kingdom."

"Christ stands for the substance of perpetual prosperity. On every shore the camp fires of Christianity have been lighted, and they will burn brighter and brighter, until gloom and darkness shall be gone. Nations and individuals have passed away, but on the threshold of the new century Christianity lives. If the world could be taken by force of arms, the nations represented by the flags in this auditorium could accomplish the feat, but the weapons of the Lords' army are not carnal."

Rev. Dr. Berry closed the service amid waving of handkerchiefs and handshaking.

Fully 2,500 persons were in attendance at the closing meeting in the Light Guard armory, where three stirring addresses were delivered. The pent-up enthusiasm which had been gaining in force during the previous sessions was in evidence at this service, and the hearty applause which greeted the various speakers, and the fervent "amens" testified to the interest which each felt in the work before him. The climax coming during the service when the choir sang the moments, and which was termed the "Waiting hour for the descent of the Holy Spirit."

Rev. J. W. Bashford, of Delaware, O., the first speaker, discussed the theme, "Christ our King," in a practical manner.

"Only as we enthroned Christ in our lives shall we have the power to carry his Gospel around the world," said he.

"How are we to convince the drunkard, the outcast, that there is saving power in Christ's Gospel, when we are unable to control our own tongues and passions? I'm not so much troubled about the heathen as I am about ourselves if we close up this generation, and go up into heaven without that last command to do personal work wherever we are being carried off. If making a living by selling shoes is your vocation, why not make saving souls your avocation? There is nothing so elevating to a person as the work of saving souls. The measure of

human greatness is man's capacity for God. If we were to get our deserts we might as well turn our cups upside down, and march out. But that is not God's plan." He gives according to his goodness.

Rev. Dr. Carman, in speaking on "His Conquering Kingdom," said: "Humanity has limitless realms, exhaustless in powers and possibilities. There is the realm of body, of soul, and of spirit. There is the realm of intellect, of sensibility, and will, with substantial kingdoms of thought, reasoning, imagination, passions, appetites, etc. There is the realm of philosophy, science, and art. There is the realm of government, politics, and law. There is the realm of commerce, industry, and wealth. There is the realm of conscience, justice, and truth. There is the realm of society, friendship, and manners. Who is King in all these kingdoms and realms? Who is their sovereign Lord and ruler? This is the great problem of human life. God is King of all, and his kingdom is in the hearts of men. As to the means of conquest, the weapons of warfare are not carnal, but spiritual and mighty to the pulling down of strongholds. There is the Holy Spirit to convince of sin, to pardon, regenerate, and sanctify. There is the living church, with its institutions thereof, and the gospel ministry. There is the providence of God in the government of nations, destroying evil, and upholding the good. And with all, and over all, is the living, omnipotent Christ, supporting and guiding his people."

Crowded to the doors, a mass of people filling the nave and blocking up the middle and side aisles, the Central M. E. Church saw one of the largest gatherings in its history. Many who attempted to get in gave up and went to some other service.

The chief speaker of the evening was Rev. J. H. Riddell, B.D., of Winnipeg, Canada, who took up his subject, "Christ Our King." Mr. Riddell's address was extremely earnest, and called forth much of the good old Methodist applause and appreciation. In the first place he asked his hearers to consider well the text, "Christ Our King," and to live for themselves its depth of meaning.

As Epworth Leaguers we should never forget to emphasize that Christ is king, because he is the Son of God and Son of Man. Any exaltation of one truth at the expense of the other must eventually bring disaster to our cause. King of what? King of the Church and professing Christians? King of our religious emotions and heavenly ambitions? King of the thoughts and efforts we centre around death and life of other world? Is he only to be recognized as king when we pray, sing our hymns and assemble in church or convention? Must we in sacred assemblies only sing

"All hail the power of Jesus' name
And crown him Lord of all,"

and then in our business, social functions, and amusements put the crown of our noblest efforts on the arch enemy of Christ, and man? Christ's true place is king of every motion, feeling, ambition, and legitimate activity of life. Then only has he his proper place when we "crown him Lord of all" in our whole thought and being.

What are his laws and what his ideals? The study of the growth and development of law is a most interesting one. It is a most healthy exercise to examine the laws of nations, and see how some tend to ennoble man and build up national greatness, and how others tend to dwarf the nobler side of life and character. The laws of holiness are at first simple and then they grow in complexity. But in Christ's kingdom the laws are simple, vigorous, ennobling, with a marked ab-

sence of subtle refinements and specific application. One great law was the dominating force of his glorious kingdom. This law was based upon a period of the creation of which Christ has made the amplest provision. This law is nothing short of the law of love, which is shed abroad in our hearts by the Holy Ghost, which is given unto us. The law reaches upward to God and downward to man. It is all embracing, soul-absorbing love the possibility of keeping which the Divine Master fully vindicated in the trying scenes of his eventful life.

What is the ideal of the king? To what does he lead us? As a true king his thoughts are for his people, and his outlook beyond the narrow experience and attainment of the present. With your present salvation he is not satisfied. The poet sang of "one far-off divine event to which the whole creation moves." The poet was here both poet and prophet. I have unbounded confidence in the fact that Jesus our king is leading onward to that "divine event." This great consummation is not heaven alone. I shall not say too much emphasis has been laid on heaven as the goal of our development, but too little upon the possibility of an actual realization of that event, here and now. With Christ the great thing was "life," and to his thought the fulness of life consisting not in what the world calls greatness, but in a strong, beautiful character built from love, joy, meekness, temperance, patience and sweetness.

"My Place in the Army" was the subject of an effective address by Rev. J. F. German, of the Tabernacle M. E. Church. He said that a true soldier of Christ is—

(1) A volunteer. In Christ's army there are no drafted men.

(2) A volunteer. A soldier surrenders his will to the will of his commander, and pledges himself to implicit obedience.

(3) A good soldier is thoroughly trained. God has always carefully trained those who have fought in his army, as seen in the lives of Moses, Elijah, etc.

(4) A soldier places himself under restrictions and restraints that he may serve his country, so it is with the true soldier of Jesus Christ.

When the waters of Lake Erie are placed under limitations, and flow between the banks of the Niagara river, they furnish unlimited motive power. The motto of a soldier of Christ should be, "This one thing I do."

(5) A soldier should have the best and most up-to-date equipment. He will take the place assigned by his commander, and will willingly obey, whether he is called to be an officer, or to fight in the ranks.

Each one of us should pray, "Lord, what wilt thou have me to do?"

The Educational Exhibit.

One of the most valuable features of the convention was the educational exhibit at Philharmonic Hall. It consisted of specimen copies of all Epworth League leaflets, books, and other literature, and a very complete list of missionary maps, curios, etc.

Perhaps the most attractive part of the exhibit was the display of Chinese tapestries belonging to Rev. Dr. Hart, of our own mission field. They were constantly surrounded by admiring visitors.

The Canadian exhibit was in charge of two of our young ministers, Revs. Berry and Daniels, and they worked hard in arranging the exhibits, and in giving information to delegates, answering questions, etc.

Every day given visitors at the Philharmonic Hall exhibit is a booklet in which extracts are given from the Scriptures as translated into 242 lan-

guages and dialects. With a few exceptions the same verse of Scripture is given in each instance, John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is a marvelous showing, this. The entire Bible is not translated into all these dialects, but very considerable portions in each case, and particularly the Gospels.

Another exhibit that attracted much attention was twenty-seven banners of Epworth League organizations in the foreign countries, particularly in India and China. They had the Epworth League design and motto, the latter in many queer symbols.

The Music.

The singing was wonderfully inspiring at all the services. In addition to the hymns, in which the people joined very heartily, there were some very attractive solos, duets, etc. The North Indiana Conference Quartet were great favorites. The "Clarin" featured by song several times, and Harold Jarvis delighted large audiences on several occasions. The Kerr brothers were in great demand, and their duets reached the hearts of the people. Mr. Rowen McDonald was the "Canadian soloist," and he performed his part nobly. His singing of "Bury him deeply down," at the temperance meeting, was one of the greatest hits of the programme.

The local choirs also rendered some fine anthems.

Resolutions.

The following deliberations of the Resolution Committee were read at all the meetings of Sunday evening.

The young Methodism of North America, as represented in this convention of more than 20,000 delegates, reflects the spirit and voices the sentiment of 2,000,000 of Epworthians.

Our deliberations have known no differences. Our intercourse is a delight. Distance and national boundaries are incidental. We each love our country, our rulers, and our flag; yet we are so much one in Christ that we have no interests merge into his kingdom, and all souls blend in common kinship.

"We rejoice in the continued growth and increasing usefulness of the young people's societies of the churches. We are grateful to Almighty God for the marvellous successes which have come to the Epworth League since the last international convention at San Francisco. The experience of the years gives increasing evidence of the adaptation of the plans of the Epworth League to the spirit and policy of Methodism.

"As in the past, we stand for the broadest Christian fraternity. We have with special satisfaction every opportunity for practical co-operation with other young people's societies in Christian ministry and service.

"The Epworth League is not merely a young people's movement, neither is it to be looked upon as a separate department of the church. It aims to be an embodiment of all the activities of our church, a complete manifestation of the spirit of our common Methodism.

"First in importance among questions claiming our attention, we place the systematic and devout study of the Scriptures, both for our own spiritual growth and to give fitness for soul-winning. We consider ourselves called to the work of personal evangelism, and we enjoin all our members to enter the fields now white for harvest. We stand for a present, an abundant and a conscious salvation as essential to that power of witnessing which wins men. We thus stand with the young hosts of our united Methodism in this appeal for prayer—a holy waiting at the 'Morning Watch,' a pleading of the promise of the open Book for a revival

which may mean to the twentieth century what the revival of Wesley was to the eighteenth century and to the world.

"Epworth Leaguers, let us to our knees that we may wield the Spirit's blade to the young people of no other age comes the trumpet call, 'Go ye unto all the world,' and go we must, for, lifting up our eyes, we behold in many lands gospel opportunities rapidly becoming gospel emergencies.

"To remain ignorant or indifferent to the cause of missions is to sin against light and to ignore the will of God. We, a part of Christ's great army, place at his instant disposal our means, our service and ourselves, that the world may be evangelized in our generation.

"The gigantic iniquity of the Anglo-Saxon race is a fostering of the monstrous traffic in intoxicants. We believe the complete disenfranchisement of the business will abolish dangers that threaten us and clear up problems that perplex us.

"This whole evil organization is a fountain of iniquity whose streams poison wherever they flow. It has no redeeming feature. It is an environment of perdition, hence, we who stand for Christ and pray for the coming of his kingdom set our faces against this enemy of God, and will give it no quarter in social life, in politics—in fact—nowhere until it is relegated to its own place.

"We regard the Christian Sabbath as the bulwark of defence for our Christian institutions. To desecrate the Sabbath endangers everything of importance to the church of God.

"We recognize ourselves as stewards of God's estate, we urge upon all our members such an administration of that estate as those who expect to give an account. The calls of the kingdom are mandatory and definite. Hence, we acknowledge ourselves bound by the law of systematic and proportionate giving.

"We are citizens and patriots as well as Christians. Hence, we record ourselves as upholders of law and order always and everywhere, as against all lawlessness and unlawful violence.

"We hereby express to the city and people of Detroit, the churches and their several young people's organizations our appreciation for manifold attentions, courtesies, and large-hearted hospitality.

"The programme as produced is due to the willing service of many able speakers.

"To the press, the transportation companies, and all individuals and organizations contributing to the large success of this gathering, we record our sincerest gratitude.

"Especially would we mention the untiring efforts and masterly management of the local committees in providing for this greatest of Epworth League Conventions."

Opinions of the Convention.

"The convention will remain long in my memory as the most enthusiastic gathering of Methodists on record. We have been treated royally by the people of Detroit."—Dr. J. M. Buckley.

"It has been without doubt our largest convention. The committee met together and drew up their programme prayerfully, and I believe the result has met their expectations."—Rev. Dr. Carman.

"The convention is over, and in summing up all the good that has been accomplished by the gathering, no more real factor and none more important, can be considered than the material increase in personal sympathy and fellowship that has united the younger element of the great Protestant denomination represented, and which cannot but weld more closely together the individuals who, in a few years, must make up the strength

of the Methodist Church."—Detroit Evening News.

Methodism never reflected the presence and inspiration of Christ to a greater degree than at the recent convention. It was a Pentecost in the morning of a new era of consecrated effort.—Rev. J. C. Speer, D.D.

"The convention is a grand success. The delegates will go home more firmly fixed in the belief that there is something more in life than the ordinary, every-day pursuits, and will be aided thereby in doing the work of Him who ruleth over all."—Governor Bliss.

"The spiritual tone was prominent in the programme, was strongly emphasized from the very first, and pervaded all the meetings. The feelings of the immense crowds followed the meetings where the 'higher Christian life' was made the prominent feature. 'Forward' was the motto of the convention, but the evident trend was forward in divine things. No one could attend this convention without feeling that the League was growing in a sense of its responsibility for the great work of the church at home and abroad. The love feasts on Sunday were seasons of rich spiritual feasts. What a mighty force is in the church's hands!—Rev. J. H. Riddell, B.D.

"It has been the greatest International Epworth League Convention we have ever had, for the following reasons:

"First. It is the greatest in numbers. There have been more members of the Epworth League organization in attendance on this than on any former convention.

"Second. The attendance at the several meetings in various parts of the city has been larger than heretofore. There has been a wider-spread and more marked concentration of interest in the subjects discussed than at any former convention.

"There has been a greater degree of hopefulness for the future of the organization than has ever been manifest at any former convention. The greatness of the organization itself throughout the whole world has seemed to dawn upon the thought of this convention as no former one, and the members of the body are going home with determination to do more for the Epworth League than ever before."—Bishop Joyce.

There are those who may question the ultimate benefit of such vast conventions, which seem to them too large to admit of study and debate. Nevertheless, the impression on thousands of young hearts must be powerful and inspiring. They see the greatness of the work, they feel the strength of the church behind them, and they have an outlook upon the vast problem of world evangelization, at home and abroad, which must stimulate their souls. It must be said to the credit of the delegates that, in spite of all the attractiveness of sight-seeing and excursions, the vast majority of them attended strictly to their business, filled their places in all meetings to overflowing so that thousands were turned away, and gave closest attention to the speakers of the hour. The prayer of every one who saw these regiments of young men and women in the animation of their youth was that a double spirit of consecration might fall on them from God, and that the church, under the impulse of their youthful energy and aggressive piety, might indeed realize the watchword of these modern days: "Anywhere—only so it be forward!"—Western Christian Advocate.

Convention Notes.

A Michigan preacher remarked that Mr. N. W. Rowell's speech was worth going a hundred miles to hear. He was right.

When Bishop Joyce asked how many ministers of the Gospel were in the audience at the Tent, about a thousand preachers raised their hands.

At no gathering in the history of the Epworth League was there less sight-seeing and more earnest attention given to the services, than at the Detroit Convention.

The Convention watchword, "Forward," was seen all over the city, and at night blazed forth in electric lights. Everybody knew that the Epworth League was an organization that believed in movement.

The registration cards showed that several foreigners were in attendance at the convention, among them being one delegate from Mexico, two from Porto Rico, one from Colombia, and four from India.

Rev. Dr. Speer, of Toronto, in commencing his address, remarked: "It is raining outside, but if you remain here we will try and make it dry for you." He then proceeded to contradict himself by delivering one of the juiciest and most eloquent speeches given during the whole Convention.

The young men in charge of the Educational Exhibit had some funny experiences. Just above the Chinese curios there hung a British flag. One lady very gravely enquired if it was a Chinese flag. Fact.

The official registration was 21,750, but many came into the city without going through the formality of registering. It is quite a conservative estimate that there were over 5,000 delegates from outside the city of Detroit.

Rev. R. J. Campbell, of London, England, was expected at the Convention but did not put in an appearance. When it was announced that Bishop Hoss would take his place, a delegate shouted, "All right, a hoss can go faster than a camel anyway."

Rev. J. F. Berry, D.D., said that at former conventions the Canadian speakers had surpassed the others. So well had they done that he had doubts of our ability to bring another lot of men who would equal those of the past, but it had been done again at Detroit.

When Rev. Dr. McDougall, in speaking of the growth of Western Canada, said that the city of Winnipeg now stands on the spot where a single house stood in 1860, the audience thought it funny, and burst into a roar of laughter. The doctor hastened to explain: "When we speak of a 'spot' up there we mean a square mile or two."

One of the most interesting features of the Sunday evening meetings was the brief speech of Governor Mickie, of Nebraska. In simple language he told how full his heart was of the love of God, and how he had learned to lean on God in bearing the responsibilities of his office. It was just such a testimony as might have been given in class meeting.

There are three kinds of time in Detroit, Eastern, Central, and local. Between the local or city time and the other two, there is a difference of half an hour. At the great mass meeting in front of the City Hall, it was a difficult matter to keep the people together in the choruses. A delegate remarked, "Part of the people are singing on city time, and the other part on Eastern time."

Some of the southern religious papers are out of sympathy with the International Convention because there is too much talk about uniting the two Methodisms, M.E. and M.E. South. The only reference to this topic at Detroit came from Bishop Galloway, of the M. E. Church South, who told how the Methodist Churches were confederated in Japan, as he thought they ought to be in America.

The Detroit papers are nothing if not enterprising. Some of them had whole columns of incidents in which Epworth Leaguers figured prominently, all of which came from the imagination of the reporters. Dr. Du Bose was credited with saying some severe things about President Roosevelt, not one word of which he uttered. This kind of thing is the disgrace of a considerable section of American journalism.

Rev. R. J. Campbell, of London, England, was under engagement to speak at the Convention, but at the last moment telegraphed that he had lost his luggage, and could not come. Rev. Dr. Berry, in making this announcement, said: "I think Brother Campbell—God bless him—could let the luggage go and come on to fill his engagement. I haven't much of the world's goods, but under the circumstances I would certainly let the 'luggage' go. I wouldn't be held back for 'luggage'!" A delegate exclaimed: "Any of us could have loaned him a clean shirt."

The Detroit Evening News, in speaking of the Convention said: "Detroit can congratulate the Epworth Leaguers upon several counts. They have the proper spirit and deserve their success because they are hustlers. Their enthusiasm lasts to the end of their sessions. There is the first association of all the hundreds that have visited Detroit which came up to the expectation in numbers. After the disappointment of the great Christian Endeavor convention it was thought that the promised attendance could be accounted about 50 per cent, but the Leaguers kept swarming in until the very last day, and but for the excellent work of the entertainment committee they might have been disappointed in accommodation.

Nuggets.

Cultivate simplicity in testimony; do not strain at eloquence.—Carral.

I've quit singing, "O to be nothing." I want to be something.—Hamill.

The roll of the immortals is the roll of the consecrated.—E. O. Watson.

I would never have believed there could be such a thing as the stingy Christian if I had not seen so many.—Hoss.

The biggest fool in the world is the man who thinks he can succeed when hand in hand with the devil.—Geo. R. Stuart.

The twentieth century is to be the century of the discovery of man's powers, as the last was of the discovery and application of material forces.—J. W. Bashford.

Any church which does not put God's estimate upon sin and does not offer God's remedy for sin, will have no large part in the redemption of this world.—E. M. Mills.

"The old maxim, 'All things come to him who waits,' has been supplanted by another and better one, 'If you want anything, go after it, and go hard.'—Rev. Geo. R. Stuart.

"A fellow who thinks all the time is as cold as a dog's nose. A fellow who cries all the time is like a grave-yard, and the chap who laughs all the time is

a fool. The man who does all of these in right proportion is a man. The whole truth of God touches every element of the human soul."—Rev. Geo. R. Stuart.

Many Christians want to dwell all the time on the mountain-top of transfiguration, and leave the suffering, groaning multitudes in the valley unheeded and unhelped.—Sparing.

"Christ can save all men. He who says that there is a man in the world so debased that he cannot be saved, is a traitor to the King, and an enemy to the kingdom."—Dr. Tigert.

Bless the mayor of this city! Bless the governor of this state! Bless the president of the United States! Bless the governor-general of Canada! Bless the king of England! And may these two nations be united in all great movements for the civilization and evangelization of the world.—Prayer of Rev. Alfred Brown.

"God gives power for use. The gift of the Holy Ghost is not for luxury; it is for labor. The worker of the hillside miracle proved that he was not God. The phrase 'divine economy' might well be taken to mean that God confers no power for mere personal satisfaction. The seeker for thrills will find small comfort in the story of Pentecost."—Rev. E. H. Hughes, D.D.

The method by which the church will receive its greatest growth is by universal personal work. Preaching is necessary, public services are important, but souls are won to Christ one by one and by individual effort. I deprecate the condition of the man who becomes a glib personal talker about religion, and who makes personal work easy. There is something wrong about the man who does not find it hard.—Rev. J. J. Rae.

"The 'well done' shall not be heard because of the magnitude of the act, but for the faithfulness of its performance. Faithfulness is standing at our post, whether it be with the gaze of the multitude upon us or only in the eye of God. It is being and doing our best under all circumstances. We must first of all be tested in the simple duties. If we shrink from the humblest, we shall never pass out into the larger sphere. Fidelity leads to mastery."—Mrs. T. E. Harrison.

"A nation is great, not because her rocks are laid in gold, her rivers filled with fish, and her forests with timber, but because her sons are men pure as gold, as straight as the pine-tree, and as strong as the rushing torrent. It is the church's duty to produce and to project into public life men who can neither be sold nor conquered. That we neither tell lies nor believe them, who will stand erect in every storm four-square to every wind that blows."—Rev. J. H. Oliver.

"I asked a young man the other day whether he loved the Lord, and he replied that he was trying to. Think of it, trying! What would your children say if you were to tell them you were trying to love them? I do not believe in trying to love God. I love him because I cannot help it. We want less harping on the theme of self-sacrifice. What we want is the joy of salvation. The greatest need of the young people of to-day is, that there shall come upon them the spirit of self-surrender."—Dr. Jos. R. Berry.

"I want to see the day come when the church, through the agency of the Epworth League, may solve the question of satisfying the social natures of our young people, so that they will remain away from dances and theatres. I want to say, however, that we preachers may stand in our pulpits and say to the young people, 'You must not go to dances. You must not go to the theatres. You must

not go here, and you must not go there,' but the pulpit, as well as pew, must devise something better, or the young people will continue going to these places."—Rev. G. T. Adams.

"While we seek to be progressive, and up-to-date in our methods, let us not forget that there is no new way of doing essential things. Methods may change, but essential principles change not. With all the advancement of the centuries men have not discovered any new way of raising wheat. In spiritual work let us be careful not to do the essential elements in our eagerness to adopt some new method. It is the water that refreshes, not the vessel from which it is drunk. It is the old gospel of Jesus Christ that is the power of God unto salvation, and the manner of its presentation is not an essential matter."—Dr. J. F. German.

Junior Jottings.

If our Juniors are properly handled, the Church of the future will have no trouble with the amusement question.—Mrs. McKim.

We must reach boys through methods that appeal to the boyish nature. A well-equipped gymnasium and club-room is a good adjunct to a church in reaching the average boy.—Rev. A. F. McKenzie.

A boy's religion does not take the play spirit out of him, and the man who has grieved to see a boy who had recently professed conversion playing ball, did not understand boys or religion.—Mrs. Annie E. Smiley.

It is important not only to convert, but to keep. Those converted in early life will easily drift into doubt and sin if not very carefully guarded. We must see that they are nurtured.—Rev. A. F. McKenzie.

Youth is the natural period for the beginning of a religious life. The success of the church of to-morrow is dependent upon the intelligence and fidelity with which the church of to-day cares for its children.—Rev. Geo. A. Hough.

Boys are naturally energetic and restless, therefore they must be put to work. There are many things that boys can do in a church, and do them. Put them to work. Organize them. Give them prominence and responsibility in the church and league.—Rev. Geo. A. Hough.

There are four things that the church ought to attempt to do for the boys. It must train them in habits of Christian manliness, it must help them in developing a true Christian conscience, it must aid them in the formation of Christian ideals, it must lead them to personal consecration to Christ.—Rev. George A. Hough.

As Bunyan's pilgrim wandered through the wilderness of this world, he lighted on a certain place where there was a house called "The House Beautiful." So in my journeyings over a part of this world I have found "The Boy Beautiful." Sometimes he is six years old, and sometimes sixteen. Sometimes he lives in Ohio, sometimes in Massachusetts, sometimes in Canada, but he is the same boy wherever you find him, and my heart rejoices over him as over hid treasure. I recognize in him a spirit of comradeship that makes us friends at once.—Mrs. Annie E. Smiley.

"If our dear Christ had no other attribute but his love of children, that fact alone would have been sufficient to win me over to his cause. In the midst of this celebration we now understand the meaning of the words, 'and a little child shall lead them.' Modern Christianity has discovered childhood. The sphere of influence of the Christian Church is Childhood. What a beautiful world we given us positive evidence that the

same influence that draws men to Christ, is exerted here this afternoon. The most important work done within the Epworth League has been done by the Junior League.—Rev. C. B. Spencer, D.D.

Missionary.

The limit of Christ's kingdom is the remotest island of the sea, and its extent is the last creature.—Rev. Thos. N. Boyle.

If I was twenty-seven years of age, and had as much sense as I think I have, before the sun of the third day hence would go down, I would be enrolled as a foreign missionary.—Joyce.

The great fields of missionary toil are accessible as never before. The remotest pagan on the face of the earth is probably not more than thirty days from some one who can give him the message of salvation.—Dr. Leonard.

In India, that seemed hopeless as a mission field to both infidel and Christian a century ago, out of every one are vast multitudes in darkness and abject immorality.—Rev. J. W. Robinson.

It is difficult to get clearly before the mind how great the Christless masses are. In Japan there is one missionary for every 60,000 people. In India, one for every 74,000. In Africa, one for every 50,000. In China, one for every 132,000.—Rev. Dr. Oldham.

Christianity has made great strides during the past one hundred years; hers have been seven league boots; in place of the few workers of the past, she has thousands of workers now trained in her service. The signs of the times indicate to me that the fields are white for the harvest.—Rev. J. S. French.

Over the great realm of India England now rules, to the great advantage of the native populations, and the whole world. Here, as elsewhere, under the Union Jack, personal safety and religious liberty are enjoyed by all classes. Take away the Union Jack and anarchy would soon follow, and Christian missionaries would be compelled to flee from the country.—Rev. A. B. Leonard, D.D.

Sometimes we grow impatient. Let us remember that a crop is not grown in a day, and with the Lord a thousand years are as one day. The harvest time is coming. The days may be hot, the work hard, the difficulties great, but who in his own place and way does the best work of which he is capable will be a powerful factor in the accomplishment of God's purpose, the salvation of the world.—Rev. J. S. French.

"The cry primarily is not for more money," he said, "but for more men and for more women for the work. It is time for the young life of this century to ask, 'Lord, what wilt thou have me to do?'"

"Men and women, what shall we do with the cry for help from across the seas? With united voices and united effort let us shout, 'Forward!'"—Rev. W. F. Oldham.

Though I have been a missionary in China for the past 20 years, had you asked me five years ago, whether I believed that the Christian native would die for his faith, I should have said no; that he was of the first generation in the faith and too much could not be expected of him. We have seen him everywhere pouring out his blood like water. The only limits to the extension of the work in China are the barriers here in America, the lack of men and money.—Rev. F. D. Gamewell.

America and England are destined to perform a mission that shall yet evangelize the world. God is guiding the destiny of the American and English speaking people who are bound to overcome the world, not by conquest of war, but through victories of peace. "You can take the English language, if you will, and tear it into shreds, and you can't get Jesus Christ out of it. It is for this reason that his light will yet be carried to the uttermost parts of the earth."—Rev. Dr. Thirkield.

To-day woman stands upon an exalted plane. She is no longer a mere cipher, but a potent factor in the weal or woe of the land. She still reigns queen in the realm of home, but her kingdom has been extended to the uttermost parts of the earth. Her voice is still heard within the four walls of her palace, in the same tender, loving tones, but it is also heard in public denouncing sin and the evils of the day, proclaiming truth and righteousness. Her hands are busied for the weal of her own household; they also reach to those beyond her gates, to the despised and fallen, pointing them to "the lamb of God who taketh away the sin of the world."—Mrs. T. E. Harrison.

League Lines.

The Epworth League is the optimism of the church.—Rev. Dr. Du Bose.

I'm glad that the hurrah stage in the development of the Epworth League has passed.—Bishop Hoss.

"The Epworth League, unlike other organizations of the kind, is not an appendix, but an integral part of the church to which it belongs."

We believe that John Wesley would, if he could, return to earth and join the Epworth League and push the battle to the gates.—Henry Date.

National flags, dear as they are, may be stained with human blood, but the banners of the Epworth League are adorned only with the conquests of peace.—Gov. Bliss.

The Epworth League is a new thing, a great thing in the history of the progress of Christianity. If 100 congregations like this could be drilled to go out and work for the King, they would have more power for good than all the apostles and evangelists of the first century.—Rev. Dr. Buckley.

I believe that in the future the Epworth League will feel the responsibilities it must bear and its duty to save the whole world, and it will take hold of the work with a zeal to accomplish it. Let us take home with us this thought: "We have enlisted until the war ends."—Willis W. Cooper.

A few of the older Methodists, deploring the decadence of the old-time class meeting, charge its decline to the Epworth League, but I humbly beg to differ with this conclusion. I believe that it could be easily demonstrated that all that was ever essential to a Methodist class meeting, at its very best, has been intensified and multiplied by the incoming of the League.—Rev. M. D. Carrel, D.D.

This organization whose interests bring us together to-day is only fourteen years old, but it is a lusty youth. It numbers its members by the million and is composed of almost "every kindred, every tribe on this terrestrial ball." Like Methodism it is not confined to any land or people, but "its line has gone out through all the earth." Its "far-flung battle line" encircles the globe in nearly every direction. It is an organization

of vast possibilities and colossal potencies. From the beginning it has been popular, fitting into and supplying a need in the church as its officials become greater its popularity waxes and its value to the church increases.—Rev. S. J. Herben, D.D.

I never attended a convention that acted so peculiarly as a generator of enthusiasm. You take some of the delegates from the small towns. They have never had an opportunity before to listen to good speakers such as they have heard in Detroit. They have read about the leaders, and have hoped to see them. They will now take advantage of the points made by the talkers, for it is noticeable that many of those present take copious notes. What is the result? One man's speech will be preached 100 times.—Bishop Walden.

About Methodism.

The secret of Methodism's majestic sweep over all the world is our holy system of theology.—Bishop Galloway.

To-day, as the result of John Wesley's work, we are preaching the Gospel of a full salvation—and everybody else is preaching it.—Bishop Galloway.

A sad day will that be for the world, a day of doom for Methodism, when Methodist lips are mute concerning a personal experience of the things of grace.—M. D. Carrel.

The doctrines and usages of Methodism should be taught to our children, and made more important in home and church life. We must be more dogmatic in our instruction, or we will have a generation of people in our church who will not know what they believe, or why they believe it.—Mrs. S. T. McKim.

John Wesley strenuously preached and defended the doctrine of entire sanctification against all comers; and to make the doctrine permanent (if of human things this can ever be said), he enshrined and embodied it in the hymn-book, and indeed to erase it now one would have to tear out half the hymn-book. May no profane hands ever be engaged in such a task!—Rev. J. S. Ross, D.D.

During the year 1902 the various Women's Missionary Societies connected with the Methodisms of America, participated at this Convention, raised for missions the sum of \$1,037,124. Far more valuable is the energy, the strength, devotion and love daily exercised by the deaconesses and missionaries of these three churches. 1709 of them are at work in the home and foreign field.—Mrs. Jane Robinson.

Methodism is more numerous than in the former days, but it is more efficient. It is richer, but it is more philanthropic. It is more intelligent, but it is more consecrated. It is more extensive, but it is more aggressive. It is more conspicuous in the world, but it is more of a regenerating and spiritualizing force. It is more tolerant in its theological holdings, but more intolerant in every sort of iniquity. It is more indifferent to mere methods, but it is more loyal to the conquering cross of Jesus Christ. The Methodism we received from our fathers was of a high, noble, rugged, and dominating type. It is grown loftier, nobler, more enduring, efficient, expansive and intensive, as it has mounted to supremacy and taken its proper place among the forces now engaged in the conquest of the world for Jesus Christ.

In the development of a still larger, stronger, more efficient and more spiritual Methodism, the Epworth League must participate.—Rev. Dr. Herben.

Temperance Thrusts.

We license the saloon, and I say "we" out of abundance of politeness to you. I don't license it.—Woolley.

The church aims to make bad men good, and good men better, but the saloon makes good men bad, and bad men worse.—Hon. Samuel Dickie.

The difference between the saloon and the church, is that the saloon would abolish the church if it could, while the church could abolish the saloon if it would.—Dr. Dickie.

Dr. Buckley asked, "What is the trouble with the poor man and he answered it with emphasis, "Rum and tobacco"—an answer that was greeted with great applause.

I expect to live to put my foot on the monster, and expect to see the day when there shall be no licensed saloon in all this broad land to insult our womanhood or debase our manhood.—John G. Woolley.

Bishop Gallaway said he lived in the best prohibition state in the United States (Mississippi). That a local option law was in force, and that sixty-five out of seventy-five counties were prohibition counties. This grand result had been secured by non-partisan action.

Sometimes temperance people say, We can't carry the election by voting prohibition. You don't have to carry the election, but you should at least carry yourself so that you will have the approval of your own conscience, and the smile of God.—John G. Woolley.

"I read a sign in your city that isn't so. 'Wilson whiskey; that's all.' That sign is a lie upon its face. It has ruined thousands of men whose lips have been poisoned with its cursed taste. That sign should be pulled down. It is a disgrace to humanity and your city, and a temptation of the devil."—Rev. Henry Ostrom.

Victories are won in prayer meetings. It is there the Christian soldier goes for ammunition, but the problem which confronts us is the saving of those outside the walls. The appeal now comes to us to go forth from this place to fight the greatest warfare of history against this monster of the age, the liquor traffic.—Rev. P. A. Baker, D.D.

At an executive board meeting of the Epworth League body ever which I preside, a few weeks ago, we decided, in addition to the many lines of activity in which we are already engaged, to devote one solid year of earnest, driving work in forwarding the cause of temperance, and I think when we get two and a half to three millions of people on their knees, earnestly praying and working for this object, we are pretty near the time when we can justify the declaration, "The saloon must go."—Bishop Joyce.

Newspaper Enterprise.

The Evening News, of Toronto, gave more space to the Convention than any other newspaper in Canada, and its reports for the most part, were excellent. This paper just made one break. On his way home from Detroit, Rev. J. W. Totten was interviewed by a News reporter. Mr. Totten stated that the Convention was singularly free from objectionable features, and was marked by great spiritual power. Incidentally, he remarked that some frivolous remarks were made by one speaker at the closing meeting in the Central St. E. Church. True to the instincts of the average reporter, the scribe put the words, "Frivolity at Detroit," in large letters at the head of the report. This was very unfair, as it conveyed the impression that

the Convention had been marked by frivolity, which was far from the case.

If the head-liner had desired to give a fair idea of the Convention, he would have said, "Spirituality at Detroit," but of course that would not have been startling enough. It is a common custom for newspapers to make a prominent heading of the most incidentful matter if it happens to be of a sensational character. Reports of religious meetings continually suffer in this way.

The Next Convention.

There were three aspirants for the next convention, Minneapolis, Denver, and Saratoga Springs. Representatives from each city appeared before the Business Committee, and made strong pleas for the honor of entertaining the next biennial gathering of the Epworth League. After giving due consideration to the matter, it was decided that the Seventh International Convention of the Epworth League should go to Denver, Col.

Summer Schools in the East.

We are pleased to learn that the Summer School of Methods for Sunday-school Teachers, held at Sackville, 14 to 16 weeks ago, was a great success. Not less than 180 were enrolled, who were comfortably provided for in the college residences.

An enthusiastic band of students gathered daily in the classes eager to learn, asking questions, taking notes, and their faces were an inspiration to the looker-on. Among the distinguished visitors and teachers were Prof. St. John, Miss Martha K. Lawson, Miss Florence Jordan, of New York; Mrs. E. W. Halpeny, of Indianapolis, Ind.; Mrs. Eaton of Baltimore; Misses Edna and Lillian Davy, New Jersey, and Mrs. Muirhead.

The management worked hard to make the school successful, and the programme was excellent, the boarding accommodations and the table all that could be desired. The college faculty were assiduous in their efforts to strengthen the hands of the executive, the people of Sackville were kind in providing rigs for drives, and there was a combination of recreation, intellectual, stimulus, and spiritual help.

The programme of the Berwick Camp-meeting has been received. The Epworth League Summer School is to be held in connection with the Camp-meeting, commencing August 7 and continuing until the 14th. Prof. W. W. Andrews, Dr. McLean, Dr. Chown, Rev. A. C. Borden, and others are to take part. Rev. Wm. Meikle is to have charge of the evangelistic services. Besides the preaching to the great congregations, Bible readings, conferences, young people's and children's services, prayer and praise meetings will form prominent features of the programme.

We are pleased to see these summer schools spreading in every direction.

Smiles.

Teacher: "Tommy, who was Joan of Arc?"
Tommy (who is considered great at guessing): "Noah's wife."

In the north of Scotland a schoolmaster keeps his boys steadily at their desks, but gives them permission to nibble from their lunch-baskets sometimes as they work. One day the master noticed that one of his pupils was paying mere attention to a small tart than to his lesson. "Tom Bala," said the master, "listen to the lesson, will ye?" "I'm listening, sir," said the boy. "Listening, are ye?" exclaimed the master. "Then ye're

listening wi' one ear an' eatin' pie wi' the other."

"When he saw the enemy coming he turned and ran. I call that cowardice." "Not at all. He remembered that the earth is round, and he intended to run around and attack the enemy from the rear."—Titbits.

Many years ago an Allen county man announced himself as a candidate for the legislature.

"But you can't make a speech," objected a friend.

"Oh, that doesn't make any difference," innocently responded the candidate, "for the house always elects a speaker."

It was a proud little fellow as he strutted round in a new pair of trousers that his mother had made for him, and very important he looked as he squared himself in front of his best friend, the corner groceryman, and said: "I bet you can't guess what my trousers are made of." "Of broadcloth?" asked the little groceryman. "Nope," replied the little fellow. "Corduroy, then?" ventured the groceryman. "Nope." "Jeans?" "Nope." "Well, what are they made of, then?" "Of papa's old ones," triumphantly replied the happy little fellow.

This story is told of a young gentleman going to the Epworth League Theological Institution: His father was very anxious that he should not be plunged into any feminine entanglements. So he wrote to the governor to that effect. The next thing the father heard was that his son was appointed to take a ladies' class. The father remonstrated. The governor wrote back saying that the safety of his son was in numbers. The father wrote back to say that the safety of his son was in exodus. The chancellor, unfortunately, does not relate the sequel to this pentateuchal repartee.

A Sunday-school superintendent, at the close of an address on the creation, which he was sure he had kept within the comprehension of the least intelligent of the scholars, smilingly invited questions.

"A tiny boy, with a white, eager face, and large brow, at once held up his hand.

"Please, sir, why was Adam never a baby?"
The superintendent coughed in some doubt as to what answer to give, but a little girl of nine, the eldest of several brothers and sisters, came promptly to his aid.

"It was 'cause there was nobody to nuss him!"

A young lawyer received a call from a well-to-do farmer, who was in need of legal advice. The lawyer looked up the statutes, and told the farmer what he should do.

"How much?" queried the farmer.
"Well, let's call it three dollars," replied the lawyer.

The farmer handed over a five-dollar bill.

The lawyer seemed embarrassed. But, after searching through his pockets and the drawers of his desk, he rose to the occasion, and pocketed the bill as he reached for a digest. "I guess, neighbor," he remarked, as he resumed his seat, "I shall have to give you two dollars' worth more advice."

A correspondent writes from Brownsville: "Our Epworth League at Brownsville is spiritual, up-to-date and doing most effective work. We celebrated the bicentenary of Methodism by writing up and reading a history of the church here from the conception of Methodism up to date. It was thoroughly enjoyed by many who heard it. We love our local church and Methodism. I'm large, and the great work she represents."

From the Field.

Glenholm, Man., Epworth League.

Here is a photograph of the officers of a country League in Manitoba. Their strong and earnest faces represent the character of the League, so we thought you would like to hear something of the way they accomplish their work, and why they have the hearty support of the pastor and officers of the church.

This appointment belongs to the Arden circuit, and is situated eight miles out from that place. It was from this society that E. W. Frost, who was president last year, received much of his training and encouragement to enter the broader field of preaching in Sunny Alberta. Miss Jessie Montgomery, the president, had extensive training as first vice-president, where she learned that a League to be strong in other departments must be strong in this. On but two occasions during the year has the

nection with the Forward Movement is most thorough. Four young ladies were appointed to canvass every member and adherent of the church, and although no one at present is permitted to give more than 10c a month, \$60 has been pledged this year.

The prominent feature of the Literary Department is the very fine reading circle held weekly in the homes of the thirty-five members. In this way eleven homes and over eighty people have shared the benefits of the circle, and not only this, but the members have visited an appointment on another circuit six miles away and have encouraged the young people there. Essays, discussions, and addresses form the prominent feature of the evening, according to the nature of the subject. The members say the study of "Nature's miracles" has well repaid them for the season's work.

The Social Department received attention by the holding of two home socials and an "at home" in the commodious basement of the church, while refresh-

ment was served at the socials. The leaguers canvassed the congregation for subscriptions to all the connexional funds and succeeded in raising the whole amount, so that the mission fund was the only fund asked for through the pulpit. This Connexional Fund Committee succeeded in securing over fifty subscriptions, the most of which were from lay members. Another way in which the League helps the church is in the music. Every one of the ten members of the choir is an active member of the society, and seven of them are officers. This society is truly a tower of strength in the church, and a power for good in the community.

The Toronto Summer School

The Summer School for the study of the Bible and Missions held at Victoria College, July 4 to 14, was a decided success. Nearly 200 delegates were in regular attendance at the sessions, but many more on advantage at the evening meetings. Of course the largest numbers were from the Toronto Conference, although other Conferences were fairly represented, the Bay of Quinte Conference having a registration of 40.

The service commenced each morning with a prayer service from 8 to 8.30.

From 8.30 to 9.30 a Bible study was conducted by Prof. McLaughlin and Prof. Riddell, which was always well attended. These brethren did faithful service during the whole week, and their work was highly appreciated.

The next hour was given to a study of some phase of mission work, under such competent leaders as Dr. Scott, Dr. W. E. Smith, Mrs. Carman, Dr. Burwash, etc.

At 11 o'clock the delegates separated into classes for the study of practical methods of work. It was significant that the room set apart for the consideration of methods of Bible study was better filled than any other.

The afternoons were given to recreation under the able guidance of Rev. W. Sparling, pastor of the Metropolitan Church. One afternoon Dr. Torrington entertained the delegates most delightfully with an organ recital in the Metropolitan Church.

The evening sessions in the open air on the college grounds were greatly enjoyed. The attendance was excellent, reaching the highest point on Friday evening, when the Presbyterian and Methodist schools joined forces, making an audience of fully one thousand people. Addresses of a high order were given on this occasion by Rev. Dr. J. V. Smith, on "John Wesley," and by Dr. Johnston, of London, on "John Knox."

The school as a whole could not fail to be a great inspiration to missionary zeal. Quite a number of the delegates at the close went on to the Detroit convention.

District League Reception.

Cobourg District Epworth League gave a reception to Rev. W. E. Smith, M.D., their missionary representative in Chentu, China, and who has recently returned from the foreign field, on Wednesday afternoon and evening, June 17, in Port Hope Methodist Church. Every circuit excepting one was represented.

Rev. A. W. Coyle, S.T.L., the energetic president of the District League, presided. Miss F. Daisy Jewell, Cambridge, gave an excellent paper on "The Religious Life of the Chinaman," while the next subject, "Our Missionaries in China," was dealt with by Rev. E. B. Lancelley very fully and ably. A discussion followed, opened by Rev. Geo. Nickle, which brought forth other points of interest and of profit. Miss Ada Hawkins, Canton, gave an admirable paper

Miss W. TURNER,
Organist.

W. SCOTT,
Cor. Secretary.

A. TURNER,
Secretary-Treasurer.

Miss M. MCGOLMAN,
4th Vice-President.

W. STOCKDALE,
2nd Vice-President.



Miss M. SCOTT,
1st Vice-President.

Miss J. MONTGOMERY,
President.

REV. H. HULL, B.A.,
Pastor.

Miss O. M. JONES,
3rd Vice-President.

GLENHOLM EPWORTH LEAGUE OFFICERS, ARDEN CIRCUIT, MANITOBA.

prayer-meeting night been interfered with. Each meeting is conducted by two or three members, and the aim is to train every active member to be able to conduct the meeting himself.

During the month of November, in a season of special services, when over fifty people decided for Christ, the members of the League were to the front in seeking salvation and leading others to do the same. Before that series there were 13 active members and 25 associate, but now there are 45 active and but 2 associate.

The Sabbath-school Committee, under the first department, has secured 14 students for Hamill's Normal Course, and the lessons are taken up monthly during the regular League service. We thus hope to train this class and all listeners to be competent Sunday-school workers.

The monthly missionary topics from Mott's text-book are very interesting in the hands of thoughtful leaders. Sixty missionary books have been purchased by the member during the year for home study. The plan of canvass in con-

nections were usually served at the close of the reading circle.

This League believes in "reading up" on its departmental work. The manual, and books by Amos E. Wells are kept moving among the officers. At the annual business meeting, and before the election of officers, a constitution contest was held, when sides were chosen and mistakes counted as bad marks. This is an effective way to teach the duty of committees. They believe in going away from home too, for they sent two delegates to the Conference in Winnipeg, and ten to the district convention at Neepawa.

These young people feel that they are a part of the church and manifest this conviction in various ways. In November they purchased a splendid church organ, and allowed the old one, which they had also purchased, to be taken into the basement for the use of the Sunday-school. At a lecture recently given by the pastor they made \$43, which amount enabled them to complete the first payment of \$100 on the new organ. Again a committee of four young

on "The Chinaman as we see him," and Rev. M. E. Saxsmith, Centreton, gave a comprehensive and very interesting paper on "The Chinaman's Creed." Rev. Albert Hoffman, of the Montreal Conference, a volunteer for the mission field and who leaves in October for his post, of duty in West China, conducted a Round Table conference with much excellence.

A most bountiful supper was served by the members of Port Hope League to the delegates at the conclusion of the afternoon session.

At the evening session Rev. A. W. Coone presented an admirable address of greeting on behalf of the district to Dr. Smith. A solo, "The Plains of Peace," admirably sung by Mrs. Henwick, preceded a most interesting address from Dr. Smith, who appeared in Chinese dress and held the rapt attention of the audience for nearly an hour.

Neepawa District.

The annual meeting of the Epworth League of this district, which met at Neepawa, June 18 and 19, was in every way a success. The first afternoon and evening were crowning events. The president gave a fine start to the whole proceedings by speaking of what had been done through the Conference and district during the year, mentioning especially the deepening of spiritual life among the young people. In the evening that great worker, Prof. Riddell, gave a splendid normal lesson on teaching the Sunday-school lesson a half-hour before regular meeting. As this was not on the programme, it was gratifying indeed to see the number who must have hurried very much to be there.

In the regular meeting we had at the advertised time a nice gathering which listened to Rev. J. W. Runions speak on the League as a soul-winner. It was a good presentation of this great subject, and many were the touches of life long to be remembered which he gave of this great and glorious work. There followed Prof. Riddell, on the Gift of the Holy Spirit. Here was a fine sense of fitness as to arrangement. First, redeemed souls won by the leaguer, and then these souls filled with the Holy Spirit. It would need that the address should be given to your readers verbatim to at all convey the wonderful and apt simile, metaphor, and story with which this man of God urged this glorious work and offered as the follower of Christ this gift and power to all. This is one of the meetings long to be remembered by the Leagues of this district.

The next morning was taken up with live topics. W. S. Crux, of Franklin, took up the work of the Literary Committee and showed its difficulties, its benefits, and its results, pointing out that it turned out on the whole district that where the Reading Course was used and most Eras taken the missionary spirit and support was by far the greatest. Miss O. Jones, an active worker on the Arden Circuit, led the discussion in a very helpful and comprehensive way. One would wish that Miss Alexander's paper on the Junior League work could be printed for the benefit of all workers in that department. It was excellent, as also was the discussion led by Rev. H. Cannon.

Rev. Mr. Bethel, of Minnedosa, also gave in a most impressive and characteristic manner an address on "Look Up, Lift Up." He made it clear that only men of vision, both in the past and present, were able to look up or lift up.

Rev. H. Hull, who left this district this year for Rat Portage, gave some parting counsel. He showed how the Leagues on the district had received

\$300 this year, and how that \$500 should be the expected mark for next year's returns. The Epworth League will miss Bro. Hull this year, and expressed this fact in a very fitting motion before the convention closed.

After the discussion of a union study class the convention closed, singing "God be with you till we meet again."

The following are our district officers: Hon. President—Rev. W. W. Abbott, B.A., B.D., Neepawa.

President—Rev. T. G. Bethel, B.D., Minnedosa.

1st Vice-President—William Carson, Neepawa.

2nd Vice-President—Rev. W. S. A. Crux, B.A., Gladstone.

3rd Vice-President—Miss O. M. Jones, Arden.

4th Vice-President—Miss Mary Scott, Eden.

5th Vice-President—Miss Pearl Alexander, Minnedosa.

Secretary-Treasurer—Miss Armitage, Minnedosa.

Conference Representative—Rev. J. W. Runions, Rapid City.

W. S. A.

Just a Line or Two.

The Leagues of the Manitoba and N. W. Conference raised \$3,016 for missions last year, an increase of \$1,192.

The Askin Street Epworth League, London, publishes a very attractive list of summer services in the form of a small fan.

The Washington League on the Scarborough Circuit, sent their president, Mr. Toye, Jr., to the Detroit convention and paid his expenses.

The Galt Epworth League has painted the Methodist parsonage at a cost of \$60. The trustees are spending \$2,000 in repainting and repairing the church.

Owing to his being stationed on another district, Rev. F. E. Malott, B.A., has resigned the presidency of the Exeter District League, and Rev. J. E. Holmes, of Granton, was appointed in his place.

The attendance at Cambridge Street League, Lindsay, is keeping up well during the summer months. This society was represented by several of its members at the Toronto Summer School and the Detroit Convention.

Rev. F. E. Malott recently delighted the Bethany League on the Ellimville Circuit, with a lecture on "The Union Jack" in connection with very successful anniversary services. The League at this place is in a prosperous condition.

The Tyrone Epworth Leagues gave their junior pastor, Rev. J. G. Brown, a farewell at a very interesting social evening on June 19. A good programme was rendered, after which a well-filled purse was presented to Mr. Brown as a mark of esteem.

The Epworth League of Holland, Man., shows an increase in its membership of 18, and has raised \$50 for missions. Last year this League purchased 14 sets of the Epworth League Reading Course. All departments are carried on, and are prospering.

The young people of Welland Port Epworth League held a very successful box-social in the church of that place on Friday evening, June 26. A very artistic stand was arranged on the church grounds, from which were served ice-cream and lemonade. Proceeds to go toward the church organ.

The Denver Convention.

The International Convention of the Epworth League Society was held in Denver, July 9-12, and attracted a fairly large attendance. According to newspaper reports there were about 8,000 delegates present. The meetings were held in a large tent, which unfortunately blew down while a service was in progress. No serious damage was done, however.

The reply to the address of welcome on behalf of Canada was delivered by Rev. W. F. Wilson, D.D., of Hamilton, who aroused great enthusiasm. Dr. Wilson also spoke eloquently on several other occasions.

The annual address of Rev. F. E. Clark, D.D., president, dealt with several important features of Christian Endeavor work. Along two great lines he urged an increase: first, an enlargement of the membership of the local societies. He deprecated the idea, which some had obtained, that a society of Christian Endeavor is simply a little coterie of like-minded young people who could edify one another in the prayer-meeting. The fundamental idea of the society is service, and service for every one.

A true society of Christian Endeavor should reach every young person in the community either through its active membership or its associate membership. To this end he urged a special effort to enlist more Active members, the working force of the society; to obtain more Associate members also, those who may afterwards be won for Christ and the church, this being the evangelistic end of the society; and to enlarge the honorary membership for the sake of promoting sympathetic relations between the older members of the church and the young people.

The boys and girls should receive special attention. The Junior societies alone within a year may be doubled, and there is now a Correspondence School for Christian workers, which will train superintendents to this most important work.

As a definite proposition to ensure this increase, Dr. Clark proposed that every State strive to gain at least ten per cent. annually for the next ten years, thus entering into a ten years' extension campaign. As each State secures its ten-per-cent. increase, a beautiful foreign banner from some distant land, representing the fellowship of the movement, will be presented to the State, and as for each new State that is admitted to the Union a new star is added to our national flag, so for each ten per cent. gain another star will be added to this foreign banner until the ten show that the hundred per cent. has been gained.

Dr. Clark proposed for a campaign motto the words "Fidelity and Fellowship," and strongly urged his hearers always to remember that this Increase Campaign is not chiefly for the advance and glory of Christian Endeavor, but always and ever for the glory and advance of the kingdom of our Lord Jesus Christ. "These efforts," he said, "will I believe, result in a vast increase of the spiritual forces of the kingdom of heaven. Let us always, then, keep this in mind in our idea of expansion, that it means upward growth as well as outward, more of those who practise the presence of God, more of those who work well because they have prayed well."

The Secretary's report showed that there are now 64,020 societies of Christian Endeavor, with a membership of 3,822,300.

During the convention a resolution was passed in favor of a union of forces with the Epworth League and the Baptist Young People's Union.

Devotional Service

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

AUGUST 16.—"LESSONS FROM PAUL: HOW TO USE TACT IN DEALING WITH MEN."

1 Cor. 9. 19-23.

HOME READINGS.

Mon., Aug. 10.	Wisdom from above	.....	1 Cor. 1: 1-5
Tues., Aug. 11.	Patience	.....	2 Cor. 6: 1-4
Wed., Aug. 12.	Love	.....	1 Cor. 13: 1-13
Thurs., Aug. 13.	Usefulness	.....	Gal. 5: 13, 14
Fri., Aug. 14.	Steadfastness	.....	1 Cor. 15: 58
Sat., Aug. 15.	Conscientiousness	.....	1 Cor. 9: 19-23

Paul's tactfulness is most remarkably set forth in the message of our topic Scripture. He was not only an educated man, a converted man, a spiritual-minded man, a man abundant in labors, but he was a thoughtful, tactful man. He apparently recognized that much of his labor and its results would have been negated had he lacked the important quality of tact in dealing with men. And to what an extent he carried it! His adaptation of himself to men was a marked characteristic. At one time he sets aside all assumed dignity, and makes himself "servant unto all." At another time, when among the Jews, he asserts his Jewish origin and culture and wins his way to their hearts. When mingling with men who know no standard of morality or religion, he leads them on their own ground, and meets them to better things. To the erring, the outcast, the faithless, the sinful, he approaches, and, with wise winsomeness, he attracts them to him who came "to seek and to save that which is lost." "He was made all things to all men that he might by all means save some."

A REBUKE.

This quality in Paul stands as a rebuke to a good many people—well-meaning but mistaken people. There is the person who declares, "You might as well say a thing as think it." Speaking generally this is a most unwise and absurd dictum. Then, there is the individual who is proud to tell his friends, "I always speak right out plain, whether it hurts people's feelings or not." It is likely that such a person will do more harm than good going through the world. There is the man, too, who, when he is trying to do Christian work is always crossing people's prejudices, rousing their combativeness, and putting them in a state of mind to resent his overtures and reject his message. Such a man hasn't any sense. He is trying to repair a watch with blacksmiths' tools. To all these classes of people Paul's example of tact should be considered and adopted.

POWER IN FITNESS.

Some people have a way of always speaking a kind word or doing a kind act at the right time—just when it is most needed and will do the greatest good. They have a bit of sunshine for our gloom, a word of cheer for our disheartenment, a gentle but never offensive reminder of duty if we are growing neglectful, an impulse to activity if our zeal is flagging, a word of generous praise if we are weary and overworked. It multiplies one's fitness a hundred-fold to know how to speak the right word or do the right thing at the right moment and in the right way. There is a good definition of tact. Many people with the very best motives and intentions and with large capacity of doing good almost utterly fail of usefulness, and throw their lives away because they lack this gift of tact. They speak the wrong word, giving pain when they want to give pleasure. They perform their

kindest deeds in such a way as to rob them of nearly all their comforts or cheer. They are continually hurting the feelings of their friends, offending nearly every person they meet. Their lives are comparative failures, because they lack the proper touch and do not know the best manner in which to do the things they resolve to do. Others may not have any more sincere desire to be useful; yet because of their peculiar and gentle tact they scatter gladness all about them and are ever performing sweet ministries of good. There is power in fitness.

TACT, NOT HYPOCRISY.

There are some who regard tact as insincerity or hypocrisy. They boast of their own honesty, never trying to disguise their faults for a person, and bluntly criticising another's faults even at the price of his friendship. They believe in truth in all its bare ruggedness, no matter how much pain it may give, and condemn all that thoughtful art which regards human feelings and tries to speak the truth in such a way that it may not wound and estrange. They love to quote the saying of our Lord's—that he had not come to send peace, but a sword. The fact is, these people mistake bluntness for sincerity. In the name of candour they employ sarcasm. Frankness is to be honored of course; but this is not frankness—it is impertinence, cruel unkindness, the outbreak of bad nature in him who speaks, which, instead of doing good, works only harm.

JESUS TACTFUL.

The story of the teachings of the Gospel reveals the fact that our Lord himself exercised the most beautiful and thoughtful tact in his mingling among the people. He was utterly incapable of rudeness. He never needlessly spoke a harsh word. He never gave needless pain to a sensitive heart. He never suppressed the truth, however; but he uttered it always in love. Even the terrible woes he pronounced against unbelief and hypocrisy, continues Miller, were not spoken in the tones of thunder trembling with rage which men impart to their anathemas. He had a wonderful reverence for human life. He bore himself in the attitude of tenderest regard for every one. How could it be otherwise, since he saw in every one a lost being whom, by love, he might win and rescue, or whom by a harsh word he might drive for ever beyond hope? He never made truth cruel. And if we could but realize the feeling of Christ toward men, our bluntness and rudeness would soon change to gentleness.

COMMON SENSE.

True tact is sanctified common sense. It is Christian love doing its proper and legitimate work. It is that wisdom which our Lord commended so heartily to the disciples as they went out among enemies and into a hostile world. No one can read the New Testament thoughtfully without seeing how love moves everywhere as the queen of all the graces. Truth is everywhere clothed in the warm and radiant beauty of the Positive, strong, and far-reaching. It is ever gentle as the touch of a child's finger. Of course, there are unpleasant truths that must cause pain when faithfully spoken. Yet truth itself is always lovely, and we are not loyal to it when we present it in any way that will make it appear repulsive. Christian tact seeks to please all for their good. It knows very well that the surest way not to do men good is to antagonize them and excite their opposition and envy; therefore, as far as possible, it avoids all direct attack upon the

life and opinion of others. It shows that charity which is wisely gentle to all, which bears all things, seeks not her own, thinks no evil.

TACT IN CHRISTIAN WORK.

In no class of work is wise tact so much needed as in trying to lead men to Christ. There is somewhere a key to every heart, and every man has good and earnest men to whom no heart opens. They have zeal without knowledge. Sanctified tact shows its skill in numberless little ways, winning hearts and finding acceptance for the living truth and for the wonderful love of Christ. It may be seen in the end that many lives, which might have been saved by the gentle methods which love teaches, have drifted away from Christ through the bluntness and inconsiderateness of well-meaning, but untactful workers.

HOW TO GET IT.

Tact is no doubt largely a natural endowment, to draw again from Miller's timely remarks, but it is also partly an art and can be cultivated. The harsh, brusque man may get a softer heart, and with it a softer manner. There is no better way to acquire this wonder-working tact than by becoming filled with the spirit of Christ. Love in the heart for all men will always find some taking way to perform its beneficent ministries. Gentleness is mightier than noise or force. The soft shining of the sun can do more than the rude blast to make men unfasten their heavy garments and open their hearts to the influences of good.

POINTS FOR THE PRESIDENT.

Show tact in preparing for this meeting. There are eight distinct and definite paragraphs in the foregoing exposition bearing on the topic. Why not select eight persons week in advance to expand these eight paragraphs, each taking three minutes. Intersperse timely and tactful remarks of your own, and have suitable hymns ready at a moment's notice for use. You are dealing in this topic with a much neglected, but exceedingly important quality in Christian service. Don't aim all over, but direct your gun to this work alone in this meeting.

AUGUST 23.—"LESSONS FROM PAUL: HOW TO MAKE OUR LIVES COUNT LIKE HIS."

2 Tim. 1, 6-8; 2 Cor. 11, 23-25.

HOME READINGS.

Mon., Aug. 17.	"Fervent in spirit"	.....	Rom. 12: 11-17
Tues., Aug. 15.	Filled with the spirit	.....	Rom. 8: 13-17
Wed., Aug. 16.	Living for Him	.....	Mark 8: 34-38
Thurs., Aug. 18.	Suffering if need be	.....	Gal. 1: 34-39
Fri., Aug. 21.	"Instant in season"	.....	2 Tim. 4: 1-5
Sat., Aug. 22.	Faithful through all	.....	2 Tim. 2: 1-6

We have but one life—only one swift-passing life. Great issues depend on what we do with it. Two worlds, the Here and the Hereafter, are shaped by the character of it. Surely no one can ask himself a more momentous question than, "How can I make my life count?" There have been many answers to this question. The man of business says, "Amass all the wealth you can." The man of letters declares, "Read the best books you can." The man of art replies, "See the best pictures you can." The man of the world announces, "Get all the pleasure you can." But, in our doubt and uncertainty occasioned by these conflicting answers, we hear a voice—it is the voice of the King of the Ages, and with the assurance that knows the end from the beginning, he says: "Seek ye first the kingdom of God and his righteousness." And this is the most perfect,

reasonable, and fundamental answer to our quest, "How can I make my life count?" This is Paul's essential answer which he expresses in somewhat different words, but which is the same in substance.

ESSENTIAL ELEMENTS.

Paul, in writing to Timothy, giving him the essentials by which he might make his life count, somewhat states the gift of God which is in him, the spiritual elements of God's kingdom which by faith he already possesses. And then he enumerates some of the elements of this great gift of God. Note what they are:

1. A spirit of fearlessness. "For God hath not given us the spirit of fear." The "fear" here mentioned is, (a) not the natural passion of fear or a sense of danger; (b) not the reverential fear of God. Both these God does give to man. But the fear, which God does not give, is a terror of God as Judge, a shrinking of the soul that destroys holy confidence towards our heavenly father, and deprives us of all resolution in doing what is right. In other words, God gives the believer the spirit of moral courage. This courage enables him to confront and vanquish the enemy and reproach of the world, to bear up under trials and losses and reverses, and to overcome those elements of antagonism to God and his kingdom existing in the inward life and the outward circumstances. It is a courage divinely inspired, and it is a courage which is not alone any combination of human qualities or events. Possessing this spirit, we have a quality which will help us to make our lives count.

2. The spirit of power. This denotes such a powerful impression of divine truth as inspires us with vigor and resolution of mind in all we are called to do, so that we appropriate the precepts of the Gospel and maintain its influence in the world. It is a spirit of energy in all that concerns the work of God in opposition to everything like indifference, unsteadfastness, or fruitfulness. We know the meaning of the apostle's injunction, "Be ye strong in the Lord and the power of his might." Here is a second quality which will help us to make our lives count.

3. The spirit of love. The spirit of love is a necessary counterpoise to the spirit of power and prevents it from degenerating into bravado and presumptuous daring. It is love disinterested, inexhaustible, universal and divine. It is the love of God shed abroad in the heart, a devout adoration of his excellencies, and a grateful use of his benefits. It constrains us to imitate his perfections we admire, and to manifest towards others the love which we experience. It is the great moving quality, divine in its origin, which commands every one who possesses it to put himself in right relations, according to God's Word, to all men and all things. Here is a third quality which will help us to make our lives count.

4. The spirit of a sound mind. This is the spirit of self-discipline and self-government under the sway of divine truth. It is the same thing as prudence, good judgment, composure and self-command. It is gained by the study and enlightenment by heavenly wisdom, a mind free from passion and folly, capable of judging soundly and acting with discretion. What the ballast is to the balloon, the safety-valve to the steam-engine, the beam to the balance, the keel to the ship, that the sound mind is to the Christian character. Here is a fourth quality which will help us to make our lives count.

INTER-DEPENDENT.

This spirit which God gives to the believer and which has a four-fold manifestation as we have seen, is so constructed that its principles support each other. Says Brewster, the spirit of power without love hardens into harshness, and without soundness of mind, spirit rushes into extravagance. The spirit of love without power sinks into timidity and without soundness of mind yields to sinful complications. The spirit of a sound mind without power settles into sloth, and without love retires into selfishness. Without the spirit of power, all is feebleness. Without the spirit of love all is harshness. Without the spirit of a sound mind all is foolishness. The first is the acting hand, the second feeling heart, the last, the directing head.

RESPONSIBILITY.

God bestows gifts not for show or ornament, but for use. Gifts unused will rust; it is only as they are exercised that they shine and illuminate ourselves and others. No man knows what he can do until he tries. There are latent possibilities in every man. God has left no man without a gift and is ready to grant the gift on fulfillment of conditions. The world is all the poorer to-day, because of its unused talents. We accomplish our mission in life by faithfully and diligently using God's gifts. We need to be stimulated to renewed zeal in the use of divine gifts. Away from the magnetic influence of Paul, Timothy might be tempted to be remiss. And the believer away from the divine person and influence of Jesus Christ cannot be remiss. Paul urges Timothy to remember his gift and urges him to keep it in active exercise. The best of men need reminding of past blessings and to exert the power they already possess. No one can make the best of himself or give a benefit to others without a careful recognition of his gifts, and a vigorous effort to make the best use of them.

FROM ANOTHER ANVIL.

Keep before you the great day of reckoning, and you will wish each day to count for God.

If we want our lives to count for God, we must use God's system of accounting and not man's.

Nothing counts for God except what counts for eternity, since God is for eternity.

Certainly no one can count for God, unless he is at least willing to stand up and be counted as on God's side.

It was not Paul that counted, after all, but God that counted through Paul; just as it is not the electric lamp that counts, but the unseen electricity, which will not count, except as we hold ourselves to strict account for God, remembering that whatever we have is his gift (2 Tim. 1. 6).

Our lives will not count for God unless our chief joy and pride is in his service (2 Tim. 1. 8). We must count that the greatest thing in the world.

Our lives will not count, if we count the hours in his service, watching the clock or thinking ourselves overworked. Our labors must have no end, and we must be glad it is so (2 Cor. 11. 23).

Our lives are not likely to count without suffering and sacrifice, any more than Christ's did, or his apostles' (2 Cor. 11. 26).

POINTS FOR THE PRESIDENT.

The use of four gifts in mentioned in the above as the essentials in making life count. Don't deal in generalities, but give thoughtful attention to the message of Paul. Appoint your four

vice-presidents each to take one of the four gifts and prepare a brief talk on paper. Arrange for a testimony meeting and urge definiteness in the testimonies—what gifts do you have and what gifts do I desire in greater measure? How am I using the gifts I have? Have I any gifts at all in active use?

AUGUST 30.—"MISSIONARY: FACTORS ESSENTIAL TO THE EVANGELIZATION OF THE WORLD."

Isa. 40. 29-31; Acts 1. 4-8; Luke 10. 2; Prov. 29. 19.

HOME READINGS.

Mon., Aug. 24. Not our own. . . . John 10. 1-14
Tues., Aug. 25. Father sheep. . . . John 10. 14-18
Wed., Aug. 26. The stranger's Sabbath. . . . Ex. 29. 8-10
Thurs., Aug. 27. Promise to Abraham. . . . Gen. 15. 1-28
Fri., Aug. 28. Jesus and the stranger. . . . Matt. 25. 34-40
Sat., Aug. 29. Their share in the lamb. . . . Ex. 12. 43-49

In solving the great problem of the evangelization of the world in this generation, there are two classes of factors to be considered, the factors on the mission field, and the factors on the home field. We shall first examine the factors on the mission field.

MORE FOREIGN WORKERS.

If the world is to be evangelized in this generation, more missionaries will be sent out. There are still sensitive regions without a foreign worker, notably in the interior of Africa and of China, and in unoccupied lands like Tibet, Afghanistan, and parts of the Turkish Empire. Taking the unevangelized world as a whole, the present force of workers is absolutely inadequate. Missionaries are needed for all forms of work. More medical missionaries are needed. There is only one medical missionary to every 1,400,000 people in the non-Christian world. More missionary teachers are necessary. The present number cannot undertake the work required of them. Thousands of women missionaries are imperatively needed to insure the evangelization of the multitudes of women in the world. Leading authorities on the great mission fields estimate that one missionary is needed to every 29,000 of the non-Christian world. This proportion will call for an increase of the present missionary force from 15,000 to 50,000. This appears to be a large increase, but the church in Christian lands is well able to supply the number. It seems extraordinary that in Christian lands one minister is put in charge of say 800 people, many of whom are Christians; and in heathen lands another minister is in charge of 800,000, nearly all of whom are pagans.

MORE NATIVE WORKERS.

There must also be a great increase in the number of well-qualified native Christian workers. It is estimated that for every thousand missionaries there will be needed ten thousand native workers. These Christian workers are valuable. They are acclimatized and therefore able to work at all seasons. They can live in their own country at small expense. They are able to come into more intimate social contact with their own people than can a foreigner can hope to do. They can speak the native language fluently. They know the difficulties, temptations, doubts, and prejudices of the people. No extensive field has ever been thoroughly evangelized but by its own sons. The greatest work of the missionary is to make missionaries out of the native materials, and to do this effectively educational institutions on the mission field are a necessity. Then, too, there must be a great increase in voluntary Christian work on the rank and file of the membership of the native

church. The whole church must be trained to be missionary. The whole responsibility for winning men to Christ does not rest on the missionary or the minister. In the days of the apostles the Gospel spread with wonderful rapidity because individual Christians everywhere were filled with a passion for making Christ known, and went about living him and speaking of him. So today on many missionary fields notably the Korea, Manchuria, and Livingstonia, the work is prospering because so large a number of native Christians have heard the call of Christ and are seeking to win to him their relatives, friends, and neighbors. What a lesson for the Epworth Leagues of Canada! The fact is, the great force with which to impress the unevangelized is a holy church in their midst, the members of which are living examples of the mighty transforming and keeping power of the Gospel.

THE CHILDREN.

Work for children on mission fields will prove a valuable and necessary factor in evangelizing the world. The plan that seizes and impresses childhood tells mightily for victory. The Roman Catholic Church begins with childhood in training its priests. One reason, likely, why Buddhism developed into the largest faith in the world is the fact that during its early history so much attention was devoted to the children. The young devotees were not only because they are the most impressive and docile, but because the future so largely depends upon them. A child won for Christ is an adult won. The child becomes an evangelizing force. Often the parents are reached best through the children. This is indeed an important factor in the world's evangelization not only abroad, but at home.

FACTORS ON THE HOME FIELD.

Having seen the important factors on the foreign field necessary to the great task under consideration, let us in brief the necessary factors on the home field.

THE MISSIONARY SPIRIT.

It is indispensable that the churches on the home field should become filled with the missionary spirit. The leaders in the church cannot compass so great a work. The co-operation of a great multitude of the members of the church is essential. This means that the church in Christian lands must become missionary churches. What is a missionary church? (1) It is a church whose members are intelligent concerning the enterprise of world-wide missions, and who recognize and accept their responsibility to help extend Christ's kingdom throughout the world. (2) The missionary church is a self-sacrificing church. The means given for evangelizing the world should correspond with the magnitude of the desired result. To accomplish what the church is expected to do for missions will be giving on a scale unthought of in the past. Contributions must be larger, more generous. (3) The missionary church is a praying church. The history of missions is a history of prayer. Everything vital to the success of the world's evangelization hinges on prayer. Are missionaries and native workers needed? "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Is increased giving necessary? Prayer is the power that will influence God's people to give with purity of motive and with real self-sacrifice.

POINTS FOR THE PRESIDENT.

There is much food for thought and study in the foregoing exposition. Master it yourself, and then arrange to make the best possible use of it in the League.

Appoint some one to present the "factors on the foreign field," and another member to show the "factors on the home field." Impress the responsibility on each one for their part in this great work. Let there be much prayer with this burden:

"Open thou mine eyes to see
All the work thou hast for me."

SEPT. 6.—"THE ALLIED FORCES OF RIGHTEOUSNESS."

John 17. 20-23; 1 Cor. 1. 10-13.

HOME READINGS.

Mon., Aug. 31.	The Church's Head	..... Col. 1. 18-23
Tues., Sept. 1.	Members of one body	..... Rom. 12. 5-9
Wed., Sept. 2.	Christians' ideal	..... John 10. 39-38
Thurs., Sept. 3.	God's husbandry	..... 1 Cor. 3. 6-9
Fri., Sept. 4.	All working together	..... Neh. 4. 10-23
Sat., Sept. 5.	Members one of another	..... 1 Cor. 12. 12-20

Christ in his intercessory prayer for his disciples before the agony of the garden and the sufferings of the cross, desired that his followers should be one—united in him, swayed by his truth, and as a consequence, in sympathy with believers in Christ to remember this desire of their Lord. There is a tendency to become sectional and sectarian, and to view with disfavor people and churches of a name other than our own. Happily this tendency is not so marked as it once was, and the less of this feeling is cherished the nearer do we come to the ideal of Christ.

THE PRAYER, HOW ANSWERED.

It did not seem likely when Christ offered his prayer for the unity of his followers, that an answer would come very soon. But behold the change! The belief that Christ is the Son of God, the heavenly messenger of salvation, is universal in Christendom and extends even beyond its bounds. The name, once despised, is now honored worldwide. The cross of Christ, once a symbol of shame, has become the centre of the world's spiritual life, the rallying-point of what is noble, good and true. Men of different nationalities, various ranks, men even of non-Christian ideas, have united to honor it. This has been brought about not by force of arms, attractiveness of ritual, or glamour of learning, but by its own inherent power. Warring only against sin, the Gospel of Christ has lifted human life to higher levels, working moral miracles, and glorifying every-day existence. So doing, Christ has been crowned with glory that is growing in ever-increasing brightness. And one of the chief elements of this glory is the growing unity of Christ's people in him. It should be one of the leading motives of believers to promote Christ's glory in their unity. It is the want of unity that greatly retards the progress of Christian truth and that minimises the output of Christian energy and effort.

UNITY, HOW ATTAINED.

This unity of such vast import to the efficiency of the Christian church, is not a result of external pressure. It is produced by an affinity of spiritual life in the persons united. Mere human relationship does not of itself lead to unity of sentiment or action. Human families with the ties of blood relationship, are not always in harmony. But those united spiritually in Christ, however diverse in tastes or outward circumstances can display to one another the min which was in Christ Jesus. They are partners of the one spirit. The spirit of Christ works in their hearts; a unity of thought and feeling is attained and this leads to unity of action. Being all children of God through Jesus Christ,

this has a vital effect on the relations of believers to one another. They become one as Christ and the Father are one. With one aim before them—the establishment of the Redeemer's kingdom—there is produced a deeper union than any that is merely human, preparing them to work in harmony with one great common object in view. It is when men enter by faith into union with Christ, that they become one in him with the Father (v. 21). It is in this close relationship that believers are bound by a common love and by common interests. They rejoice in the companionship of all who are like-minded with themselves. And one chief proof of their having entered into fellowship with God in Christ, will be the love of the brethren (1 John 3. 14) and unity of sentiment and endeavor.

THE GREAT ESSENTIAL.

The great essential for the accomplishment of the unity of the Church, and to universal unity of believers, is union with Christ. The closer our union with him, the more ardent our imitation of him, the closer our union with one another. "The name of our Father, Christ" was Paul's strong ground of appeal for unity. The common hope, the common Lord, is a bond that binds men together more closely than any other tie. There is no rallying point like this. Speak the name of our Father, and it should awake an harmonious response as from one man. Paul's plea would be something like the following: "Brethren, do you divide into parties? Do you foment and cherish your antagonisms? Do you forget that you are all Christ's together? Do you are altogether pledged to him, that you are looking forward together to be complete in him? You to be divided, who are redeemed by the one blood of the one Lord Jesus Christ! You who are together "sanctified in" the same Spirit, and baptized in" him; who call "upon his name"; who whose whole life through and through is "Christ's"! Surely to mention "the Name" ought to hush all party clamor, ought to cause you to close up all party rents and schisms, and join you perfectly together in the same mind and the same judgment. If the spell of the Name do not act, nothing will. If the banner be uplifted, then round it should gather a compactly united host—too earnest, too thoroughly one, for partisan feeling or divided interests.

POINTED ILLUSTRATIONS.

Separate the atoms which make the hammer and each would fall on the stone as a snow-flake; but welded into one, and welded by the firm arm of the quarryman, it will break the massive rocks asunder. Divide the waters of Niagara into distinct rivulets and drops, and they would be no more than the falling rain; but their united body would quench the fires of Vesuvius, and have some to spare for other volcanoes. A thousand grains of powder, or a thousand barrels, scattered a grain in a place and fired at intervals would burn, but would produce no concussion. Placed together in effective position, they would lift a mountain and cast it into the sea. Even so the whole church, filled with faith and fired by the Holy One who gave the tongues of fire on the Day of Pentecost, will remove every mountain, fill up every valley, cast up the highway of the Lord, and usher in the jubilee of redemption.

THE UNITY OF CHRISTIANS.

1. What it is not. It is not perfect similarity of belief, or usage, or ceremonial. It is not uniformity of outward organization.

2. What it is. The unity for which the Saviour prays is oneness of principle, oneness of spirit. It is the unity of one great Master and Head for all. The unity of love and sympathy, of aim and purpose. It is the unity of one kingdom, with one law—one government under one Invisible King. It is unity with a great variety of manifestations. It is the unity of an anthem—several parts, many notes, many voices, an infinite variety of sound-waves; but in perfect harmony, under one leader, with one purpose.

3. Its importance. Christian unity shows the power of the Christian religion. Only divine influence could effect such a result from the widely different elements of which the church is composed. Only when the church is united can it receive the Holy Spirit in its fullness and power. Hence Christian unity is the condition of the church's highest usefulness and success in establishing God's kingdom on earth. This unity is growing among Christians, even while they keep their separate denominations. They are growing nearer in doctrine, in sympathy, in loyalty to Christ. This spirit should be cultivated in every church and among all denominations.

POINTS FOR THE PRESIDENT.

Let every member of the League, Active and Associate, contribute some thought to this topic—let no one be omitted. Let the motto of this meeting be, "A meeting for all and a part for everybody." Ample suggestions will be found above. Let the president say, "If any member cannot find anything to say on this topic, come to me and I will furnish him or her with something." Have a conversational quarter-of-an-hour, with this question as the subject: "How can I advance the Christian unity which Christ enjoins?"

SEPT. 13.—"FEASTING THAT MAKES LEAN SOULS."

Ex. 16, 2-5; Ps. 106, 13-15.

HOME READINGS.

Mon., Sept. 7. Body above soul Luke 4, 1-4
 Tues., Sept. 8. Bread for the soul Deut. 8, 1-3
 Wed., Sept. 9. Eating to God's glory Rom. 14, 1-8
 Thurs., Sept. 10. Eating to His shame 1 Cor. 11, 21-34
 Fri., Sept. 11. Feasting and murder Matt. 14, 1-12
 Sat., Sept. 12. Punishment of gluttony Deut. 21, 18-21

Leanness of soul is a sad condition of things. The literal meaning of "soul" as contained in Psa. 106, 15, is the animal soul, the physical life. The Lord gratified the desire of the Israelites, and in so doing and by the same means, punished their sin; for they ate until there came on a wasting sickness which led to alarming mortality. But although "soul" is here used in its physical meaning, the figurative sense is equally true. The very spirit of a man when bent only or supremely on the satisfaction of its earthly desires and appetites becomes lean. Indulgence in sinful pleasures or passions, while it may give a certain kind of enjoyment for a time, ends in loss and trouble. Shakespeare puts the truth in this form:

"Heaven is most just, and of our pleasures
 Makes instruments to scourge us."

BLIND TO ADVANTAGES.

Listen to the whine of the discontented Israelites on the wilderness journey. "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots and we did eat bread to the full." As though they had said, "we care not for our deliverance out of Egyptian bondage; we are no better under God's guidance than we were under the rule of Pharaoh." Thus

when delivered from the slavery of intemperance or some other degrading sin, some men seem incapable of appreciating the greatness of their deliverance, and still long for a return to the old life. Such people have not fully God, and do not experience the present salvation and power of Jesus Christ. "If any man be in Christ Jesus, he is a new creature, old things have passed away; and behold all things have become new." When a man is once in the position to estimate, as a saved man, his privileges in Christ, the world and its sin will appear as "beggarly elements," too low to be regarded, too poverty-stricken to be desired.

PAST AND PRESENT.

How many men measure their success in life by the condition of their flesh-pots! They prefer a full bill-of-fare and slavery to hunger and freedom. And often it is thus with the Christian—he is rendered sad by the difficulties of the wilderness-path to character and heaven. He feels longings after the old life of the soul. In the old days there were times of enjoyment. Then food was abundant. True, sin was a hard service, but it had some pleasures. Thus the young Christian is tempted in gloomy mood to thing the present less desirable than the past. He does not see the value of moral freedom. He does not appreciate the glory of being led by God. He sees not the shield by which he is protected. He does not reflect upon the splendid destiny awaiting him. If he saw these things as he ought, neither a temporary trial, nor the flesh-pots of his sinful life, would lead him to cast a longing look at the past. Remember, young people, Satan often tempts the soul to desertion of Christ, by presenting the past life of sin in all its attractiveness, and by magnifying the difficulties of the Christian Journey, saying nothing of its abiding joy and satisfaction.

DISGRACEFUL RETREAT.

In this state of mind the Israelites were in danger of a degrading and cowardly retreat to their old condition of life. If they returned to Egypt, it would have been cowardice and apostasy. What an utter lack of confidence would they have shown in the Supreme Being—their Deliverer and Benefactor! So it is with those who have entered into the freedom of the Christian life; if they return to their old habits, they will be beating a cowardly retreat that will gladden the forces of hell, and awaken the ridicule of the world. God has provided for the regenerated soul something better than the flesh-pots of the old and sinful life.

UNBELIEF.

The real cause of the discontent of the Israelites, and their apparent longing for the old life of Egypt, was unbelief. "For ye have brought us forth into the wilderness, to kill this whole assembly with hunger." What ingratitude and lack of confidence toward God! They had no more trust in God, no greater estimate of divine providence than to suppose that the Lord was making all these deliverances for them simply to lead them to a grave. Does God save men to destroy them? The trouble is that when misfortune comes to men, they imagine that the Lord is against them, forgetting in their folly that life's greatest blessings frequently come from life's misfortunes. One of the great lessons needed in this busy, bustling twentieth century life is unbelief. Involved in the Bible injunction: "Have faith in God." The antidote to the sorrow of the disciples and to their disappointment at the departure of Jesus

from the earth was, "Ye believe in God, believe also in me." Faith in God and faith in Jesus Christ was to sustain them in the bodily absence of their Lord. The same yesterday, to-day, and forever; and faith in him to-day has the same power as of old.

THE GOLDEN EAGLE.

Watch the golden eagle as he banks in the noon's broad light. He balances with motionless wings; he rushes forth to meet the clouds. His is a life of glorious freedom. Can you conceive that he would give up his free and joyous life to drag out a weary bondage in a narrow and stifling cage! Would not that king-like bird prefer death to slavery! Foolish Israel! They longed to give up their freedom for the foul bondage of Egypt. To them and to us, Paul's words of rebuke to the Galatians are fitting: "O ye, that thou shouldst not obey the truth. Having begun in the spirit, are ye now made perfect in the flesh? . . . So then, they which be of faith are blessed with faithful Abraham. The just shall live by faith."—Gal. 3, 1, 3, 9, 11.

SELECTED THOUGHTS.

Intemperance is like a quicksand underlying all our public institutions, and the more massive they are, the greater is their danger till it is removed. Intemperance is like a bridge. A few men marching in step can beat it down, while many men straggling discordantly over it will not harm it in the least.

Intemperance is like smallpox, which could be abolished by isolation, which alcohol is a food just as an acid is food to an iron pipe. The longer you feed it in, the less there is of the pipe to feed through.

Children should be taught to hate Rome as intensely as Hannibal was taught to hate Rome. Intemperance brings blessings in both hands—blessings for time and blessings for eternity.

Like so many boxes of Pandora, dram shops are hourly scattering plagues of every kind—natural, moral, political. Let no man say that he is safe enough, that he has no occasion to take the pledge. The stars of heaven fall, and the cedars of Lebanon are laid low.

POINTS FOR THE PRESIDENT.

Have two papers or addresses prepared: (a) The follies of intemperance; (b) the wisdom of total abstinence. Let every member come prepared with some timely thought on the temperance issue, making it a chain exercise, that is, each one naming his or her successor.

HINTS FOR PRESIDENTS.

That they are preside-ents—to preside over, that is, direct, the society, not do all its work for it.

That all the work of the society is in their charge, not for officious interference, but for helpful guidance.

That a word of praise from them is worth a thousand words of blame.

That they have a right to be present at all committee meetings, and a duty to be present at all as many as possible.

That the president's cabinet is the executive committee.

That the president's aids are the vice-presidents.

That the business meetings are to be planned as carefully as the prayer-meetings.

That the president's manner has much to do with the society's spirit. Let it be cheerful, earnest, devout.

That the president cannot know too much about the best methods of Epworth League work along all lines.

Junior Department

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

The Junior League and its Value to the Church.

An Address Delivered at the Detroit International Epworth League Convention.

BY MISS L. BROOKING, COBOURG, ONT.

In beginning this talk I am going to do what I often do in teaching, serve the dessert before the soup—enlarge upon the value of this department before discussing the methods of conducting it.

In considering the value of Junior Leagues to our church, we must first consider the value of the juniors, without the Leagues! Just exactly the same value as children are to their parents. No less, and as far as keeping up the life of the church is concerned, far more. An official member of a Methodist Church, in Ontario, after ten years' absence, said that more than half the members and adherents of that church were strangers to him! How did this come about in only ten years? One by one, the older members had dropped by the way, or been moved by life's changes to other spheres. What are going to be the Methodists of to-morrow? The children of to-day. And I say it solemnly our first and greatest duty—before even our great missionary obligation, is the training of our own children up for God and mankind, in such a way that when the tasks drop from our nervous fingers, they may be able to think and speak and act for God and home, and church and country, better than we have done before them. This is the true evolution of the church.

In considering our juniors we must place ourselves in the position of parents, or at least of big brothers and sisters, who are helping in the development, education and training of the younger members of this family.

Now all up-to-date nineteenth century parents (to say nothing of the twentieth century) know that their children are possessed of a three-fold nature—physical, mental and spiritual. Also all men and women of understanding know that in the development of a noble, normal man or woman, each of these three sides of our wonderful, complex, God-given nature, must receive its due share of care, else the result is a deformed specimen. The day has gone by when any intelligent parent thinks that the physical development of his child may be left to nature—or rather he realizes that, in these days of effete civilization, "Mother nature" does not have a "fair show," and that he must spend time and intelligence and money to surround his child with all that will conduce to the natural healthy development of his physique.

On this point I have somewhat to say against the lethargy of the church. She is only beginning to awake to the fact that unless she lends a hand and joins with some of the more progressive organizations in providing righteous room for the exercise and development of the young animals committed to her care, they will seek it elsewhere, even in questionable places. And this will be the beginning of the rift, between the boy and the church, which is so apt to grow and enlarge until it becomes a chasm too deep and too wide for anything short of a volcanic eruption to fill in. And then the poor, short-sighted church does try—does make herculean efforts to provide the volcanic eruption in the shape of revival services, professional evangelists, etc., etc., and often weeps bitter

tears because of her lack of success. When all the time if she had only cared, with hearing ears, the sound of the hammer driving in ever such a tiny way, ever such a thin-edge wedge, the bitter tears on her part, and the wasted years on the part of her children, might have been avoided.

This being interpreted, is plea number one, for the Junior Department.

For the mental development of her children, our church has always stood in front ranks. And yet even here, there is room for improvement. Even with all the noble work done in our colleges and schools—even with all our reading circles, and well-chosen reading courses, even with all our literary departments, there are still some, who, between many stools, fall to the ground.

And one of these is the boy. He is getting plenty of mental food it is true—often more than he can digest in the public and high schools of our villages and towns. But he should not be allowed to feel that the church has overlooked this side of his nature. Too often his teachers in the Sunday-school are not up to the average of his teachers in the day school, and being a thinking animal, he soon gets the two together and forms his hasty young opinion of the church's mental status. And again I hear the stroke of that hammer, widening the rift between the child and the church. Which is plea number two for the Junior League.

In the spiritual development of her children, I claim that the church has, most of all, need of the Junior League. To be sure I have heard good men and true who ought to have known better, being among the ministry of the Canadian Methodist Church, speak with but small enthusiasm of the value of the Junior League, with passing mention of "five wheels," and the like. I should like to whisper to these good friends that, as errors and weaknesses, which are not found in our pure and noble English language, often appear in English "as she is spoke,"—so, much that is useless does not belong to the Junior League in itself, but to some Junior Leagues, as they are run. We do not abstain from all food, because some may be injurious, and we do not condemn all books because some are lowering. No more should we criticize all organizations because some are failures.

But these good people tell us that we have the Sunday-school where the children get their spiritual food, as milk, properly diluted, and in quantities, to suit their age and strength. And later they tell us of the regular church services, where there is abundance of stronger food. All this I grant. The home teaching, the Sunday-school, and the church services may answer all the purposes which the primary, intermediate, high school, and colleges do, in the mental life of our land but what about all these industrial and technical schools, and departments of schools, springing up all over the civilized world? How is it that schools having no department of manual training are looked upon as at least, "behind the times"? Is it not because we are at last awakening to two facts.

In all the machinery of our church, we have no place where what may be termed the "manual training" of our children can be carried on, except the Junior League.

They are taught spiritual truths, and taught to study God's word, at home, let us say, and at church services, and at Sunday-school. At home, if they come from Christian homes, and at school, if they have Christian teachers they are guided and helped to put these principles into practice. But this is in individual daily life. There is something more needed to form the habit of philanthropy

—to form habits of thinking and working, spending time and money, on those outside the home circle—say even outside the circle of personal friendship. They must learn to work harmoniously as a part of the whole—to go in double harness.

To my mind a well-managed junior missionary department will do as much towards solving the missionary problem of the next generation, as even our Forward Movement. Show me a boy or girl who has been in a live Junior League from ten to sixteen years of age, and I will show you one who will never sadden the hearts of pastors and collectors by his ignorance of, and indifference towards the needs of, our heathen brothers and sisters, crying in the dark, and with no language but a cry.

A Junior League must necessarily fill the need better than a Mission Band, because broader and more general in its aims and interests. A properly managed Junior League reaches its members not by home study God's word, but how to help others to study that word; not only the principles of righteous living, but how to put those principles into practice; not only to have pity and sympathy for others, but how to translate that pity and sympathy into such capable action that desert lives shall blossom as the rose; not only to pray for the conversion of sinners but how to lead them to Christ in such wise and tender way that they may be won to the beauty of holiness.

They will learn in this way as in no other, for one of the fundamental principles of true education, is that we only learn to do by doing. All this, and much more, even to aiding in the physical and mental development of our children, comes within the province of the Junior Department.

Have I justified my plea that the church has need of it—not as any fifth wheel, but as at least some of the spokes, in her most important wheel?

Weekly Topic Study.

August 9th.—"What I may learn from a queen who took a journey."—1 Kings 10: 1-9, Matt. 12: 42.

King Solomon's fame spread fast and far. To all people he has become known as rich, powerful, and wise king. His great wisdom is especially talked about. Far away to the south lives a distinguished queen whose visit to Israel's king is the subject of our study to-day. Mark (1) She heard (2) She came to find out for herself. (3) She saw Solomon and talked with him. (4) She was convinced of the truth of all she had heard about him. (5) She acknowledged his greatness. (6) She glorified God who had given her such wisdom, riches, and power. (7) She made very rich presents to Solomon to show her gratitude. The Old Testament story fully illustrates these points. In the New Testament Text we find our Lord commending the queen, and commending the people of his day. Why? Because he (Christ) was a wise teacher and a greater king than Solomon, and the people rejected him. He is the source of wisdom. (1) We have all heard of him. (2) We should go to him to see for ourselves. (3) If we come to him, he will teach us. (4) His truth will convert us. (5) Like the Queen of Sheba with Solomon, we with Christ, will be led to confess him. (6) Worship. (7) Present our gifts.

Summarize the lesson thus: The queen wanted to find wisdom. She investigated for herself. Solomon taught her. Her doubts fled. She opened her heart to him and then offered her presents, and magnified the God of Israel.

The Board should present some such outline:

- Wanted to know (find).
- Investigate for herself.
- Solomon taught the Queen.
- Doubts were all removed.
- Open heart means offered gifts
- Magnified God.

Jesus Christ is our Solomon. He bids us "come," "hear," "receive." If we come thus to him, he will "instruct" and "satisfy" us with his teachings. Then we should go away and "tell" others about him. Apply the spiritual lessons thus:

- COME! } For us all to do.
- HEAR! }
- RECEIVE! }
- INSTRUCT! }
- WHAT He does for us.
- SATISFY! }
- TELL! }—Our duty to others. Testify!

August 16th.—"My favorite Bible proverb, and why."—Prov. 2, 1-9.

The topic this week, like that of July 19th, is evidently intended to call out the Juniors by way of response. This may be done in various ways. It will, however, be hardly wise to depend entirely upon the members to tell in a general way the "what" and "why" of the proverbs, for the majority are not sufficiently familiar with them to have any "favorite." But the superintendent may well prepare any number of questions similar to the following, and distribute them individually a week ahead for answer in meeting. The Juniors thus will be led to read the Proverbs during the week, and will probably form some intelligent idea of the case in hand.

Suggested specimen questions—(Answers all in Prov.):

1. What is "The beginning of knowledge," and why?
 2. What advice does Solomon give about avoiding bad company?
 3. If we seek wisdom earnestly what shall we find?
 4. What is more precious than rubies, and why?
 5. What are children to tie about their necks?
 6. What six things does the Lord hate, and why?
 7. What danger comes to us if we walk on hot coals?
 8. Whom are we all to call our sister?
 9. What is the fear of the Lord?
 10. What is likened to a "well of life" and why?
 11. What will prolong our days, and why?
 12. What does Solomon say about tale-bearing?
 13. What are some evidences of "a wise son"?
 14. Tell something good Solomon says about liberality?
 15. What will surely happen to "the lamp of the wicked"?
 16. What two bad things come to him who refuses instruction?
 17. What pursues sinners?
 18. What is the good of work?
 19. What does a soft answer do, and why?
 20. Tell something good that is said about pleasant words?
 21. What about those who return evil for good?
 22. What is like "a crown of glory"?
 23. What does Solomon say of "idleness"?
 24. What is better than great riches, and why?
 25. Tell why Solomon advises against intemperance.
- (The list may be extended indefinitely, and such a treatment of the topic may be made both bright and profitable to all concerned. But it must be planned for and arranged at least a week ahead.)

August 23.—What the carpenter, the fisherman, the tent-maker, teach me about work. Mark 6:3; Matt. 4:18-22; Acts 18:3; 2 Thess. 3:10.

Our first Lesson Text is a strong evidence that our Lord worked with his father (Joseph) as a carpenter, till he was fully grown to a man. The people who knew him called him "the carpenter's son." Matt. 13:55. It was the custom of the Jews to train all the children to some trade or manual occupation. The examples named in our Topic are all well known—Christ Himself, his early disciples, his last and greatest Apostle—Paul, were all workers. So

(1) work is honorable. Idleness is the parent of mischief, and very often leads to disgrace, misery and want. There is no disgrace attached to honest labor. Our Lord glorified a common trade. No boy or man need be ashamed of toil. . . . (2) Work leads to proficiency. There is no call to-day for mere "bottle jobs." Good workers are always needed. The boy Jesus grew in wisdom, and part of that was shown in Joseph's shop. He was not only good; but a good workman. So we should all seek to excel in what we learn, and do it well. (3) Work helps to independence. It was a good thing for Paul that he could make tents, for thus he was able to earn his own living, when many would sooner have seen him starve. Better be able to do a piece of work, and do it well. (4) Labor is necessary. Paul said that if a man would not work, neither should he eat. Solomon long ago said that an idle man should come to poverty and want. Above all, our work at home, school, shop, store, factory, farm, church, in everything let us

WILLINGLY.
ORDERLY.
REGULARLY.
KNOWINGLY.

Let us be "willing workers," not slaves, "orderly workers," not slatternly, regularly at it, not by fits and starts, and not go at it any how but "knowingly"—having a good knowledge of what to do, and how to do it. Take pains, do your best, try to excel, and never be ashamed of work.

August 30.—How God saved a perishing boy. Gen. 21:14-20.

Jealousy in Abraham's family was the cause of Hagar and her son Ishmael being turned afar from home and friends. And yet Ishmael was partly to blame. He "mocked" Isaac his baby brother, and Paul calls this persecuting. (Gal. 4.) It seems to us in our day a bitter punishment to be so turned out; but great hatreds grew from small teasings, and perhaps it was that way in Abraham's family. A timely lesson for boys is here. Don't tease. Never mock. Do not "treat" on smaller boys. Be manly, and is cowardly to hurt a baby in any way. However it was, Ishmael became very faint and weary, and was about dead from thirst in the desert. He does not seem to have been a hardy boy, for he could not endure as much as his mother, and she was nearly heart-broken for the lad. . . . Did Ishmael pray? Perhaps he did. Even boys turn to God when in danger or need. God heard his voice of weeping or prayer, and pointed out to Hagar where she could get water for a drink. So their lives were spared, and years after Ishmael became a great hunter, and the founder of a great nation known as the Ishmaelites. God saved

this perishing boy for several reasons; but principally because (1) he had (see Gen. 17:20) promised Abraham that the father to bless the son and "make him a great nation." And God is ever true and faithful to his word. He could not allow Ishmael to die when he was but a boy. (2) The boy's cry came up to him. "The voice of the lad" reached the ear of God. In mercy, the Almighty, with a tender heart, provided the means of saving the boy's life. So, dear boys, remember that even you by the mercy of God, may work out a future that will show forth his praise. "God was with the lad, and he grew." May the same be true of every junior who studies this Topic. May a kind providence guide and over-rule our lives to his praise.

September 6th.—"Which one of the Beatitudes helps one most, and why?" Matt. 5:1-12.

Here we have our Lord's doctrine of blessedness. The (1) poor in spirit; (2) mourners; (3) meek; (4) hungry and thirsty; (5) merciful; (6) pure in heart; (7) peacemakers; (8) persecuted and evil spoken of, are all said to be "blessed." The reasons given in each case. It may be a hard matter for our juniors to decide which of these beatitudes is the most helpful. The qualities named are not intended to represent, as many separate and distinct persons; but rather to point out the characteristics of a perfect Christian. But, perhaps, the "hunger and thirst" will appeal most strongly to the children, and instead of drawing comparisons between the beatitudes the leader will be wise in showing the harmony of all, and then examining one. In this way we have chosen the one which in our judgment the juniors will best understand, and suggest the following outline study: Make it clear that poverty is the ground of all effective appeal to God. "Hunger" and "thirst" express great need. This need gives rise to desire, and the desire moves itself in the request for food and drink. Our great desire must be "after righteousness." We must want to serve God as much as a hungry boy wants bread. But we do not always see this. Why? Because we do not feel our need of God as much as we do of bread. The body must be fed. So the soul. "Righteousness" is the only soul-satisfying food. This means to be right, not only outwardly, but inwardly. Conduct is what man sees; motive is what God sees. The life the world looks at is not that that God sees. All is open to him. Our desires must be good if we are to be truly "blessed." The blessedness is enjoyed in having our hunger always supplied. So

1. "Hunger" means great desire.
2. If we have great desires "after righteousness" we shall gain it.
3. The fulness of God's grace assures us of continued supply, so that we go "filled."

Impress the idea that we must want to be good just as much as we want to be fed. We must want to have the soul fed just as much as we do the body. If we do not eat and drink we grow weak, sickly, and may die, and so spiritually. The question then is not "Do you want to be good?" so very much that you will seek goodness as much as you would bread if your body was starving?" Seek to make spiritual need actual, and spiritual supply real to your younger members.

Little John saw a small tug engaged in towing a large ship, and heard the tug whistle loudly.

"Oh papa!" he exclaimed. "The big boat's got the little one by the tail, and it's squealing."

