

THE CANADIAN

LEWIS & CLARK

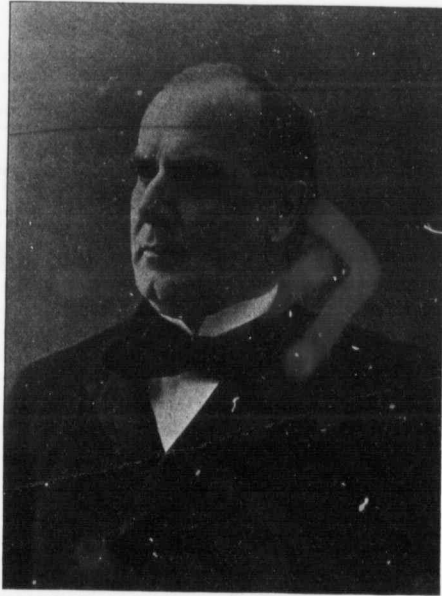
*Christian
Endeavor*

Vol. 3

TORONTO
OCTOBER, 1901

No. 10

Missionary



WILLIAM MCKINLEY.

LATE PRESIDENT OF THE UNITED STATES.

Social



Literary

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A Good Picture

Col. Roosevelt was shown a picture of himself during the war. It showed him waving a sword and dashing uphill on horseback in one of the fights in Cuba.

"Is it a good picture?" he was asked.

"Ye—es," he replied, "it's all right, except that my sword is still wrapped up in a bundle in Tampa, and I didn't ride a horse. Otherwise it's all right!"

A Word for Each Man.

When the Rough-Riders, after their Cuban campaign, first landed at Montauk Point from their transport and marched to the detention camp, the first demand of the soldiers was to see Roosevelt.

The next day Col. Roosevelt walked through the camp. He stopped at every tent and looked in.

"Don't get up, boys," he would say. "Lie still. Ah, Jim, how's your leg feeling to-day? Getting better? That's good. You'll soon be all right now. Billy, I hope your back doesn't trouble you so much now. You'll have it easier here."

And so it went all along the line. He had a word for each man, and he knew each by name. He even knew just what ailment each one.

Fun Repartee.

On one occasion, Mr. Beecher was in the midst of an impassioned speech, some one attempted to interrupt him by suddenly crowing like a cock. It was done to perfection; a number of people laughed in spite of themselves, and Mr. Beecher's friends felt that in a moment the whole effect of the meeting and of Mr. Beecher's thrilling appeals might collapse. The orator, however, was equal to the occasion. He stopped, listened till the crowing ceased, and then, with a look of surprise, pulled out his watch. "Morning already!" he said, "my watch is only at ten. But there can be no mistake about it. The instincts of the lower animals are infallible." There was a roar of laughter. The "lower animals" in the gallery collapsed, and Mr. Beecher was able to resume as if nothing had occurred.—Young People's Paper.

Christian Science.

"What's the matter, Johnnie, you seem to be feeling good?" asked one of his father's neighbors.

"Great! We got Christian Science over 'r house," said the boy, as he munched one doughnut and waved a second in the air.

"Christian Science! What do you mean?" inquired the puzzled neighbor.

"It's just immense," cried the boy.

"Best that ever happened. It's just the boss, I tell you!"

"I've heard that it sometimes did wonders," observed the neighbor, "but I didn't suppose boys knew much about it. Has it benefited you, Johnnie?"

"Benefited me!" echoed Johnny "You just bet it has! It's great. When you've Christian Science, you know, you ain't never sick. Benefited me! I should say it had. I kin slosh around in the snow all day now, and eat fourteen doughnuts, and ma never says a word, for I can't be sick—see! I just can't be sick!"—Harper's Bazaar.

This little heartening verse is from The Union Signal :

"Little by little the world grows strong,
Fighting the battles of right and wrong,
Little by little the right holds sway,
Little by little the wrong gives way."

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The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, OCTOBER, 1901.

No. 10.

THE MARTYRED PRESIDENT AND HIS SUCCESSOR.

BY THE EDITOR.

SYMPATHY for our brethren in the United States in their great national bereavement has been widespread and sincere in every part of Canada. Many have felt it almost as much as if one of our own public men had been stricken. Our flags have been flying at half-mast everywhere, and a large number of messages of condolence have sped over the wires from this side of "the line."

Our international Epworth League and Christian Endeavor conventions have done much to strengthen the bonds of friendship which now unite the two English-speaking countries of this continent, and have also helped us to understand each other better.

We mourn with the people of the neighboring Republic over the loss of one of the best Presidents they ever had, and we unite with them in denouncing the dastardly deed which laid him low.

It can scarcely be said that President McKinley was a brilliant man, but he certainly possessed the qualities which bring success. He was energetic, industrious, patriotic, and had a large degree of common sense, so that he was regarded as a safe and conservative officer.

Like Grant, he had "no policy of his own to enforce against the will of the people," but on the contrary was always ready to respect the popular feeling. He has been blamed for bringing on the war with Spain, but he really did not deserve the censure. Originally, he was opposed to the war and did all in his power to prevent it, until he saw that a conflict was inevitable. In one of his recent speeches he made the following unequivocal declaration: "We are not warlike people; we are not military people; we never go to war unless we have to in order to keep the peace."

Mr. McKinley's lot was cast in troublesome times. No President since Lincoln had so many difficult and perplexing questions to handle, but in everything he showed himself to be the broad-minded, fearless, honest statesman. His whole administration was distinguished by ability, tact, and good judgment.

In his personal character, Mr. McKinley had those qualities which greatly endeared him to the people. He was brave, resourceful, pure-minded and simple in his ways, a notable example of plain living and high thinking. His beautiful married life touched a sympathetic chord in the hearts of all. He was exceedingly devoted to his invalid wife, and always found time to render to her the most assiduous and delicate attentions. Mrs. McKinley herself says that he never

position of President. His career has been a most remarkable one. At the early age of forty-three he finds himself called to the highest position in the nation, being the youngest President the country ever had.

When he was born on October, 27th, 1858, he was such a delicate child that his parents despaired of ever bringing him to manhood. Thus handicapped, he began a fight against disease and weakness, and waged it so successfully that he

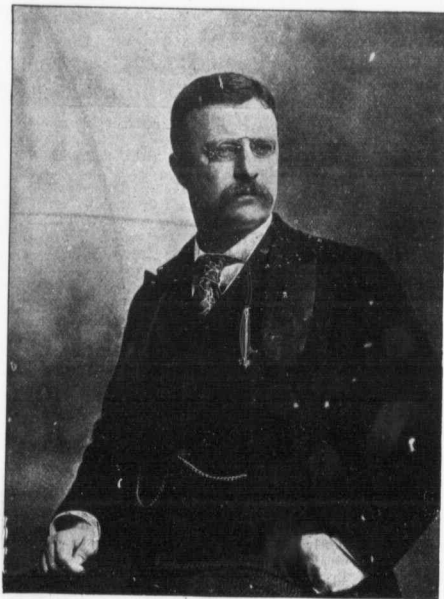
developed a sturdy frame, and his life has been one of unusual strength, activity and force. He graduated from Harvard University in 1880, and shortly went to Europe where he spent much time in mountain-climbing, being determined to do everything possible to retain his health. Returning to America, he entered a law office, but soon the study proved distasteful to him. He found the lives of famous politicians much more congenial, and began to give attention to public affairs. He ran for member of Assembly in the 21st District of New York, and was defeated. "But defeat never seemed to mean anything to Roosevelt. His mountain-climbing experiences stood him in good stead. If he could not make his way up by one pass, he would try another."

Soon after the coveted prize was won, and the young man took an exceedingly active part in politics. He has always taken the position that he was in political life as a duty, and not for the sake of the spoils. As Commissioner of Police in New York he made himself the best-hated man in the city, as he insisted upon the law being kept.

In 1899 he was inaugurated Governor of New York State, a position which he filled with eminent success.

Always fond of out-door sports, he has had a varied experience as cow-boy, rancher, and soldier, and his leadership of the Rough-Riders during the Cuban war made him the hero of Santiago.

The new President is small of stature, his height being 5 feet, 8 inches. He does not use tobacco, and it is said has not had one day of sickness during the last ten years. Only a Sunday or two previous to his elevation to the chief



THEODORE ROOSEVELT.

THE NEW PRESIDENT OF THE UNITED STATES.

addressed a cross word to her, but was always the gallant and courteous gentleman.

Mr. McKinley was a sincere and unpretending Christian. His religion was not of the ostentatious type. He did not talk much about his religious experience, but he had the type of piety which "regulated his private life and public acts." His conduct did not always please everybody, but right-minded people gave him credit for acting conscientiously.

The republic is fortunate in having a man like Theodore Roosevelt to take the

The attention of League Presidents is directed to the Open Letter on page 20.

magistracy he preached twice. If the good wishes of Canada and England count for anything, Mr. Roosevelt will have a most successful term as President of the United States.

THE MONEY-MAKING MAN.

BY PRESIDENT ROOSEVELT.

THERE is not in the world a more ignoble character than the mere money-getting American, insensible to every duty, regardless of every principle, bent only on amassing a fortune and putting his fortune only to the basest uses—whether these uses be to speculate in stock and wreck railroads himself, or to allow his son to lead a life of foolish and expensive idleness and gross debauchery, or to purchase some scoundrel of high social position, foreign or native, for his daughter. Such a man is only the more dangerous if he occasionally does some deed like founding a college or endowing a church, which makes those good people who are also foolish forget his real iniquity. These men are equally careless of the workmen, whom they oppress, and of the state, whose existence they imperil. There are not very many of them, but there is a very great number of men who approach more or less closely to the type, and just in so far as they do approach, they are a curse to the country. The man who is content to let politics go from bad to worse, jesting at the corruption of politicians; the man who is content to see the maladministration of justice without an immediate and resolute effort to reform it, is shirking his duty and is preparing the way for infinite woe in the future. Hard brutal indifference to the right, and an equally brutal shortsightedness as to the inevitable results of corruption and injustice, are baleful beyond measure; and yet they are characteristic of a great many Americans who think themselves perfectly respectable, and who are considered thriving, prosperous men by their easy-going fellow-citizens.

WOULD HAVE A COLLECTION.

A PRESBYTERIAN missionary, in a western mining town, held a religious service in the dining room of a hotel, the first ever known in the place.

Arrangements were completed, notices prepared and put up on trees, boxes, etc., about the service to be held, with the result that the room was well filled at the hour of meeting, and a very nice service held, the men joining heartily in singing some of the old-time tunes. The service was about to close when a man who had apparently been at church before, somewhere, but who had lately been at the "dispensary," rose up.

"S—s—say, young man, y—your forgettin' somethin'."

"What's that, sir?"

"Your collection, sir."

"Oh, never mind that, this time, we have had a very nice meeting, and I thank you all very much again for coming in."

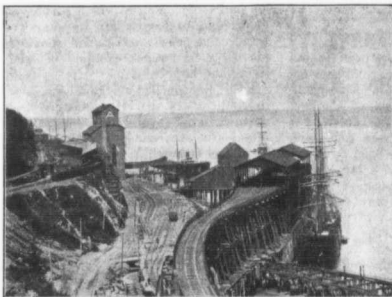
"No, I am going to take up a collection."

And getting his hat he did it in regular style, with very good results.

THE PACIFIC COAST.

BY THE EDITOR.

TO many of the delegates to the San Francisco Convention one of the most interesting parts of the trip was the journey along the Pacific Coast from the city of the Golden Gate to Vancouver. Almost everything is different from what we are accustomed in the



ELEVATOR AND COAL BUNKERS AT TACOMA.

East, and the scenery, rivers, trees, etc., are all on a gigantic scale.

Nearly all the Canadians returned from California by the Canadian Pacific Railway, and came up the coast by the Shasta Route. Mount Shasta is the principal point of scenic interest along this road. It is an isolated peak whose head is covered with eternal snow. The fact that it stands alone adds greatly to its impressiveness. When the train first comes in sight of Shasta the passengers rush to one side of the car in order to get a good look at the giant of the coast. It is quite unnecessary, however, to be in any hurry, for the mountain remains in sight for several hours. You first see it on one side, and then on the other, as the train winds about. One gentleman remarked that he never before saw a mountain dodge around in a similar way.

At Shasta Retreat and Shasta Springs an opportunity is afforded to drink the famous Shasta mineral water, which closely resembles the liquid refreshment usually obtained from a soda fountain. Everybody drinks it freely, and the majority declare that they like it. This, of course, is the fashion. Springs of all kinds abound here, and many beautiful waterfalls are seen from the train. What is known as Mossbrae Falls is one of the prettiest bits of water scenery the writer has ever viewed.

There are three cities between California and British Columbia; Portland, Seattle and Tacoma. Each is beautifully located and has great commercial possibilities. The three places keep up a constant, and often amusing rivalry. The citizens of Portland are so satisfied that theirs is the chief city, that the claims of Seattle and Tacoma are not worth considering. The Seattle people declare that they live in the "commercial metropolis," while Tacoma boasts of advantages which neither of the other cities possess.

The Klondike boom has certainly helped! Seattle wonderfully, as it has become the point where expeditions to the far north are fitted out. It is said that her trade in gold from the Klondike is now a million a month. Many of the business blocks of Seattle are very fine, and much in advance of what one would expect to see in so young a place. Seattle has recently secured an Indian totem pole from Alaska for her Pioneer Square.

The biggest stories along the Coast are told about the fish. Some of them are so wonderful as to be almost unbelievable. Those who happened to be there during the recent big salmon run, however, will hereafter be prepared to accept almost any statement about fish from this wonderful country. Seventy-five million dollars' worth of salmon have been taken out of the Columbia since the canneries were established, and sturgeon also abound, one specimen being recently caught.

This year the run of salmon up the rivers was almost unprecedented. The fish came in such numbers that it was impossible to handle the catch. At one time splendid salmon could have been purchased for one cent each.

In United States territory, fish-wheels are used which, run by the current of the river, have been known to catch thir-



THE SEATTLE TOTEM—PIONEER SQUARE.

teen thousand salmon in a day. These devices are not permitted in Canada.

Our Canadian Convention delegates had the opportunity of seeing the great rush of salmon as the Canadian Pacific train sped along the banks of the noble Fraser. The big fish were crowding each other almost out of the water, and the river was fairly black with them. It

would have been an easy matter to have scooped them out, from the shore, by the hundred.

In one respect our tourists were disappointed. A heavy pall of smoke, caused by forest fires, hung over the mountains, so that they were not seen to good advantage. All seemed to feel, however, that they had received good value for their money in what they saw of the wonders of the Pacific Coast.

The Parting of the Ways; or, Life Stories of Young Men.

Illustrating secrets of success and causes of failure.

BY REV. G. W. KERBY, B. A.

CHAPTER IV.

A QUARTETTE OF COLLEGE BOYS.

It often happens that the time of greatest peril in a college boy's life is after graduation. This is especially true if his life purpose is not fixed and settled. He may have graduated with distinction.



A CATCH OF SALMON ON THE PACIFIC COAST.

He may have won a medal or captured a prize. He may have been the "head boy" of his class, yet if he has not a clear and well defined purpose before him when he goes out from college hails the danger is that he will drift, and fail to concentrate his energies on the higher lines of achievement.

The late Rev. Wm. Searles, who for many years was chaplain of Auburn Prison, New York State, had a large experience with boys and young men. His sermons and lectures were often replete with the thrilling life stories of young men he had met during his years as prison chaplain. These young men came from all the walks of life, the farm, the factory, the bank and the seminary contributing their quota. Two of the young men we write about in this chapter were personally known to our lamented friend Dr. Searles, and came under his observation while prison chaplain.

Here follows then the brief life story of four college boys, three of whom made shipwreck of their lives through having nothing particular to do on leaving college.

BOY No. 1.

Stephen Girard, of Philadelphia, who founded Girard College, and who at his death was said to be the richest man in America, adopted several children and put them through the schools.

One young man after he had finished his education and graduated from college, asked Mr. Girard, "what he had better do?" Across the park was a cooper's shop. Mr. Girard pointed in that direction, and said, "You had better learn the cooper's trade." What a crushing blow to the young man dashed with the honors of graduation day. He had expected to have been set up in business. However, he went and learned the cooper's trade. In a few months he came back stating that he had learned the trade.

Mr. Girard then asked him, how much it would cost to make a barrel. The young man promptly replied.

Mr. Girard then gave his order to the young man to go and make one with his own hands and when finished to bring it to him. He did so. The old gentleman inspected the workmanship and was de-

patched a messenger to bring the young man to his office.

While waiting for his coming the father put his head on the table and sobbed like a child. Then raising his head and looking up into the chaplain's face, he said, "Chaplain, are you a father?" The chaplain replied that he was. Then said the old man, "I need not apologize for my tears." The next moment the door at the end of the room opened and the father seeing his son, ran to him, threw his arms around his neck and kissed him.

When the interview was over, and the boy was about to be taken back to his cell, the father said, "Chaplain, may I have a lock of his hair to take home to his mother?" The request was granted. When the son passed out and the great door closed, the father held the lock of hair in his hands, exclaiming, "Oh God, is it possible that this is all I can command of my boy?" Then turning to the chaplain, he said, "Chaplain, I am counted to be worth millions, but I would give up every dollar I possess, and be turned out on the street if I could blot out the memory of the last five years and save my boy." Two or three days after this pathetic interview Dr. Searles called the boy to his office again, and asked the question, "Where did you switch off the main line? And what led you into the crimes that brought you to prison?" The boy said in reply, "Chaplain, I had a Christian home, a good mother, a kind father, and a splendid opportunity, but when I graduated from college I had nothing to do." "Nothing to do" was the rock that wrecked this young man's life. "Nothing to do" is generally an apprenticeship to doing wrong. It is absolutely necessary that every young man who wants to make anything of his life, should have a definite purpose before him and tend every energy toward its realization.

BOY No. 3.

This boy was brought up in the Old Country. He was a graduate of Oxford College. His father was a banker in London. After college days were over the boy found himself without any special aim in life, and so he came over to the United States to kill time. He soon fell in with the kill-time company and finally found himself in prison under a five years sentence, dying of consumption. He felt a shameful remorse at the thought of dying in prison. He begged the chaplain to be allowed to die on the street, but this request could not be granted. He said to the chaplain, "I would give all my father's gold if I had it if I could only die on the street." In his delirium he was talking constantly of home and mother and sister. When he was dying he thought he was home again and saw his mother. He patted her cheek and kissed her in his imaginings, and said, "Mother, I will never leave you again." He died kissing his mother's shadow. A sad ending to a boy that had so good a start in life. A young man may have a king for a father and a throne for an inheritance, but if his habits are not good and his purpose is not high he will either kill himself or be killed.

lighted. He sat down at his office desk and wrote out his check for one hundred thousand dollars, and handed it to the young man.

On receiving this check the young man said, "If you intended giving me this money what did you want me to learn the cooper's trade for?"

Because, said Mr. Girard, "In your first business venture you may lose the money, but I will wager you another hundred thousand dollars that you will never lose the cooper's trade." Thus was this young man taught a lesson that saved him from failure, and started him on the highway to success.

BOY No. 2.

Chaplain Searles tells of a millionaire father residing on Fifth Avenue, New York, who came to Auburn Prison to see his son. The son was a graduate of New York University, after his graduation he had nothing particular to do. He and another alumni fell into crime and were sent to prison. The father who was over seventy years of age came to the prison to see his boy. The chaplain dis-

BOY No. 4.

We come now to the last one of this quartette of college boys. We shall allow him to tell his own story in his own words. They came to him during his first night in an Illinois penitentiary.

It's curious, isn't it, Billy,
The changes that twelve months may bring?
Last year I was at Saratoga,
As happy and rich as a king;
I was taking in pools at the races,
And facing the waiters with gin,
And sipping mint juleps by twilight,
And to-day I am here in the "Pen."

"What led me to do it?" What always
Leads men to destruction and crime?
The prodigal son whom you read of,
Has altered somewhat in his time;
He spends his substance as freely
As the Biblical fellow of old;
But when it is gone he fancies
The husks will turn into gold.

Champagne, a box at the opera,
High steps while fortune is flush,
The passionate kiss of women
Whose cheeks have forgotten to blush;
The old, old story, Billy,
Of pleasures that end in tears;
The froth foams for an hour,
The dregs that are tasted for years.

Last night as I lay here and pondered
On the end of my evil ways,
There arose like a phantom before me
The vision of boyhood days;
I thought of my old home, Billy,
Of the school house that stood on the hill,
Of the brook that flowed thro' the meadow—
I can e'en hear its music still.

Again I thought of my mother—
Of the mother who taught me to pray,
Whose love was a precious treasure,
That I heedlessly cast away;
I saw again in my vision
The fresh lipped, careless boy,
To whom the future was boundless,
And the world but a mighty toy.

I thought of all this as I sat here—
Of my ruined and wasted life;
And the pangs of remorse were bitter,
They pierced my heart like a knife,
It takes some courage, Billy,
To laugh in the face of fate,
When the yearning ambitions of manhood
Are blasted at twenty-eight.

Toronto.

(To be continued.)

HUMOR OF PHILLIPS BROOKS.

IT does not lessen the dignity of Phillips Brooks' memory to learn from his biographer, Alexander V. G. Allen, of Cambridge, that he had an abounding sense of humor.

To the person who wondered at the possibility of the whale's swallowing Jonah, he said: "There was no difficulty. Jonah was one of the minor prophets."

Contrasting the ancient Church with the modern, he remarked that the early devout tried to save their young men from being thrown to the lions. "Now," he added, "we are glad if we can save them from going to the dogs."

A clergyman going abroad talked in jest of bringing back a new religion with him.

"You might have some trouble in getting it through the custom-house," some one remarked.

"No," observed Bishop Brooks: "we may take it for granted that a new religion would have no duties attached."

THE TOWER OF LONDON.

BY MR. O. J. JOLLIFFE, M.A.

THE Tower of London—or His Majesty's Tower, in official language—is one of the most historic buildings in England. Founded in 1078, it is older than any other palace in Europe by at least one hundred and fifty years, and is connected more or less intimately with the reign of every king and queen of England from William the Conqueror to Edward the Seventh. The great square tower with its four turrets is still called Caesar's tower, and there is some probability that Julius Caesar in the year B.C. 54 encamped on this very spot when marching to lay siege to the stronghold of the Briton chief Cassivelaunus. Near by this tower we find relics of the Roman Wall built by Severus A. D. 360, and also ruins of a fortress used by Alfred the Great as a defence against the Danes, one thousand years ago; thus we have documentary history of this remarkable place reaching back

Let us imagine that we are on the deck of a Thames River excursion boat just at the lower right-hand corner of our engraving: will you recall with me some of the very many interesting facts which crowd upon our attention.

First we have the wharf 1,200 feet long made in the time of Henry III., who was one of the royal builders, as the Castles of Conway and Beaumaris well testify. Just opposite to where the man is sitting in his boat was a royal landing called the King's Stairs: further down you see a low archway in the retaining wall of the wharf, that was for six hundred years the regular place of approach and was called at its inner entrance, whose archway you can see, the Traitor's Gate; further to the right, almost at the extreme limit of our picture, was still another landing place for supplies and passengers, called Galley Man Stairs.

What historic scenes have been enacted right within our view! Let us look at two or three.

Away back in the time of Henry III.



THE TOWER OF LONDON.

over eight centuries, archaeological ruins for another eight hundred previous, and legends for four hundred anterior, nearly two thousand years in all.

Among the many references to this spot in the historical plays of Shakespeare we have the following in Richard III. One of the little princes, Edward V., whose fate it was to be so cruelly put to death in this very fortress by his bloodthirsty uncle, says, with sad forebodings, to the Duke of Buckingham:

Prince—

I do not like the Tower of any place,
Did Julius Caesar build that place, my

Lord?

Buckingham—

He did, my gracious Lord, begin that place,

Which since succeeding ages have re-edified.

Prince—

Is it upon record, or else reported
Successively from age to age, he built it?

Buckingham—

Upon record, my gracious Lord.

Queen Elinor, tired of the pageantry of the Court, enters the royal barge and starts up stream to seek much needed rest at lovely, secluded, royal Windsor; but the Londoners, annoyed at her unpatriotic patronage of foreigners, oppose and stop her progress, and that in no very gentle manner; her son, the young Edward, stung by the insult to his mother, rushed to arms, and the battle of Lewes is the result, with barely an escape from civil war. Another time in the reign of Henry VIII. The royal barge has conveyed from this gloomy fortress up to Westminster—a mile up stream—the Duke of Buckingham, who for a few jesting words is now being tried for his life, and is now returning a prisoner, tried, convicted of high treason, and sentenced to execution. We notice that he is not seated on the dais in a chair of state, but low down on the floor of the deck; the executioner stands in front of him with the glittering edge of that dread axe turned back towards the prisoner—a fatal sign, the barge rows up to the Traitor's Gate, and the prisoner

steps out, saying: "I entered as Duke of Buckingham, now I come back as poor Edward Bohun."

We recall that beautiful May day when Anne Boleyn came up from Greenwich as a bride, to become Queen of England, and how three short years later, she too was landed at the stairs of the Traitor's Gate; and how defiantly the young Princess Elizabeth stepped ashore at the same place sixteen years later, protesting her innocence.

You see the two towers, one to the right and the other to the left of the archway—those are St. Thomas' Towers, built by Henry III., and are the official residence of the Keeper of the Regalia. General Middleton, once commander of all our volunteer forces, died while holding that office. The Towers are called St. Thomas in honor of Thomas à Becket, once Archbishop of Canterbury in the time of Henry II., so cruelly murdered at the very altar.

The tower which you see to the right is the Lanthorn Tower—used for hundreds of years as a lighthouse. You will not have much difficulty in seeing that Lanthorn is the old English way of spelling lantern.

The great Central Tower, which we call the White Tower or Caesar's Tower, stands almost square, the sides are about 112 to 118 feet in length, the height about 90 feet to top of battlements. It is four stories high and the turrets run up another 20 feet. We are looking exactly at the south-western corner of the south-west turret. This square central tower was the one begun in 1078 under the superintendence of Gundulph, Bishop of Rochester, as chief architect; and it is the great tower which has been palace, fortress, prison, and is now a museum.

What tragic stories could its grim walls relate could they but speak.

Flambar, Bishop of Durham, who wrung the money for its building from the unhappy Saxons, was its first prisoner, about 1101, but he managed very cleverly to make his escape.

Griffin, Prince of Wales, was a prisoner here before we had such a title for our heir to the throne and his tragic death while trying to escape happened in the reign of the royal builder, Henry III. Here, at the council table, was Lord Hastings, when dragged forth to the block by Richard upon the baseless charge of witchcraft. Here was imprisoned that peerless knight, Sir Walter Raleigh, whose execution was the dark blot on the character of James I. Here and a dozen other persons of great note I should like to tell you of and I space at my disposal. Especially would I like to tell you about that lovely girl, Maud Fitzwalter, whose virtuous life, and heroic death at the instigation of King John, did much to give us that great deed of our liberties—the Magna Charta.

The group of buildings with the moat and gardens surrounding occupies a space of twenty-six acres, and there are twenty-three towers still in use. I have mentioned only three. Three other towers whose names and sites we know have been taken down.

As we look down upon this ancient pile from Tower Hill it may seem to us that those buildings are hoary with age and

wrinkled with remorse; or they may appeal to us in their historical aspect representing so many chapters of that dark and tempestuous morning out of which the broader England and the Greater Britain of to-day was to emerge; or yet again, like some vast whispering gallery where the inaudible utterances of unfortunate prisoners were at once carried through windings and obscure passages to the ear of the bloodthirsty tyrant; or to some, even the historic, poetic and sentimental associations may come crowding on the memory; but to us all will come a spirit of devout thankfulness when we reflect how highly we have been blessed in privileges and in happiness above our forefathers, by whose heroism we enjoy the inestimable blessings of liberty which we now possess.

Ottawa, June 1st, 1901.

THE CHOICE OF A WIFE.

BY REV. W. McMULLEN, B.A.

MEN sometimes blunder into happiness, but it is safest to approach this decision with eyes that are open and ears that can catch the faintest whisper of conscience and reason. Don't choose a wife when you are but half-awake.

Don't marry to please your friends. Live for them, suffer for them, die for

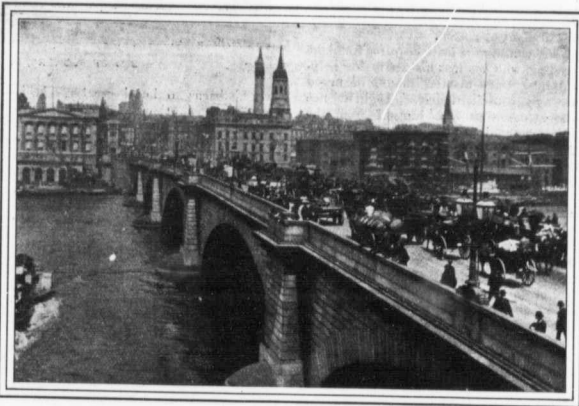
Brainless beauty soon falls, and Gracefulness is no substitute for a loving heart.

Head and Heart are more than Face and Form. There are some things, however that are essential:

Good health and a sound constitution. There have been happy lives where husband or wife, from the beginning, were hopeless invalids; and, so far as man himself is concerned, he has a right, if he choose, to marry an invalid; but there are graver issues at stake, and marriage is not a subject for thoughtless, good-natured idiocy. The contract binds "till death you do part," and to-morrow is a judgment day wherein folly, as well as vice, is punished.

Intelligence and common sense. If you are an intelligent man you can never be satisfied with a mediocre wife. If, on the other hand, you lack intelligence, there should at least be one intelligent member of your home. A man may love a fool, but he cannot be proud of one. Never marry one of whom you will be ashamed.

Kindness of heart. Choose one who is kind to father and mother, and she will be kind to you. Do not flatter yourself that marriage will transform a woman. Pride and anger, self-will and stubbornness, survive the solemn altar scene. Kindness is a perennial, and if it blooms at all, it blooms for all; and if it bloom only for you, the bloom is surely false.



LONDON BRIDGE.

them, if need be, but don't marry for them. Never despise a friend's advice, but, in this matter, no one can choose for another. Match makers too often produce *Lucifer*-matches.

Do not marry money. This is done and will be done, for the crop of fools is unfailing, and don't you do it. The man who chooses a wife for her money and expects happiness, is both rogue and fool. He enters into a solemn covenant which he never intends to keep; and he expects happiness while violating its primary laws. True happiness never yet rested upon Dishonor and Untruth.

Do not imagine that Beauty and Grace are sufficient qualifications in a wife.

Piety. Godliness graces womanhood. Shimmer of silk and glaze of jewel are lost in its holier radiance. Beauty of holiness is the only perfect beauty. In your path to heaven your wife should be your best helper, not your worst stumbling-block. In this sense marriage "holds the keys of Heaven and Hell."

Affinity. There is a mysterious attraction that is indefinable. Health and beauty, intelligence, kindness and piety are no substitutes for it. Without it marriage is repulsive and degrading. With it marriage becomes a sacrament and a sacred joy.

Let reason have its say, but the heart must be heard also. A woman may be

an angel and yet fail to make you happy. If in her presence your heart is dumb, do not dare to utter words of love. What God hath put asunder let no man join together. "Either come into port grandly or sail the seas alone."

If no woman has power to touch your heart, no woman has a right to bear your name.

Harrow, Ont.

ADVANTAGES OF A READING CIRCLE.

BY MISS MATTHEWS.

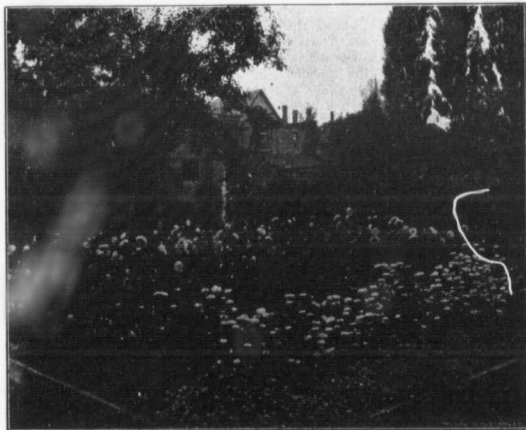
BEING satisfied that the success of the Literary Department of the League has much to do in bringing about the success of the League as a whole, or, in other words, that the development of the intellectual side of the nature is as necessary to the formation of a perfect character as the spiritual side, we are led to inquire into the full duties of the Literary Department, and especially into that department's greatest responsibility, that of regulating the reading of the young people of our churches. They will read. They cannot be kept from it. We would not keep them from it, though we do not agree with some that a bad book is better than no book at all. The Literary Department should do its best to put them in the way of good reading. This is of vital importance, as urgent as to arrest the hand that is about to administer the draught of poison.

The victim of a taste acquired for light reading, who has lost his desire for helpful, instructive matter, should be urged strongly, conscientiously, to begin at once the struggle to free himself from the injurious habit into which he has fallen. He may find it difficult to concentrate his thoughts on more solid, instructive books, but meeting with others in a Reading Circle would give an incentive to good reading and take away to a large extent the dislike for the heavier literature. Very soon the better habit would grow, and a healthy hunger and thirst would develop for mind food that would be helpful in its effects on soul and mind and body, and the taste once formed upon the higher class of reading will not be satisfied with a poor book. How many hours are wasted poring over the exciting, fascinating novel! The night that should be spent in sleep is stolen away, the mind is fevered, the body tired, the spirit rendered unfit for better things, and the profit resulting is never sufficient to balance with the loss. There is not likely to be so much reading when the more solid literature is chosen, still it is not the amount we read, but rather the way we read, that is educating to our soul and mind. Why is it that when school days are over, so often with the school books that are stowed away on some attic shelf or sold to the second-hand dealer, the knowledge is also covered up by the rubbish of light literature, or cast off as something that meant toil and study? Why not meet together and seek to help one another and learn from one another, thus developing into practical lines what has already found its way into our minds.

No doubt there are many who have not fallen victims to the light literature

habit, and who say, "The reading I have done has been in the pages of works by standard and instructive writers. I have read carefully and thoughtfully, and am sure I have been storing my mind with knowledge." That is, of course, very commendable as far as it goes, but even to this reader, joining a Circle would be an advantage. The mind is not simply a storehouse. We cannot take our mental capacity in hand like the man who pulled

the added satisfaction that it has been just as helpful as happy. Anyone who has experimented in seeking happiness will agree that it is found in the highest degree where profit and pleasant companionship are combined, and also that lasting education is not dull cramming, but that which is combined with recreation. As pleasure is the better combined with instruction, so instruction is the better for the intermixture with pleasure.



BED OF FLOWERS, IN A TORONTO GARDEN.

down his barns to build greater. It is in dividing with others that our possibilities enlarge. In the Circle, the sheaves of thought that you gather from your home study are threshed by keen criticism in discussion, and fanned by the ventilating of your own opinions and thoughts, and what you carry away will have lost any one-sidedness or narrowness; for there is a danger that one who reads in private may become too positive or prejudiced, and unduly influenced by the thoughts of the writer, while one who reads as part of a Circle has every opportunity to become broad-minded and reasonable. It is almost like trying to masticate food without saliva to try and get the real profit from a book as you read in private; you need the aid of an interesting, congenial conversation for proper mental digestion. In the Circle we are not only helped by the sifting of discussion, but we can gain a great deal of information from each other. One has read a book or has had access to means of gaining information others have not, or another had heard a statement, or noted an incident that will greatly help his associate members in their efforts after knowledge. The Reading Circle is a benefit to those who have not had the advantages of education (a person can hardly remain uneducated who reads good books), but the advantage is not alone to the uneducated. In the mutual interchange and sifting of thought there is advantage to all.

Then there is the social light in which to regard such a Circle, a pleasant evening is spent with congenial company, with

Now, in regard to the books on the Course, there is no doubt that they are selected with the greatest care and by competent persons. We might have many suggestions to offer, and a fault or two to find with the selections made, but considering the difficulties incident to the making up of such a Course of Reading, it is not wise to trust in the judgment of the committee to select, and urge the reading of these books upon our members!

In regard to methods, we can make no set rules. What proves a success in one church may prove a failure in another. What one year has added to the interest of a Circle may the following year be found unattractive, and our present methods may have to be superseded by newer next year. We recall the words of Lowell:

New occasions teach new duties; times make ancient good unorth;
They must upward still, and onward, who would keep abreast of truth,
Lo, before us gleam her camp-fires! We ourselves must pilgrims be,
Launch our Mayflowers and steer boldly through the desperate winter's sea,
Nor attempt the future's portal with the past's blood-rusted key.

The time of meeting is an important consideration. Not only should we choose the night in the week that is most convenient to the majority of likely members, but be careful not to make the meetings so frequent as to become burdensome to the Circle, or so infrequent as to give them time to lose interest between meetings.

It is decidedly best for each member to own a set of the books, but there are

times when this cannot be managed. In such cases it is possible to be systematic about the interchange of the books in order that one will be able to arrange his engagements so as to leave time for study of the book when it is in his hands.

Do not choose a leader who is so satisfied with his own learning that he will occupy most of the precious time himself. It is well to have in your Circle those who are qualified to teach, but the members do not attend in order to hear a lecture, but to encourage each other to express his own thoughts, that the results be mutual development. You want a leader with a bright mind, who realizes the importance of the occasion, who puts himself in touch with the young people, who will make the Reading Circle his hobby and keep the young people (all the young people, without partiality) acquainted with its existence week after week. Enthusiastic members will do their share in creating an interest in the work by saying what a good time they had at the last meeting of the Circle, or by mentioning some information they gained in the discussion. The fact is, if you have a good Circle the members will not be able to refrain from talking about it, and then next year, instead of having to coax people to join, you will find them seeking to be one of your number. Then, if your Circle grows so large as to be ponderous, have two Circles. Having two Circles might also be a convenience when all who would like to join cannot be present on the one evening.

men to be attracted to regular Church going?" The cause of the minority of young men at our services cannot lie only with the young men themselves. There must be a lack somewhere in the Church. Surely the Reading Circle, by careful, prayerful, workful perseverance can be made one of the most successful means of meeting this difficulty.

Toronto, Ont.

A STEAMBOAT EXPERIENCE.

MAJOR ROBERT STILES, the distinguished Southern lawyer, tells of a thrilling experience that occurred to him on a Mississippi River steamboat, years ago:

I had applied early and was fortunate in securing a stateroom, but there were two berths in it and I did not know who my roommate might be. When I went to my room for the night I was confronted by the question whether or not to kneel for my evening prayer. For months past I had prayed standing, walking, sitting; why not do so now? There would certainly be an awkward scene if my unknown companion should come to the door—his as well as mine, and find me kneeling. Yet I felt an intense desire to do it, and do it I did, but with my heart in my throat.

Just as I was beginning, I heard a heavy tread, and my heart stood still as the door was rudely opened. I expected, the next moment, to be treated to rough kicks and volleys of oaths; the man drew

with evident deliberation. They stopped at the door, which was cautiously opened, and seeing the coast clear the man entered. I kept my eyes partly closed. He was an immense fellow, head and shoulders above the level of my upper berth, and he wore the unmistakable attire of "the plains." He bustled about, divesting himself of his felt hat, his knife, pistols, and hunting shirt, and then suddenly disappeared and became quiet. I raised up cautiously on my elbow and looked down. Could I believe my eyes! The man was actually kneeling at his berth. His great lionlike head was bowed, and his long, tawny, wavy hair hung like a lion's mane over his broad back and superb shoulders. Never have I looked upon any sight that appeared at the moment so absolutely glorious.

Pretty soon he got into his bed. All was quiet for a moment, when suddenly there was an earthquake upheaval beneath me. A great fourteen-inch foot raised me and the mattress on which I lay bodily into the air a foot or more, and a hearty, manly voice called out:

"Hello, up there!"

"Well," said I, "what's the matter?"

"My boy, I came to the door here just now and you were saying your prayers."

"Yes, sir, I was, and I had the pleasure this moment of seeing you kneel and say your prayers."

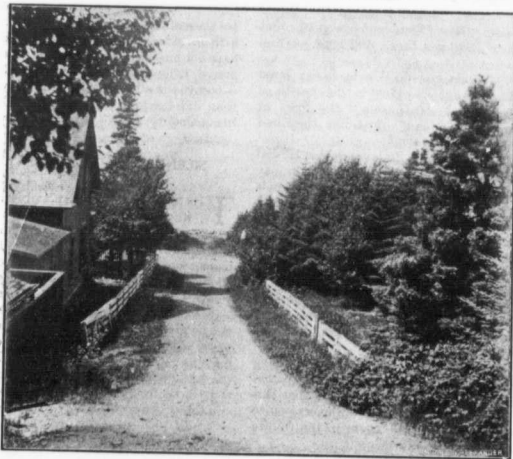
"My son, come right down out of that bed and get in here with me. I want to put my arms around you and kiss you. I haven't met anybody who loved the Lord Jesus Christ, or seen anyone pray, for over a year."

I did get right down into his berth, and those great arms were thrown lovingly around me, and his great manly, Christian heart beat tenderly against mine, while we two, that had never met before, and were never to meet again, exchanged experiences, and then in the simplest way we again prayed with and for each other.

No experience of my life has been richer in blessing to me. From that day forth I have never felt ashamed to confess myself a Christian, nor have I felt the slightest shrinking from kneeling in acknowledgment and testimony of my faith in God and in prayer, in any presence, upon any proper occasion.

The principal of a Chicago public-school has just published a book in which he says that large salaries are paid to men who have conversational gifts and that a young man will find few things of more value than the ability to express himself fluently and forcefully. The ability to converse well is often of value, but some persons have the "gift of gab" so highly developed that their conversational power is largely in excess of the demand, and instead of being valuable it becomes worthless. The value of conversation is not in how much one talks, but what he says and how he says his say.—*North-Western Christian Advocate.*

TEACHER: "Describe the route you would follow to get to the Philippine Islands." Pupil: "I'd first proceed to San Francisco." "Well, what then?" "Then I go on board a steamer, and leave the rest to the captain, who knows the ways much better than I do."



RIVER DE LOUP, ON THE ST. LAWRENCE.

We need not tarry to emphasize the necessity of all the members working harmoniously together, but this is an essential to success, nor need we reiterate what has become an axiom in all societies, secular or religious, that all the members should have something to do in order to keep them interested; but in conclusion, let me bring to your thought one great problem that confronts the earnest leaguer to-day: "How are the young

back, the door was gently closed, and a softened footfall retired. I doubt whether in my whole life I ever experienced a greater revulsion of feeling. O, how intensely I prayed, and how intensely I enjoyed it! Happier, perhaps, than I had ever before been, and more deeply sensible of the actual presence of God, I climbed up into the upper berth.

In a few moments I heard the same footsteps again approaching, this time

UNCLE JACK AT THE INAUGURATION.

BY EVANDER MOYER SWEET.

NOT long after Mr. McKinley was first elected President, he was spending awhile on his farm in Columbiana County, O. He asked "Uncle Jack" Adams, his farmer, if he did not want to go to the inauguration. Now, Uncle Jack was in the neighborhood of sixty-five years old at that time, and had been overseer of that farm for nearly twenty years—since the time when it belonged to Mrs. McKinley's father. And to say that he had proved faithful to his trust, that he was a successful farmer, is to say that there were doubtless many times he would have liked to go off on trips and see nice things and have a good time, but found that he must stay at home and see that the work went on right. And this was one of those times. Uncle Jack thought over what was to be done on the farm, getting ready for the spring planting, and decided that he could not go to the inauguration.

"But," added he, with a twinkle in his eye, "I will go to the next one. I will make my arrangements in advance, and four years from now I will go and see you inaugurated again."

"All right," merrily responded the President-to-be, with genuine appreciation for the faith which the farmer seemed to have in his political future. "Remind me of it when the time comes, and I will send you a ticket."

The four years rolled round, and Uncle Jack's prophecy about who would be elected President came true.

One day the President wrote to the farm asking if they could not send some apples to the White House. Uncle Jack got together two barrels of the largest and finest the orchard had been able to grow, and packed them carefully. But before heading up the last barrel he stuck in a suggestive note. It had something to say about a little talk that occurred between a certain prominent man and a certain Ohio farmer about four years before, in which one of them made mention of some kind of a ticket.

A few days afterward—time enough for an express train to run to Washington and for the mail to come back—Uncle Jack got a letter. In the upper left-hand corner of the envelope were engraved the words "Executive Mansion," while inside, sure enough, there was a railroad ticket clear through to Washington, D.C., and return.

"Now, Jack," said his wife the day he was getting ready to start, "don't go and put up at the White House when you get to Washington."

"Well, now," replied he, "you know how many times the Major has been out to see us, and has eaten at our table. True, the place is his, but the house is ours as long as we live in it; and when he was here he was our visitor. It wouldn't seem just right and friendly not to go and see him at all, you know, bein' right in his own town. I'll eat one good square meal with him, anyhow."

Anyone less acquainted with Uncle Jack than was the mistress of that farm

house would scarcely have known whether he was speaking in earnest or in humor. It was not Uncle Jack, however, who would be guilty of putting himself in the way of people when they had more important matters on hand. With all the great and brilliant of the land, not to mention the shining diplomats of other countries, assembled at Washington to do honor to the nation's chief, the modest countryman was not expecting much more than a handshake, if that. He could look on and see the big show, and that was enough. And (what was more than any one else there could do) when the thing got at its highest, he could thump himself on the breast, and say: "Uhm-m-uh, I'm the fellow that runs his farm."

But there was a nice surprise in store for Uncle Jack.

When he and the two friends who accompanied him arrived in Washington the first thing was to find a room, rent it, and leave their baggage. There were two days yet before inauguration day, and they would use part of the time seeing the sights. But before doing anything else they would go and call on an old friend down at the treasury department—one of the officials there.

This gentleman, knowing that Uncle Jack was entitled to some liberties around the Executive Mansion and grounds which could not be extended to the general public, especially during inauguration week, took him over and introduced him to the guards—told them who he was and where he was from, and of his relation to the chief of the White House. The President learned that Uncle Jack was there, and sent for him at once.

"How do you do, Uncle Jack; I am glad to see you. How is the health of you family? How are all the folks at home coming on?"—just like they had met out on the farm.

In conversation following this cordial greeting Uncle Jack happened to say something about where he and his friends had found a room in the city.

"Not a bit of it," interrupted the President; "you are to stay right here in the White House—you and your friends."

Uncle Jack began to protest, that he did not want to impose—

"No imposition at all; you go and bring your grips and stay the week as my guest. And I will see to it that you have a good time."

Having formed the habit of doing things just about like the President told him, the Ohio farmer soon saw that this time could not be made an exception to the rule—it was the same in the White House as on the farm.

The three friends were walking back toward the room they had intended to occupy. "Boys," said Uncle Jack, "it wouldn't hardly do for us to go up to the White House afoot and luggin' our satchels along. We'll hire a carriage and drive up in style."

And so they did.

Soon nearly everyone connected with the White House corps of servants and the employees in the President's office knew the man that runs the farm, and knew him as "Uncle Jack." Everybody liked his open, honest face, his straight-

forward inanner, and his earnest way of shaking hands. In his own community he was known as a good man and a capable farmer. In the White House he was true enough not to try to appear or wish to be known as anything else. The White House people told him—when he asked—many things about Washington. He reciprocated with points on how to grow wheat and corn and cattle and sheep. And he was no less interesting to them than they to him.

Uncle Jack had, as it were, the keys of the whole place. He went down to the stables to see whether the President's horses were doing well. He went through Mrs. McKinley's big greenhouse, which reaches all the way from the west end of the White House out to the street toward the State, War and Navy Building, and admired her many beautiful and rare flowers. The President gave him a card bearing an autograph, which itself was a guarantee that nobody was apt to stop Uncle Jack, wherever he might want to go. It admitted him to the grand stand in the Court of Honor, close by the little one-room plate-glass house from which the President reviewed the great inaugural parade. It took him to the Capitol to see the President take the oath of office, as it was administered to him by the chief justice of the Supreme Court. What is more, the President saw to it that Uncle Jack had a ticket to the inaugural reception, the most brilliant social event of the nation. And among all the hundred thousand and more people who came to Washington from far and near to see the second inauguration of the twenty-fifth President of the United States, perhaps not one—unless, as someone has suggested, it be that younger Roosevelt boy—enjoyed it all with a keener enjoyment than did Uncle Jack Adams, of Columbiana County, Ohio.—*Epworth Herald*.

SILENCE ABOUT OURSELVES.

THINK as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which a vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder;

look at the Eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

THE CHILDREN IN CHURCH.

In the morn of the holy Sabbath
I like in the church to see
The dear little children clustered
And worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave, and sweet—
They look in the congregation
Like lilies among the wheat;
And I think of the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear "The Lord is my Shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Father
Has given the lambs a home—
A place of their own, with his people;
He cares for his and for you,
But close to his breast he gathers
Those dear little heads in the pew.

So I love, in the great assembly,
On the Sabbath morn to see
The dear little children clustered
And worshipping there with me.
For I know that our heavenly Father,
Whose mercies are ever new,
Has a special benediction
For those little heads in the pew.
—*Margaret Sangster.*

AN INTERESTING CONVERSION.

BY REV. H. S. MAGEE

SHE was the best natured and most mischievous girl in the congregation. Many a hard earned sermon well-nigh came to grief in the preaching because of her persistent merriment. The ludicrous seemed always to have the most attraction for her, and the most serious appeals were regarded, seemingly, with indifference. Still we never yielded to impatience, and but once uttered a word of reproof, for we had confidence that one day Christ would come into that buoyant life and make it a power for good. Special services began during our third year. She said, "I guess one night will do for me." Her mother said, "Don't say that, for if you go once you may want to go again." During the first week she was present probably three times, always with the old mischievous look in her eyes. During this week she was the subject of special prayer. On the second

Sunday evening she was first at the altar and first to testify to the saving grace of God. On her return home that evening she said to her mother, "I don't know how I got to the altar. I seemed carried there against my will." Her mother said, "It certainly was God's spirit lead you. How well for you that you yielded, for He might never have striven so with you again." She broke down and wept.

The theatre had been her greatest temptation. She said, "I loved it. It was my church, but now it's settled and all desire for it is gone." The second Sunday following that of her conversion she began to teach a Sunday-school class of bright boys, with which she is very successful. A few days ago I heard her say in a cottage meeting, "A short time ago I would have shunned a prayer meeting. I should have been afraid of it, but now I love such work, and there is no other place in which I like so well to be." Toronto, Ont.

A SON OF GOD.

HENRY M. STANLEY tells, that once in the heart of dark Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word only, "I am a son of God, I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his direction it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all villainy and theft and sin, had come to realize the glorious dignity of a divine paternity, and say "I am a son of God, I would not steal."

How many there are in civilized lands whose ideas of the grandeur of divinity are not as clear as his! Let us pray that we may know how much it means to be sons of God, and knowing this that we may walk worthy of our calling, as children of the light, in the midst of a crooked and perverse generation. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is;" and though "the world knoweth us not because it knew him not," yet it is for us to know Him and know ourselves as His children and His servants, who by our lives and conduct should adorn the doctrine of God our Saviour in all things.—H. L. H., in *The Christian*.

THE WONDERS OF THE LOCOMOTIVE. TIVE.

THE mechanism and working of a locomotive are quite simple and easy to understand. It is only when we reflect on the speed and nicety with which the cumbersome parts are made to do their duty that the wonder of it impresses us, says a writer in *Ainslie's Magazine*.

The piston and connecting bar of a modern locomotive weigh about six hundred pounds. When the speed is sixty miles an hour these parts travel back and forth five times a second. Ten times a second, at the end of every stroke, the piston head is at rest. It must pass from this condition to a velocity of one thousand eight hundred feet per second. The drive wheels measure more than a rod at every revolution, but when going sixty miles an hour they must turn more than three hundred times a minute.

Sixty miles an hour is the merest commonplace in the mind of the up-to-date railroad man, but it means other things besides those described that are wonderful to the outsider. It means a steam pressure head of twenty tons on each piston blow every tenth of a second. It means that up in the cab the fireman is throwing into the furnace two-thirds of a ton of coal every hour. No. 900 burns coal faster than ten men can mine it. It means two quarts of oil every hour to keep her journal boxes greased and everything running smoothly. It means that the engine with its half-dozen cars and load of human freight is moving through space with twice the power of a shot from a hundred-ton gun. It means that the engineer has worked her up to the point where she can use every ounce of steam, that he is coaxing her as a jockey urges his mount in a fierce race, and yet it means that he is ready at a second's notice to move the reversing lever and apply the air brakes which will stop the mighty steam avalanche within the distance that it covers as it stands on the tracks.

BISHOP PHILLIPS BROOKS once contrasted the ancient church with the modern to the effect that then they tried to save their young men from being thrown to the lions; now we are glad if we can save them from going to the dogs.

I do wish that all the tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or the ebb until Monday comes again.—*Anna Warner.*

PEOPLE often waste in order to save waste. We have heard of an old lady who was only sick once in her life, and that was by taking some medicine which was left by her husband, in order to prevent it being wasted. To eat more than the system needs in order to save food from being thrown into the swill pail is waste. This disposition to waste for economy's sake is well illustrated by an old man who always took sugar in his tea when he went to the hotel, not because he liked it, but to get his money's worth.

Anecdotal.

Peter Mackenzie's Wit.

One of the most picturesque characters in the whole story of English Methodism was Peter Mackenzie, who went home to heaven only a few years since. He was, prior to entering the ministry, a young miner, and worked in his youth in the north of England collieries. He was a big, strong man, overflowing with vivacity of spirit, and was full of love for God and humanity. His power over an audience was marvellous, depending not only on what he said, but on his great personal vitality and magnetism as well. Every Wesleyan home in England is likely to have some story of Peter Mackenzie and his wonderful wit.

His illustrations were usually drawn from the common life of the people, whom he knew so well. For instance, when he was praying in a congregation of farmers he exclaimed to the Lord: "Thou hast blessed thy servants in the fields. They sowed a handful, and they have reaped an arful. They stuck in half a potato, and they dug up a boiling." On another occasion, preaching to the same kind of an audience, he said: "Some men are like pigs; they never look up until they are laid on their backs."

"Eh, but ye're a brow lassie!" were the characteristic words with which this young miner-preacher saluted his wife to be the first time he saw her. It took a year and a half courting after that to get her, however.

Once he went to call at the house of a young friend who had recently been married. After looking at the new furniture, he exclaimed, "Eh, but she's grand! Has she been consecrated yet?" The reply was, "Not yet, Peter." "Then let us have her consecrated," was the immediate rejoinder, and he fell on his knees and poured out his heart to God in prayer for the divine blessing on the new home.

A distinguished English preacher tells how he once heard him preach, on the occasion of his first visit to London, on the text, "In my Father's house are many mansions." He began by describing the Crystal Palace, which he had just been visiting, and after he had given a wonderfully realistic picture of it he gave a still more eloquent picture of Solomon's temple. By this time he had the audience completely under his power, and then straightening himself up, he shouted: "Look at them both again! See them! Grand as they are, compared with the mansions that Christ is preparing for us in the Father's house, they are just like *back pantries!*" The effect on the audience is said to have been electrical.

On another occasion Mackenzie was preaching on the temptation of Christ, and he described Satan offering to give Jesus all the kingdoms of the world and the glory of them. "Poor bankrupt devil!" exclaimed the preacher; "he wasn't worth a pig; he couldn't go into the swine until Christ gave him permis-

sion." Speaking of the man healed in Decapolis requesting to follow Christ, "Ah," said Mr. Mackenzie, "he wanted to be a travelling preacher, and the Lord appointed him to be a home missionary."

Peter Mackenzie was never commonplace. Everything he said or did was picturesque. Soon after reaching a new circuit he wrote to a friend, "I have walked fourteen miles. Two souls saved. Hallelujah! I shall never have gout!"

On one occasion at a prayer meeting a local preacher was too lengthy in his supplication. Mackenzie endured it for a while, and then cried out, "Cut it in two, brother, and begin again presently."

Like most Methodist preachers in this country, Peter liked a good horse, and was a sure but dashing driver, enjoying immensely a rapid spin over a good road behind a fast trotter. To a local preacher who sat beside him in the trap one day, somewhat alarmed at the pace, he said, "Don't be afraid, brother, you are as safe as if you were sitting in Gabriel's armchair."

Mackenzie was a famous lecturer for many years. On one occasion his chairman was named Captain Perfect. Mackenzie was afraid he would make a long speech in introducing him—a bad habit which chairmen have sometimes. So before going on the platform with him Mackenzie addressed him as follows: "I hear you are chairman to-night. You are a sensible man, indeed, Perfect. I cannot say that of all my chairmen. It has happened sometimes—just *sometimes*—that the dear man has read up on the subject and of course had the first start, and when finished left me only bare bones. To-night it is Esther, lovely Esther, charming Esther. She has been a good woman to me. I have already got a fortune by her, and am expecting more. Don't you interfere with her. Never interfere with another man's wife. You are sure to get into trouble if you do." It is needless to say that it had the effect of producing a very short speech from the chairman.

The fun bubbled out of Peter Mackenzie as naturally as the spring bubbles out of the hillside. He was once entertained at a private house to which he came almost tired to death. The next morning his hostess asked him if he felt refreshed after his slumbers, to which he replied, "So much so, ma'am, that you must send in your claim to the Wesleyan Conference for repairing Peter."

"Ah," he remarked one day to his hostess at the tea table, "this is something like tea. I get tea sometimes so weak it can scarcely waddle out of the pot."

Once at a railway station he came across a gentleman who had made him a present of a light alpaca coat. The grateful preacher danced around him enthusiastically, and said: "O, you are the kind friend that gave me this nice coat. I have just come away from Conference, and while all the preachers were sweltering away like tallow candles lighted at both ends, I was as cool as a cucumber all the time. Thank you! Thank you!"

Mackenzie was once treated very meanly by the trustees of the chapel about a lecture. They had paid him a

very miserable stipend, while they were rejoicing over the great amount of money they had made. They went with him to the train, urging him to set a date for another lecture. Peter evaded doing this until he had got into the railway carriage; then he put his head out of the window and said: "Well, now, judgment day is coming, but I reckon we shall be very busy just then. Suppose we fix the *day after*. Good-bye."

Mackenzie, however, was by no means a man given to the love of money. His heart and hand were always open to those in trouble. One can easily believe what Englishmen say of him, that he was a most comforting and inspiring preacher. One writer, speaking of the last sermon heard from him, says: "One sentence in that sermon I will remember as long as I live, and glad I am that the last words I remember from Peter on earth were of such precious import. He was speaking tenderly and rapidly of those who thought the way dark, rough, thorny, dark with sickness, trouble, bereavement and loss. 'Chee—ee—ee—up!' shouted Peter; 'it's only a tunnel ye're in! There's a hole out at the other end!'"

The great whole-souled preacher has passed through the tunnel, and out into the glory which he had so often described to others.—*Dr. L. A. Banks.*

Influence of the Imagination.

A New Orleans physician relates the following: "A nervous man recently called on me and asked: 'In what part of the abdomen are the premonitory pains of appendicitis felt?' 'On the left side, exactly here,' I said, indicating a spot a little above the hip-bone. He went out; the next afternoon I was summoned in haste to the St. Charles Hotel. I found the planter writhing in his bed, his forehead beaded with sweat, and his whole appearance indicating intense suffering. 'I have an attack of appendicitis,' he said, 'and I'm a dead man. I'll never survive an operation.' 'Where do you feel pain?' I asked. 'Oh, right here,' he replied, putting his finger on the spot I had located at the office. 'I feel as if somebody had a knife in me there and was turning it around.' 'Well, then, it isn't appendicitis, at any rate,' I said, cheerfully, 'because that is the wrong side.' 'The wrong side?' he exclaimed, glaring at me indignantly. 'Why, you told me yourself it was on the left side.' 'Then I must have been abstracted,' I replied, calmly. 'I should have said the right.' I prescribed something that would not hurt him, and learned afterward that he ate his dinner in the dining-room the same evening."

The milkman turned uneasily in his sleep. He moaned and muttered, and emitted a gurgling shriek that roused his wife. Shaking him by the shoulder, she awakened him. "What on earth is the matter with you?" she asked. "Oh," he exclaimed, while great beads of perspiration dotted his brow, "I had had the most terrible dream!" "What was it?" "I dreamed the pump had been stollen."

The Quiet Hour.

Out of the Abundance of the Heart.

We can give only what we have. Happiness, grief, gayety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them, not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life.—*Amiel.*

A Living Testimony.

The other day an intelligent friend pointed to a woman a little distance away, and said, "She is the best Christian I ever knew"; and when we asked why, the answer was, "Why, she is simply good—good all the time and under every circumstance." Was not that the best thing that could be said of her? We wish more "saints" would cultivate simple goodness.—*Zion's Herald.*

We Ought to Trust God.

We may always trust God with our prayers. He is wiser than we, and His love for us is infallible. He will do for us whatever is best, at the best time and in the best way. Unanswered prayers are not unheard prayers. Every whisper of a child, every sigh of a sufferer in this world, goes up to God. And his heart is tender and loving and what is best for us He will do.—*J. R. Miller.*

Like Christ.

We all, reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until, by slow degrees, the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence. Reflect the character of Christ, and you will become like Christ.—*Henry Drummond.*

Peace Within.

We cannot make the world quiet about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed ourselves. We cannot make people around us so loving and gentle that we shall never have anything harsh, ungenial, or unkindly to offend us. The quietness must be in us, in our own heart. Nothing else will give it but the peace of God. We can have this peace, too, if we will simply take it.—*Westminster Teacher.*

Footholds for Faith.

Byron makes the illustrious Bonnivard dig deep footholds in the walls of his dungeon, by which he climbs to the lofty window of his cell to get a look at the impressive mountains of his native Switzerland. For weary years he had been confined in the prison of Chillon, below the level of the waters of Lake Geneva. One day a bird sang at the prison window the sweetest song he had ever heard. It resurrected his heart of stone. It created a yearning for a look over the land which was free to the bird. So the prisoner dug footholds in the plaster of the wall and climbed to the window above. He looked out and he saw the mountains unchanged. He saw the snow of a thousand years, and learned patience. That look put new life into him, and gave him a vision that lasted him to the end. From that sight he obtained rest, strength, solace. I mean to climb up to God that I may get God's vision of life, and be forever consoled by the sight of something grand and inviting beyond this life, in which I am now in a prison. I mean to catch a glimpse of the towering peaks of immortality. I am cutting footholds for my faith in the promises of God.—*David Gregg.*

The Blessing in Meditation.

Many Christians who say their prayers regularly never meditate. The very word seems to them rather to belong to religious phraseology than to describe anything actual and practical in a Christian's life. Yet they little know how much they lose, especially with reference to the life of our Lord and Saviour, by neglecting this most healthful and fruitful exercise.

You do not know how to set about it. Very well, try something of this kind. After saying your morning prayer open a New Testament and ask God to enable you to realize His presence and send His Holy Spirit to enlighten and guide you. Then read two or three verses, or a short paragraph, a miracle, a parable, a part of a discourse, as the case may be. Do not think of its grammatical or historical or literary aspects, but say: "What do these words say to me? What truth do they teach? What fault do they correct? What effort do they prescribe or encourage? What resolutions do they make necessary?" If earnest, you will soon see your way. Scripture is so full of meanings that the real difficulty is to select out of its abundance. Then, having decided on the main lessons of the passage, pray earnestly that you may practically remember them and turn them in whatever way to the best account.

The whole exercise need not take up more than ten minutes; but at the end of a year, it will, if regularly practised, have made a great difference in matters which most intimately concern the soul. It is one way of handling the gospel history as to become convinced of its truth from perceiving its intimate sympathy with, and adaptation to, our own case. Instead of a vague, half-remembered, less than half comprehended story, the

life of Jesus, steadily meditated on, passes into the life of the Christian by an insensible but real transfusion. It is turned, *in secum et sanguinem*, into the very substance of all that is truest and deepest in thought and heart. It illuminates, it warms, it invigorates, and by doing this it gives that inward proof of its own reality which has been most highly prized by the most devoted servants of God. As of old, so now it is true that the man is blessed whose delight is in the revealed law of the Lord and who meditates in it day and night; since he shall be like a tree planted by the waterside, who will bring forth his fruit in due season; his leaf also shall not wither, and look, whatsoever he doeth, it shall prosper.—*Canon Liddon.*

Blessed Secret.

Blessed secret—to learn how to do without things. We need to learn this secret of full life in Christ in spite of minor deprivations, because we can not have all the things that we want—even rich men have been known to want more things—and some of us have to do without things which, on the plane of physical life, are quite desirable. If we can gain wealth, it is well to have it, if we receive it as coming from God, and use it for His glory; but if we do not possess this wealth, which is the lowest wealth in the gift of God, we are exhorted to earnestly covet the best gifts—that wealth of heart and soul which lies open for the taking to every follower of Christ. Here is wealth worthy of ambition; wealth which is offered freely and without stint; the unsearchable riches of Christ, which will make us wealthy to all eternity. Christ never asks us to do without this wealth, the true riches, but He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—*Advance.*

Yesterday's Experience.

There are a great many mercies that are "new every morning." One of them is the benefit of yesterday's experience. This life is a training school; each day teaches its needed lessons. Experience is a pretty rough instructor, but next to the Holy Spirit, none is more valuable. If yesterday led us astray then we are worse than fools if we take the same track again. The mischief with bad habits is that we thoughtlessly put them on again as we put on our clothes. If they are ever to be broken off, they must be taken by the throat; and the beginning of a new day is a good time to begin. A distinguished minister once said to me, "I found that hard smoking was killing me, and one morning I stopped square off, and it has saved my life." It is doubtful if he had squelched that enemy as successfully later in the day. How can we ever hope to grow in grace, and make real progress in the divine life if we are satisfied to start every day on the same old beaten tracts, and repeat the old blunders; and let the same besetting sins get firmer hold on us!—*Theodore L. Cuyler.*

Hints for Workers.

My Captain.

Where art thou, O my Captain,
For I can not see thy face!
"Yet am I here, have thou no fear;
Step in and fill thy place."

The coming battle, Captain,
What doth it mean to me?
"It meaneth naught 'till it be won,
For the end thou canst not see."

I would be brave, my Captain,
But fear oft proves a guest.
"March on! think thou of duty;
Leave thou with Me the rest."

I fain would halt, my Captain,
For the way has been full long.
"I march with thee—lift up thy voice,
And cheer thee with a song."

The way is rough, my Captain,
Hast thou no thought for me.
"Long ere yet thy feet were set,
I trod this road for thee."

But if I fail, my Captain,
And fall out on that day?
"The fight goes on, the battle won,
But thou art far away!"

The victory—O Captain,
The bitter fight is past;
Through the fiery rain of hell,
I saw thy face at last!

The watch is set, the campfires burn,
Weary, at last I rest.
O Captain of the souls of men,
Thy way alone is best!

—Emma M. Johnston, in the *Philadelphian Methodist*.

Th Humility of Love.—Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—*Drummond*.

Get Men Saved.—Get into real soul-saving work, and keep at it. This will greatly help to the saving of your own soul also. It will keep you at the centre; where the battle thickens, where the Lord's standard is planted. May it lie like a glowing coal at your heart, to get men saved—even as you have been. Have an eye in your head and a word on your tongue for the King and the kingdom.—*Rev. John McNeil*.

Do not Grumble.—Whatever else you do, dear Epworthians, do not go through life grumbling and finding fault. All troubles are made harder to bear, and all pleasures are spoiled by a discontented mind. Every one near the grumbler is made uncomfortable by him, and the grumbler himself is the most unhappy of

all. And the worst of it is that a person who cherishes this unlovely disposition never realizes that the trouble lies within himself. He is so busy worrying over other people's sins and shortcomings that he has no time to think of his own.

Bearing the Cross.—Battles are not won by lectures on gunpowder. It is no holiday work to which we are called, no dress parade service. It cost the Son of God His life to witness for His Father here in this sinful world, and He says, "Whoever does not bear his cross and come after Me, cannot be My disciple." Spirit-filled men and women have always been, and always will be, cross-bearing men and women. When Paul was called to service, he was told of a great work which God would do through him, and there was added to the message, "I will show him how great things he must suffer for My name's sake." Before Stephen received his crown he had to bear the cross. We are quite willing to share His crown, but how about His cross!—*D. W. Whittle*.

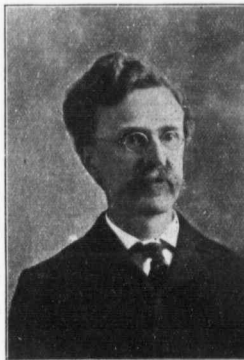
God's Workmen.—When Dr. Judson needed missionary laborers in India, he sent home the following earnest plea: "Send us men who are humble, quiet, persevering; of sound talents and decent accomplishments; men of an amiable, yielding temper, willing to be servant of all; men who enjoy much closet religion—who live near to God and are willing to suffer all things for Christ's sake." Men of this stamp

have been rare in all ages, but there have been those who have embodied this beautiful Christian ideal. In the presence of such we realize the transcendent beauty of unconscious goodness. "And they took knowledge of him that he had been with Jesus."—*Exchange*.

What Will Come of It.—We are well aware that the nature of the seed, and not the size of it, determines the quality of the final product; but we forget to make the practical application of this rule in many cases where we should. We met, the other day, a friend who, several years ago, was employed as attorney for a large steel company. In order that it might make use of his presence in sundry corporate ways, the company presented him with a small fraction of one share of stock. It was but a small part, but it was part of something abnormally large. In the recent transfers and combinations of the steel interests our friend parted with his fraction of a share and realized over \$200,000. It startles one to think that what seemed so small could suddenly prove so large! Such is the surprise which awaits every Christian. Every follower of Christ is a shareholder in the kingdom of God. What are his shares worth! From the readiness with which they are often transferred, we are frequently tempted to answer, but little. But in the day when the Almighty declares his first dividend, the veriest pauper in that glorious kingdom will become rich beyond all computation, and wealthy beyond comparison.—*Lookout*.

Prominent League Workers.

DR. A. W. THORNTON.



A. W. Thornton, D.D.S., was born in the town of Perth in 1858, taught school for thirteen years, afterwards studied dentistry, and now enjoys a

large and lucrative practice in the city of Chatham. He has taken a prominent part and place in Epworth League work and its offices, being for three years President of Chatham and Ridgeway District League, and for two years President of London Conference Epworth League. Dr. Thornton is also an energetic Sunday school worker, for the past five years teaching Park Street Church's large Bible-class with remarkable ability and success. He is a splendid public speaker, and in pulpit or on platform never fails to greatly interest and edify his hearers. As a lay preacher his services are much in demand for Epworth League anniversaries. In response to these demands the Doctor has preached to many of the larger congregations in the London Conference. He is a thorough believer in the great possibilities of the Epworth League.

Practical Plans.

Let Him Out.—A League is no better than its officers. If an officer does not attend to his duties, ask for his resignation. The interests of the League are too vital to permit of boy's play or lack of careful thought and earnest endeavor. Do not mince matters. You cannot afford to. Kindly and firmly let the delinquent official out.

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Various Methods.—The following suggestions in the *Christian Endeavor World* have range of variety and adaptability. Why not try them? "A 'letter evening,' largely made up of former members. A 'biographical meeting,' the topic illustrated solely from men's and women's lives. A 'question meeting,' to which each brings a question on the topic, to be answered by some one else. An 'associate members' meeting' devoted to getting new associates, and winning the old associates to active membership. A 'reporters' evening,' each member to contribute some healthful bit of Christian Endeavor or other religious news and information. A 'promise meeting,' dealing entirely with Bible promises and their fulfillment."

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Mercy and Help Work.—Speaking of prayer-meetings, reminds me of a lovely work that is being done by the Mercy and Help Department of a certain Epworth League. The members of this committee take turns in reporting the weekly prayer-meeting. This involves the taking of copious notes at the meeting, and the careful writing out of a large number of copies, which are sent to the sick and shut-in members of the church and congregation. The untold comfort and pleasure derived from these interesting *résumés* of the weekly praise-and-prayer service—especially when the names of those who pray and testify are given, which brings the meeting clearly and intimately before the reader—more than compensate for the time and work expended. I pass on the suggestion to other Mercy and Help Committees.—*Aunt Serena in Zion's Herald.*

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The Singing.—How shall we improve our singing in the Y.P.S.C.E. meetings? is a most important question. There is no one particular way, but there are some suggestions. (1) Be sure and have books enough so that everybody can sing. (2) Keep the old familiar hymns in the foreground. Do not be all the time trying to learn a new hymn or tune. (3) Have the best leader you can; some one you can depend upon to be there every time and on time. Not simply a good singer, but a good leader; there is a difference. (4) Sing mostly the hopeful, cheerful hymns. (5) Do not sing the cheapest music. There is no need of it. (6) Do not be governed by a few fine singers, and use only the best. Remember who are in your society, and that the music

which a few of your best singers most enjoy will kill a common prayer-meeting. Some of the more recent prayer-meeting books were evidently arranged by singing masters on the artistic side, and are as useful in a revival as frozen chips to kindle a fire. Sing common, hearty, emotional music. (7) Have the young people sing a hymn over and over until they put their souls into it; insist upon united, hearty singing. If one hymn drags, take another, and sing until the people's emotions are stirred. Singing should be a warming-up process. Put life into it.—*Our Young Folks.*

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Meetings for Leaders.—One of the Young People's Societies in Illinois has adopted a plan with the leaders of the devotional meetings which cannot be too heartily commended to workers everywhere. At the beginning of the quarter, the devotional or prayer-meeting committee selects the leaders for the following thirteen meetings. As soon as the list is completed a special meeting is held with all these leaders, with the Devotional Committee, the president of the Society, and the pastor. Each topic is gone over, and friendly suggestions are made as to their treatment; music is suggested, solos arranged for, and such other matter selected in the way of poems, etc., that the leaders are well equipped for the work expected of them. Sometimes the topics are difficult to unfold, in which case the discussion is especially helpful to some timid leader who otherwise might fail.

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A Topicless Meeting.—We have leaderless meetings now and then; why not now and then a meeting without a topic? The very first Christian Endeavor meetings had no topics; and though the uniform topics are a wonderful help and are by no means to be often discarded, yet once or twice a year it may be very well to use a special plan for which they do not provide. Have it understood that every member is to bring to the next meeting just the most helpful contribution he can, on whatever theme he chooses. He will be hunting for it all the week. It may be a good deed he observes. It may be a wise extract from a book. It may be something he has heard said. It may be a bit of his own heart's experience. Whatever it is, it will be just the best thing he can bring out of his week; and when all the society collect their best things and share them, a rich meeting will certainly result. The leader must avoid introducing a "topic" for discussion, but must make a modest little personal contribution, just as the rest are expected to.

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At the Close of the Meeting.—It may seem like a small matter, but I believe our manners at the close of the devotional meeting should have some respect to good-breeding. It is according to etiquette to adjust one's wraps *after* the benediction or concluding hymn, and not *before*. The best way is for all to resume their seats for a moment's quiet before

leaving the room. At a meeting that I attended not long ago, no sooner was the parting hymn announced than there began a prodigious noise of scraping and stamping. The decorous quiet which had hitherto prevailed gave place to a hurly and a tumult. It was a race to get the rubbers on, and the cloaks buttoned, and the hymn books opened at the proper place before the organist had finished his prelude. Most gave evidence of long practice, and succeeded, but some buttoned on through the first stanza of the hymn. It was a performance that spoiled the singing and belittled the benediction. And the last word was no sooner spoken than there was a rush for the door like that when the gates are opened and the crowd hurries to a train. What was the trouble? Were these good people's houses burning; or was there someone ill at home? Neither. It was pure ignorance. They did not mean to be irreverent or rude. They simply did not know any better; that is to say, they were ill-bred. How it has been in your chapter!—*Epworth Herald.*

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A Good Prayer-meeting Leader.—A good prayer-meeting leader is both born and made. He is born with good common sense and some natural ability to lead. Then he makes himself an apt and successful leader by giving his heart and his enthusiasm to the work. Such a one, man or woman, finds little difficulty in the way of building up a good, spirited, attractive week-night prayer-meeting. But such a one, it will be found, observes carefully and diligently the following: He keeps thoroughly in touch with God. He makes a study of the individual needs and characteristics of the members of his class, of the church. He has an abiding, complete confidence in the power of prayer. He acquaints himself thoroughly with the topic for the evening, and becomes deeply enthused with its importance. In his opening remarks he handles the topic so as to interest and impress those present. He does not think of trying to exhaust the topic. He knows that it is not necessary. His aim is to enlist the interest of others to their spiritual edification. He never thinks of trying to make a fine speech. What he says sets others to thinking, so that when their turn comes to talk they have something to say. He is apt in the matter of filling up the silent gaps in the meeting. He is always ready with an appropriate stanza, and leads off in the singing, quick, lively, and in a way that all join heartily without any prelude, interlude, or afterlude from the organ, or by promptly quoting a passage from Scripture that exactly fits the case. The live leader always has a good supply of such hymns and passages of Scripture at his command. He is also quick in the use of appropriate passages of Scripture with which to emphasize or supplement the remarks of those who speak in the meeting. This is of itself a great help. He recognizes the fact that the meeting belongs to the people and to God—not to him; that its object is the good of the people and the glory of God—not especially his own good nor his own glory.—*Religious Telescope.*

The Canadian . . .

Epworth Era

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

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WM. BRIGGS, D.D., Publisher.

SUBSCRIPTION PRICE, 50 cts. per year, payable in advance. For every five subscriptions received, one free copy of the paper will be sent.

REPRINTS should be sent direct to the office of publication addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HUBERTS, Methodist Book Room, Halifax, N.S.

DISCOUNTS—The date when the subscription expires is shown by the label. The paper will be stopped unless the subscription is renewed.

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



Editorial.

If any of our subscribers should receive two copies of this issue, they will confer a favor by handing the extra paper to a friend who does not take it. This may secure a number of new subscribers.

Comrades Three.

On a steambot during the past summer we became very much interested in three boys, who were fellow-passengers. One of them was a lad of about fifty, who stood in the relation of father to the other two, who were about twelve and fourteen respectively. What a jolly time they did have together! They were evidently pretty well acquainted, and the father believed in making himself one with the boys. He appeared to be as young as either of them, and was interested in all that interested them. This incident was particularly refreshing, because it furnished such a striking contrast to the dignity and sternness which so often mark the attitude of father to son. A parent should go ahead of his children in the path along which he desires them to walk, but he ought not to get so far ahead as to be out of sight. Every boy ought to feel that in his father he has a comrade, and a friend in whom he can confide.

Military Societies for Boys.

To be thoroughly candid, we have always been somewhat prejudiced against the Boys' Brigade, the Epworth Guards and similar organizations for boys. They seemed to unduly emphasize the military feature, and apparently tended in the direction of developing the military spirit. It is impossible, however, to deny the practical benefits of these soldier societies.

The Junior League is a first-class organization for the boys who are disposed to be good, and who are already to some

extent under the influence of the Church, but it often fails to reach the mischievous "harum scarum" lads who are really most in need of training and moral oversight. These seem to be interested by the drill of the "Brigade" or "Guards."

Another advantage on the side of the military society is, that implicit and unquestioning obedience is easily secured. The question of "order" gives the leader no anxiety whatever, for every member knows that obedience to command is part of a soldier's duty. The boys are also trained in habits of promptness, order, neatness, etc., as they could scarcely be in any other way.

The military drill need not crowd out moral and religious instruction, but may go hand in hand with it. It certainly attracts many fine lads and gives the leader the opportunity of influencing them by his personality in the direction of better things. We certainly have been most favorably impressed by what we have seen recently of the Epworth Guards and Boys' Brigade.

Moral Mosquitos.

Scientific writers, in recent magazines, seem to have come to the conclusion that disease is frequently transmitted by mosquitos. It is said that malaria, particularly, is often thus communicated. Whatever may be thought of this, there can be no doubt that many troubles in the Church and the home have been brought into existence by the pestiferous moral mosquitos in the form of gossips who buzz and hum from individual to individual, carrying with them everywhere the germs of evil. We cannot treat these mosquitos as we do the little creatures which play their bugles so tantalizing about us in summer, but we can discourage their business by refusing to hear any of their tales. "Speak evil of no man" should be supplemented by "hear evil spoken of no one," unless there is a distinct good result in view.

Where is the Difference?

A few days ago, a man was arrested in Toronto for conducting "a common gaming house," and about a dozen young fellows, who were frequenters were also captured and brought up before the police magistrate to answer a charge of gambling.

This was perfectly right, and the police are to be commended for their vigilance. The same paper, however, which gave this item of news, contained a long report of the races at the Woodbine, with extensive reference to the gambling operations which are carried on there. There was no attempt to conceal the fact that money is won and lost at this place in large sums, and the "bookmakers" are almost as prominent as the jockeys.

Can any one explain why gambling at the race-track is perfectly legitimate, while the men who attempt it in a back room on King St. are at once corralled by the police? The fact is, that the race-course is one of the worst places in the community for young men. It is too bad that it should be patronized, as it is, by what are termed the "best people." Its influence is evil.

Now is the Time.

A few days ago we heard a pastor announce for the annual missionary anniversary to be held in the month of September. He followed the announcement by extended remarks explaining why the services were held so early, which ought not to have been necessary. It is very largely a matter of custom that our missionary meetings are held so late in the conference year. The people have become so accustomed to hearing ministers announce that "missionary subscriptions can be paid at any time before the first of May," that they almost resent any attempt to break up the old order of things. The autumn is, however, by far the best time to secure money, and every possible effort should be made to have all missionary anniversaries over before December 1st. There is practical reason for this too, as it would mean many more dollars in the missionary treasury.

Discouraged Workers.

THERE can be no doubt of it, there are many people engaged in Christian work whose hands hang down, and whose hearts are heavy because they do not see the results of their labor as they desire. In some cases discouragement comes from the magnitude of the work and the apparent weakness of the workers. In a letter received at this office recently a young man says: "There is so much to be done in this neighborhood, and I seem to be about the only one to do it." It is quite possible that there are localities where there is but one really earnest aggressive Christian, and it is scarcely to be wondered at if that one becomes discouraged. There is, however, all the more need that he should keep up at it energetically.

Our sympathy goes out to the faithful few who are trying, in some places, to keep up an Epworth League where all the conditions are difficult and disheartening. No matter how dark the outlook, they must not think of quitting. If they are satisfied that there is a work for the Society to do, there is only one thing to do—keep it up.

Discouraged Christians should meditate much upon the promises of God, which are so full of cheer and hope. If we catch their spirit we cannot fail to be encouraged and helped.

Value of the Unit.

"How many persons are necessary to organize and carry on an Epworth League Reading Circle?" is a question frequently asked. The correct answer is, *one*. If there is one person in the League who believes that the work ought to be done, and is dead in earnest in determining that it shall be done, the Circle is as good as already in existence. The same is true of the Forward Movement for Missions, or any other good work. One person who is full of zeal will soon communicate his spirit of enthusiasm to others. Energetic leadership is greatly needed in all forms of Christian effort. Do not feel discouraged because you

stand alone in regard to some forward step. Begin at once to talk the matter up, and keep at it until you succeed. Some of the best Young People's Societies in the country are the result of the prayer, push and perseverance of one member.

WE hope to have an article in our next issue from Prof. J. B. Reynolds, of Guelph Agricultural College, that will be helpful to Reading Circles in their study of Whittier. Look out for it.

RALLY DAY in the Sunday-school seems to have been pretty generally observed on September 29th. Although this was the first time any effort was made to provide a general programme, 55,000 copies were sold.

The Summer Schools at Toronto and Killarney, Man., received special commendation at the recent meeting of the General Epworth League Board. It was strongly urged that efforts be made to establish similar schools in other places next summer.

Isn't it just a little bit impertinent for a convention speaker to ask all in the audience who are in the habit of tithing their income to stand up? There is wide difference of opinion on this subject, and it is scarcely fair to ask for any such public test as this.

OUR friends of the Epworth League in the M. E. Church are giving special attention, this year to missions and allied benevolences. They are not so far ahead with the Forward Movement in Missions as we are in Canada, but they are moving rapidly in the right direction.

OUR Presbyterian friends in Canada have followed our example pretty closely in organizing "The Westminster Guild," which is intended to be a union of all the Young People's Societies in the Church. Individual societies may affiliate with the Christian Endeavor organization as with us.

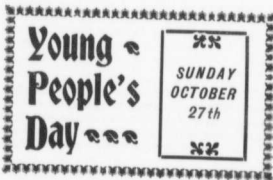
WE shall feel greatly disappointed if our efforts to bring the Epworth League Reading Course within the reach of all do not result in a great increase of interest and circulation. Surely there can be no complaint now of the price when three such splendid volumes can be purchased for \$1.50!

THE Provincial Christian Endeavor Convention is being held during the first week in this month, and the Provincial Sunday School Convention takes place in Toronto, Oct. 22-24. In the opinion of many people the time has come for these conventions to be held once in two years, alternating with each other. They are attended, very largely, by the same people, and the demands upon the towns and cities are becoming heavy. Both conventions would be better attended and more successful if held less frequently.

In another column will be found an appeal to League presidents on behalf of this paper. May we not confidently ask each individual subscriber also to help in this important matter. If you like the ERA, occasionally show it to your friends and speak a good word for it. In this way many new subscribers might be obtained.

A LETTER recently came to our office from a brother who had just been elected President of the District League. He seemed anxious to do something of an aggressive nature, and added, "I would like to make this a record year in all the departments." This is an excellent watchword for us all. There is great need for an increase of energy.

At almost all public meetings there is a class of people who seem to have no idea of manners. Scarcely has the service commenced, when they deliberately get up and go out. One wonders why they come to a meeting at all, when they have so little interest in it. In many places it is simply disgraceful how young people will leave the church while the last hymn is being sung. When a service is of reasonable length it is a mark of good breeding to remain until the close.



DISTRICT Secretaries, as a rule, have great difficulty in securing reliable statistics owing to the fact that League secretaries are very slow in answering communications. We shall be glad to supply copies of the District Schedules which were presented to the recent conferences. These contain all particulars concerning Young People's Societies and will prove invaluable to District League secretaries.

THE late President McKinley was a good friend to the Epworth League and Christian Endeavor Society. At every international gathering of these organizations a message of good cheer was received from him, giving expression to the great interest he felt in the work in which the young people of the Christian Churches are engaged. At the first International Convention of the League, held at Cleveland, he was one of the most prominent speakers.

WE are pleased to learn that Messrs. Kerby and Turk have closed a most successful series of meetings in Woodstock. During their three weeks, stay in the city they addressed 4,000 men at the men's meetings on Sunday afternoons. They intend to give special attention to young men, wherever they labor. There is certainly great need for this, as the average church fails, to a very large extent, in reaching this class. If our brethren

Kerby and Turk, can stimulate and instruct pastors and Leagues to get hold of the young men "for Christ and the Church," they will have performed a most valuable service.

District Secretaries will confer a favor by reporting conventions promptly and briefly. Within three days after the convention closes the report should be in this office. Please remember that a great number of similar gatherings are held at this time of the year, and *hail it down*. Two hundred words ought to be sufficient to tell all about a district convention that our readers want to know.

THOSE ministers and others who have advocated lynch law for the slayer of President McKinley spoke hastily and foolishly. There can be no circumstances whatever which justify an individual or a mob assuming the responsibility of administering punishment for crime. This should always be left in the hands of the law. Anarchy cannot be cured by anarchy. It is to the credit of the people of Buffalo that they refrained from offering violence to the assassin.

ATTENTION is called to an important communication from the General Superintendent, printed on another page, relating to the League and Sunday-school work, with special reference to the decline in membership. The Doctor's words: "The Annual Conferences do not seem to have taken this decline of interest sufficiently to heart," are worthy of careful consideration. Can anyone tell us of an Annual Conference that spent more than fifteen minutes of its time discussing League work?

THERE is danger, of course, that we may think of ourselves "more highly than we ought to think," but there is also peril in the other direction. We must guard against having so poor an opinion of our own abilities that we scarcely ever undertake anything for Christ. More people are inclined to depreciate themselves than to over-rate their abilities. Most Epworth League workers need a little more confidence in themselves, coupled with a great deal more dependence upon God.

"STRANGE ways are shaking the foundations of our faith," writes a Methodist in one of the Toronto papers, on account of a Methodist Church proposing to have a gowned choir. Stalwart editors devote pages of their papers to the question, whether the individual or the common cup shall be used in the sacrament of the Lord's Supper. Is it not strange that so much attention should be paid to non-essentials? The true Christian ought to be able to worship God no matter how the choir happened to be dressed, and it should be a question of little concern to him whether one cup or five hundred are used in the Lord's Supper, although on sanitary grounds he might prefer the latter. We pity any man who really thinks that the foundations of our faith are being shaken because a single Methodist Church proposes to have the members of its choir dressed in simple and uniform garb.

Literary Lines.

"The Sunny Side of Christianity" is the title of a new book by Dr. Parkhurst.

Kate Douglas Wiggin is a morning worker. She is usually at her writing table at 7.30.

Rev. C. M. Sheldon will make a study of Chicago slum life preparatory to writing a new book.

When the nineteenth century came in the Bible was printed in sixty-six languages. Now it is printed in more than four hundred.

A wealthy gentleman in England has sent Mr. Frank T. Bullen a fine gold watch, as a mark of appreciation of his book, "The Log of a Sea Wolf."

A book is a boat, to bear us out on the infinite sea, away from the noise of human machinery and the chatter of human tongues; a book is a friend, to counsel, inspire, comfort, and entertain us; a book is a horse, to carry us on a swift and glad journey to pleasant lands afar; a book is food to satisfy the hunger of our souls, and to nourish them into strength and comeliness.—Forward.

Concerning "Japan, Country, Court, and People," which is one of the books in this year's Reading Course, Rev. F. A. Cassidy, M.A., says: "Dr. Newton has done splendid work in this book. He really covers the ground in very concise and at the same time very complete style. It is one of the most comprehensive books on Japan ever published, and at the same time compact and within the reach of all."

"Claudius Clear" tells us in The British Weekly of last week that it was the deliberate judgment of the late Sir Walter Besant that outside the covers of the Bible the book which has more than any other influenced the minds of Englishmen was the "Pilgrim's Progress." It was his opinion that it survives and is read by our boys and girls two or three great truths will remain deeply burned into the English soul.

Prominent People.

General Booth, founder and head of the Salvation Army, will visit America in November. Accompanying General Booth will be twenty-five of the best known men and women in the Salvation Army work in England. While in America the party will make an extensive tour of the United States and Canada.

Mr. George Kennan, who was expelled by the Russian authorities on account of his book, "Siberia and the Exile System," has recently arrived in the United States. Mr. Kennan keenly regretted having to leave of his study of the Russian customs and affairs, and missing his intended visit to Tolstol. Tolstol, he states, is still the people's idol, despite his excommunication. The conditions of the exiles, he reports, have much ameliorated since described in his book fifteen years ago.

Mr. Carnegie was a telegraph messenger for a short time in his boyhood. It is said of him that he was afraid that his employer might send him to deliver a message to some man or firm whose place of business he did not know. To make sure of his ground, he spent an hour a day in memorizing the names of the business men of Pittsburgh and their street numbers, in order that he might be equal to any call. With so keen a sense of what he could do, and with so keen a determination to do it, how could the boy Carnegie help succeeding?

Bishop Warne and Dr. Stuntz recently visited Agincourt, Ontario. They found him in plain uncarpeted quarters,

furnished with the necessities, but not the luxuries, of life. He was carefully guarded by sentries properly placed, though access to him is granted to accredited visitors. They describe his appearance as very insignificant, captivity having tamed down what native energy he may have possessed. His family occupy the same building with him. He had dropped out of the thought and life of the Filipino people as completely as if he had never lived.

Rev. F. E. Clark, D.D., founder of the Christian Endeavor Society, was fifty years of age on Sept. 12. Many of his friends on this day took occasion to express their high appreciation of his character and work. The office staff of The Christian Endeavor World presented him with a handsome hand-bag, and endeavor workers of the Massachusetts Union gave him a leather portfolio. The most unique present was a collection of personal letters from all parts of the world containing congratulatory messages, and kind references to Christian Endeavor. We hope that Dr. Clark may live for another fifty years to inspire and guide this wonderful movement.

Methodist Chat.

In the English Wesleyan Church the local preacher is by no means a back number. There are 19,056 local preachers to 2,152 ordained ministers.

The annual address of the Wesleyan Conference declares that "The distinctive commission of Methodism is not to wait attack, but to advance. The Church in particular is entrusted, not so much the defence of the Gospel, but its propagation."

The despatches from the Ecumenical Methodist Conference to the daily papers state that "Rev. Wm. Johnston, of Canada," delivered an address. There are only two mistakes in this. Mr. Johnston is not a "Rev." and he was not at the Conference at all.

The recent census of Ireland shows that the Methodists are the only religious denomination which is gaining in numbers, Roman Catholics having decreased 6.7 per cent., Protestant Episcopalians 3.5 per cent., and Presbyterians 3 per cent. since the last census was taken. The Methodists have gained 10.4 per cent.

By means of an interesting series of diagrams, The Methodist Times, of London, England, shows the growth of Methodism, during the past 100 years. The total number of avowed Methodists in the world to-day is about thirty millions. The figures show that Methodism has grown much faster than the population in both England and America.

Rev. Walford Green has been appointed by the Wesleyan Methodist Conference to attend the General Conference of the Methodist Church in Canada, which meets next September, as fraternal messenger, and Rev. James Chapman has been designated to a similar service to the General Conference of the Methodist Episcopal Church, South, which convenes in Dallas, Texas, next May.

The recent conference at Newcastle gave new stations to nearly 800 Wesleyan ministers. This large number is, in part, accounted for by the fact that some sixty young ministers have their first appointments this year. There have been an unusual number of new and additional ministers called out into the world, through fairly prosperous times, and by activity, quite unprecedented, in chapel-building.

Of Rev. W. L. Watkinson, the eminent Wesleyan preacher, The Temple Magazine says: "He has a wonderfully convincing way of applying the lessons of his text

to the circumstances of every-day life. He is a thorough pulpit orator, capable of running through the whole gamut of human feeling, but he is never more effective than when he is clenching an argument or driving home a truth by the aid of irony. He possesses a rare gift of humor, but never misuses it." His Fenley Lectures on "The Influence of Scepticism and Character" is recommended as one that should be in the hands of young people and of those whose faith is waning.

In his opening sermon at the Methodist Ecumenical Conference, in London, Bishop Galloway said: "Happy, thrice happy for Methodism, if she will heed the parting counsels of her aged leader, and cling to the purity of faith and simplicity of life that made her early days heroic. As we grow in numbers, wealth, and influence, we have the greater need for entire consecration to God. Ours must be a spiritual Church. We have no splendid and imposing ritual to fascinate the taste, no proscriptive dogma, around which to rally our prejudices, nor long history and hoary traditions to command our veneration. It is ours to preach and practise spiritual religion. Should the day ever come when Methodism forgets this, her only mission, her downfall is secured. She will have finished her course, and ought to fall on sleep. But such, I trust, may never be. I believe that we have yet a great mission in the world. Methodism has not fulfilled the divine purpose of its creation. God has still a work for us to do."

Christian Endeavor.

At every meeting of F. B. Meyer's Endeavor Society, London, a "sunshine table" stands ready to receive gifts for the poor and suffering. There is also a "cripples' parlor," in which entertainments are given to cripples, and the endeavorers carry on two missions.

Rev. F. E. Clark, D.D., says of Christian Endeavor: "It is built on strong lines. It appears to the sense of duty. Its purpose is not to amuse young people, or tickle them with the entertainment straw, but to call upon them in the name of Jesus Christ to do hard things for their Lord and for his Church."

The Presbyterian Review, in writing of Christian Endeavor, says: "A careful study of the effects produced will lead the most sceptical to a favorable judgment of this great movement. It has accomplished more than almost any other organization within the Christian Church. It has not met the expectation of many, but those expectations were unreasonable."

A floating Society of Christian Endeavor, belonging to the United States cruiser "Charleston," found, two or three years ago, that soldiers and sailors, resting or belated or stranded in Nagasaki, Japan, had no place of entertainment except under vicious and demoralizing auspices. They raised a thousand dollars, handed it over to the missionaries; the sum was increased; an organization was formed, and in due time the Christian Endeavor Sailors' Home was completed. Last year about 20,000 meals were furnished soldiers and sailors in this Home.

The late Dr. Babcock, shortly before his death, said: "The supreme value of the Christian Endeavor Society is, to my mind, its creation inside the Church of a normal department, a training-school. The public worship of the Church, the Sabbath-school, the old-fashioned prayer-meeting, were all to teach and not to train. All the average young Christian could do was to listen to a talk, to recollect some. This new movement trained the mind to think for others; the lips to

speak, to pray; the feet to go on God's errands; the hands to work in Christian ministries. The form of organization, the wording of the pledge, the conventional committees, may be changed; but the idea that the Church should have a department for the training of the young Christian to do something more than worship, to witness, and to work for God, has come, please God, to stay."

Leaguets.

The Epworth League should be enthused with the doctrine of living, working, praying, and giving for a world outside of the locality in which they live.—Rev. W. T. Smith, D.D.

The individual Epworth Leaguer is but a stunted Christian growth until he becomes a servant of men, and the whole Epworth League will be but a dwarfed society until it, too, gives itself to doing the will of God in the saving of all men.—W. F. Oldham, D.D.

If we build up spiritual life, the very soul of which is the desire to serve, if we give such information as will furnish wise direction to the benevolent impulse, and if we then afford the opportunity of giving, the Epworth League will be a missionary force.—Rev. J. W. Van Cleave.

Real work should be the watchword for Epworthians from this time on. Nothing in this world can be accomplished without work. A clerk in any capacity who would sit down and do nothing would soon be given his "walking papers." We do not turn out the dromes from our churches, but any one bearing the name of Christ should scorn to be in the place of a drome enjoying all church privileges and doing nothing.—Willis W. Cooper.

The Epworth League in Sweden now has one hundred chapters and five thousand members. Its Annual Convention in Gefte, where there are two the Methodist Episcopal Churches, was largely attended, June 27 to July 1. One of the incidents of the meeting was a great open-air mass-meeting in the Boulogne Forest, where nearly three thousand people assembled to hear evangelistic addresses. The music was inspiring, and the discussions full of force and fire.

Woman's Work.

The Woman's Missionary Society of the M. E. Church South is sending out thirteen new missionaries.

A wealthy gentleman is providing for the expenses of a deaconess to work in connection with Simcoe Street Church, Hamilton. It is an excellent way to use money.

Deaconesses last year in America made 254,937 religious calls, an increase of about 20,000 over the year previous. The influence of this constant, humble ministry among the neglectful, and frequently the neglected, can but be dimly apprehended.

Bishop Thoburn says: "The most notable fact of the deaconess movement is the fact that wherever a deaconess home is established other benevolent agencies soon begin to spring up around it. The deaconess home seems naturally to suggest the need of a hospital, then an orphanage, and perhaps an old people's home."

Mrs. Helen M. Barker, of the National Woman's Christian Temperance Union, was addressing a large audience, when a dog in the aisle began to bark. Some one cried, "Put him out!" and at once there was an uproar. Mrs. Barker feared she had lost her audience; but, keeping her presence of mind, she raised her

hand in a commanding way and said: "I thought that but one Barker was advertised for this evening." Her little speech made a tremendous hit, and the dog was suppressed.

Isabella Thoburn went to India in 1863 as the first representative of the Woman's Foreign Missionary Society of the M. E. Church. She organized and conducted the first Christian college for the higher education of the women of India. Her life's purpose was to give India educated and enlightened Christian mothers. Her recent death from cholera is a great loss to the Methodist Episcopal Church. The Northwestern Christian Advocate says: "Methodism has numbered among its adherents more brilliant women than Isabella Thoburn, but none greater."

Temperance Items.

The French Minister of Instruction requires that special teaching showing the evils of intemperance be given in the schools.

Denmark has passed a law securing medical attention for drunken persons at the expense of the publican who supplied the last drink.

The superintendent of the Wellington, England, Reformatory, says that of 1,000 boys of the thief class more than 900 would not be there but for drink.

The Union Pacific Railroad has notified all its employees that the habitual use of intoxicating liquors or the frequenting of saloons or places where such liquors are sold will be a sufficient cause for dismissal from its service.

The Examiner, of New York, is authority for the statement that "Edward VII. of England will not allow the sale of liquor on any of his estates, and is reported to have recently requested Parliament to pass the bill now before it prohibiting the sale of liquor to minors."

In prohibition Maine, where it is laid prohibition "is no good," there were last year behind the prison bars 841 persons, a total of thirteen for every 10,000 people; while in Massachusetts, the best enforced license law state, there were 7,451 prisoners, or thirty-three for every 10,000 of population.

The Frenchman is never "fanatical" on the liquor question, and, naturally, his testimony appears to be the stronger when it is given against the drink habit. Dr. Darenberg, in a report just made, says that alcohol and tuberculosis are so closely related that a common and unrelenting battle should be waged against them.

The new Bishop of London recently received at his episcopal palace the delegates of the National United Temperance Council, and addressed them in his welcoming remarks as "brother teetotalers." He told some interesting incidents concerning his adventures as an advocate of total abstinence, one of which briefly outlined the story of a brickbat aimed at and narrowly missing his head as it crashed through the carriage window when he rode away from the place where he had spoken for prohibition.

Pertinent Paragraphs.

A kind deed done for a person in need is worth more than a thousand promises for some future time.—J. W. Neyman.

It is a sign that your reputation is small and shrinking if your own tongue must praise you.—Sir Matthew Hale.

I find the great thing in this world is not so much where we stand as in what direction we are moving.—Oliver Wendell Holmes.

Dictate no terms to Providence. At whatever cost, accept the service offered you, high or low, far or near. Then turn to the socket.—R. D. Hitchcock.

Each sorrow carries at its heart a germ of holy truth, which, if you get and sow in the soil of your heart, will bear harvests of fruit, as seed-corns from nutmeg-cases fruit in English soil.—Rev. F. B. Meyer.

No young man in these days can afford to make less than the very best of himself. The frittering away of one's evening: "The talk, foolish amusements, to busy a portion of a life of vice, is little short of a crime.—W. F. Stocum.

Interesting Facts.

Japan has announced that hereafter all its communication with foreign governments will be made in English.

The proposition to pay Sunday-school workers is to be tested in a trial in a Detroit church. The Unitarian Church last week voted a salary of \$200 for the coming year for the superintendent of the school.

The telephone was invented by Prof. Bell twenty-five years ago. Five years later there were about thirty thousand miles of telephone wire; the amount has now increased to about two million miles.

The population of London, including the city of London and twenty-eight metropolitan boroughs, the whole forming what is termed the Administrative County of London, is now 4,536,034—an increase of 308,717 since the last census, 1891.

Here is an odd combination of church and automobile. On Sunday, the electric light plant of the Congregational Church at Stratford, Connecticut, failed to work, and the congregation was left in darkness. Mr. Beach, editor of The Scientific American, was present. He backed his automobile up to one of the windows of the church, connected the storage battery with the feed wire, and in a few minutes the building was again brilliantly illuminated.

Our September Number.

The September issue of The Canadian Epworth Era is a unique number. Its thirty-two splendid pages are literally packed with valuable Sunday-school matter. We congratulate our enterprising confere.—Epworth Herald.

The Sunday-school number of the Canadian Epworth Era issued this month, is worthy of highest commendation. It is practical up-to-date, and full of inspiration and interest. Our people who are trying to do without The Era are making a grave mistake.—Christian Guardian.

Every pastor, Sunday-school superintendent, Sunday-school teacher, and Epworth League officer of the Methodist Church should not only read but study the September number of The Epworth Era. It would mean a Forward Movement in Sunday-school work in the Methodist Church.—Rev. J. E. Mavety.

Just as we go to press we received the September number of The Epworth Era. Editor Crews has fairly surpassed himself. Almost the whole number is devoted to Sunday-school topics and interests. The whole number is full of wise counsels, helps, hints, and suggestions on Sunday-school work. Every teacher should have a copy.—Sunday-school Banner.

Open Letter to League Presidents.

CENTRAL OFFICE OF THE EPWORTH LEAGUE,
TORONTO, October 1st, 1901.

Dear Fellow Worker.—Once more the summer is over, vacation is ended, and the work of another season lies before us. The results will largely depend upon the enthusiasm and fidelity of the League officers, particularly the presidents. If you are in earnest, and determined that the work shall be successful, your spirit will undoubtedly influence others. Permit me, therefore, to make a few practical suggestions concerning what should be especially emphasized in all our Young People's Societies. First of all, I wish to call your attention to the

CLAIMS OF THIS PAPER.

The Canadian Epworth Era is devoted especially to Epworth League and Christian Endeavor work, and it looks to the members of these organizations for support. Some have done well, while others have apparently not been aware that such a paper as this exists.

To do the best work, it is absolutely necessary to get new ideas, and to be conversant with the methods of others. Some knowledge of what is going on in the wide field is essential to success. The League that shuts itself up to its own regular routine of services is doomed to death in the near future.

If you are not already on The Era's regular list of readers, we want your personal subscription, and that of as many of your members as you can induce to subscribe. If you are already a subscriber, you know somewhat of the good value which is given every year for fifty cents in these columns, and I feel confident you can be relied on to do all you can to help this paper.

In many societies

AN "ERA" EVENING

has been held with good results. The members of the League have had the paper brought before them by means of interesting extracts from the various departments of The Era, read by persons previously selected. This, of course, should be followed by a vigorous canvass for new subscribers and renewals. The Book Room will be glad to send sample copies and also descriptive leaflets free whenever requested. Distribute the leaflets to all the members, and publicly call attention to the good things which the paper contains. It is an excellent plan to appoint some energetic person to look after the subscription list in every society. This canvasser will receive one copy free for every five subscriptions that may be sent.

Now is the time to work for The Epworth Era. May we not expect to hear from your League in the near future? Allow me to make one further suggestion. Most of our Sunday-schools supply papers to all their scholars free. Why could not the Leagues do something similar? It would be a good use of League money to send a copy of The Epworth Era into every family connected with the organization, and scarcely anything would do so much to maintain interest in the work.

IS THE LEAGUE DECLINING?

At a recent meeting of the General Epworth League and Sunday-school Board, considerable discussion took place upon the outlook for our Young People's

Societies. The statistical returns for the year show a decrease of membership. Fortunately, this falling off is accompanied by an increase in givings and in various forms of Christian activity. There is no occasion for a pessimistic view of the situation, as the working force of the League is certainly greater than ever before. Never was it accomplishing so much "for Christ and the Church" as to-day.

At the same time, we ought not to be satisfied while our numbers are decreasing. There are multitudes of young people in almost every community who ought to be interested in Christian service. They need the League, and the League needs them. "Are we doing all we can to reach them?" is a question which every one of us should seriously consider.

THE VALUE OF PERSONAL WORK

cannot be too strongly emphasized. It is not enough to announce from the pulpit that "all young people will be welcome at the services"; it is not enough to distribute invitation cards at the church door, and at the boarding-houses. We must come into personal touch with those whom we wish to influence. In too many places the young people have been satisfied to come together from week to week simply for the purpose of having a good meeting, and scarcely anything has been done during the week toward securing new members or retaining those who have strayed away. It is no wonder that such societies die out. The cure for our diminishing membership is for officers and committees to go to work. Nothing will take the place of earnest, personal effort.

THE EVANGELISTIC FORWARD MOVEMENT

will afford a special opportunity for aggressive work. This is intended to deepen the spiritual life of all League members by concentrating their careful study on the Gospel according to Matthew during the four weeks following Sunday, September 29th. Nothing will do so much to help our young people as an earnest study of the Word of God, and there is no department of the church's work which will not be quickened thereby. Pledge the members of your League to follow the reading, and induce as many members of the congregation as possible to join with them.

YOUNG PEOPLE'S DAY

should be made much of. Sunday, Oct. 27th, is the day selected, so that there is plenty of time for preparation. Ask your pastor to preach to the young people; arrange for a sunrise prayer meeting; a mass-meeting; or any other service which you think will prove helpful. There is no cut-and-dried method of conducting Young People's Day. Every place should feel free to adopt the plans most likely to interest and help the young people, but do something. Advertise the services thoroughly, and talk them up among your friends and acquaintances. The

WEEK OF SERVICES

to follow Young People's Day is not intended to supersede any revival effort which the pastor may plan for the whole church, but is meant to afford a special opportunity for young people to work for the salvation of young people. Every means should be used to influence asso-

ciate members to take a step forward and assume the responsibilities of active membership.

If you desire further information about this "Forward Movement," I shall be pleased to send you descriptive circular.

THE MISSIONARY DEPARTMENT.

has been one of the most encouraging features of our work during the past year. You will, I am sure, be glad to know that our Young People's Societies are now raising \$21,000 for missions, an increase of over \$1,700. This is cause for gratification, but there is room for improvement. There are still some societies which know comparatively little of the Forward Movement for Missions. It is highly desirable that the "pray, study, give" plan be introduced into every League in Canada. On the missionary page of this issue, there will be found a financial statement showing what the various districts have contributed toward the support of their missionaries. What is your League doing? If you would like further information concerning the Forward Missionary Movement, send a postal-card to Dr. F. C. Stephenson, 81 Cesar Street, Toronto.

THE EPWORTH LEAGUE READING COURSE

should be introduced into every League in the land. It is not an "aristocratic feature" for use in large city societies only, but is intended for every place where there are young people who have time on their hands for self-improvement. The number of books has this year been reduced from four to three, so that even busy people can take up the reading. The price has also been cut down from \$2.00 to \$1.50, which brings the course within the reach of all.

It is not at all likely that you will be able to interest all the members of your League in the Reading Course. Be satisfied to begin work with a small number. Even three or four persons who undertake to read the same books can have a very pleasant and profitable time together.

If you want further particulars about this year's Reading Course, or hints and suggestions for carrying on a Reading Circle, they will be sent free to all who may apply for them by addressing my office.

This is rather

A LONG LETTER,

but I have been anxious to bring these important matters to your attention, and I hope that you have had the patience to read thus far. Now, may I ask a very special favor of you? Let me know that you have read this letter by writing me, telling what your League is doing, and what your plans are for the coming winter. I am really desirous to know the state of the work in your locality. Even a postal-card will be appreciated.

Let us all seek to make this the best year in the history of the League.

Yours fraternally,

A. C. CREWS,
General Secretary of the Epworth League.

Sunday-schools and Epworth Leagues.

BY REV. A. CARMAN, D.D.

While the Sabbath-school and Epworth League Board, in session Sept. 5th, 1901, had much occasion of profound gratitude to God, and of joy and satisfaction in the great work in progress, as manifest in the enlarged number of Sabbath-schools, and the increased contributions to mission funds, it felt moved also to earnest inquiry and vigorous action by the facts that of our Epworth Leagues had diminished in number, that the intermediate

departments of Sabbath-school work had suffered loss, and that possibly the teaching staff of Sabbath-school work is scarcely keeping pace with the requirements of the schools, and the general advancement of the times.

In noting the diminution of the number of Leagues, the Annual Conferences do not seem to have taken this decline of interest sufficiently to heart. In some cases there may have been other reasons for the matter; but in all there should be not merely official report, but anxious, prayerful inquiry, and earnest search for reasons and remedies; and then to the best of our ability an application of these remedies. The conversational and discussions of the conferences should instruct and inspire all the ministers and people, and especially the Leagues, to renewed effort year by year. The falling off in the number of Leagues may perhaps in some measure be attributed to the natural slackening of a new movement after its first vigorous efforts. It is quite possible young people's prayer-meetings, organized into the Endeavor Department, were in some cases called Leagues, and subsequently merged into the general prayer-meeting, thus reducing the number of Leagues without much loss of advantage or power. Nevertheless, the fact remains, that even with all the freshness and vigor of the movement at its beginnings, certainly not all the churches that ought to have done it, established Leagues, so there has always been room for advance; and instead of decrease we should have had increase. The question that faces us now is how shall we recover our ground and make progress?

It is to be noticed that the three particulars in which our Epworth League and Sabbath-school work have suffered are very closely related the one to the other, and that the remedy in one case may help cure all. Fewer Leagues, defective or less effective prayer-meetings in Sabbath-schools, and waning interest in the Sabbath-school's Intermediate Department, are not far apart in their occasion, and the reason of their occurrence, for they must arise perhaps out of one source or kindred sources, affecting as they do very many of the same young people, and being affected by them. When the League movement first arose, to some extent it struck across lines of church work already prosecuted, and for that reason was viewed by some with distrust, by some with concern, and some with alarm. What about the prayer-meetings, class-meetings, the home evenings, and young people's associations, and work already existing and in progress. Possibly we ought to be at once suspicious and grateful that the objections and interruptions were not more frequent and serious than those that we have encountered. The League has fallen very rapidly into our line of operations. Pastors and churches have now had their experience in it, and have now had fully earned its place and felt its power. No question, some adjustments, some adaptations are required, both on the part of the Leagues and of the churches in their work, and to these we should now address ourselves with all prayerfulness and diligence. This arm of the Church's usefulness should be kept vigorous in the Lord of Hosts, and in the confidence of his people. The prayer-meeting and class-meeting were in the Church before it came, and must not now be hurried aside. The home evening and general Christian work must have their chance. The Young People's Forward Movement must find a track on which to run, and its spirit, energy, and possibly its modes, be given place in the Church. And the Sabbath-school in all its departments, especially in its Intermediate, so vitally important to itself, and to the Church, and the League, must be preserved in its tone and efficiency, and in its steady development, according to the general pro-

gress of education and the demands of the times.

To help in these matters we have for the present to suggest:

1. That the Annual Conferences in their sessions give more time and attention to this field, examining, conversing, and deciding prayerfully and carefully on their great, inestimable interests, and then carrying out their decisions. We do not think the case is met by the adoption of mere formal reports, even though well prepared and presented. The Epworth Leagues themselves and the Sabbath-schools furnish a mighty engineery for our work if wisely directed.

2. In our economy, the District Meeting under the prompting and unifying direction of the Sabbath-school and Epworth League Board, and the Annual Conferences, can do much, perhaps even more than it has done, to promote the work we have in hand.

3. There are deeply impressed with the conviction that a very evident and positive need with us, indeed, in all the Church, is more extended and closer study of the Holy Scriptures. We are persuaded that for our League meetings, our Sabbath-school teachers, and the Intermediate Department of the school, this is a prime necessity, and may go a long way toward supplying our lack, and solving our difficulties. The Summer School for Scripture study, and the promotion of the same in Victoria University this last season, under the auspices of the Forward Movement, is a finger-board, we think, to healthful advancement in these matters. Under proper provision and supervision, such a school might be held at several centres with immense profit. There is plenty of material in our Conferences and among our people, under proper incitement, organization, and direction, to make such a movement immensely advantageous, inspiring, and strengthening to the Church. There should be a good degree of unity in the movement throughout the Church, and the leaders of the schools should well understand one another. Some might prefer a central school for all; and it may be better to begin in this way, but we can start in some way and urge on and await developments. It would require work; it might incur some expense. It would mean hard work for some and grand opportunity for many. It would arouse and employ much talent in the Church that now far from active. It would lead us all to a better knowledge of the Word of God.

Toronto.

Rev. Dr. Potts' Address.

One of the most prominent speakers at the recent Ecumenical Conference in London was our own Dr. Potts. The Methodist Times refers to him as "a breezy speaker, who is generally expected to fill the main halls from the Dominion. There is a colonial ring about him, and he speaks with great power." He said that Canada had a similar story to tell to that of the other sections, and it was a story of small beginnings and large results. He rejoiced in the fact that the platform as the representative of the united Methodism in Canada, and to bear testimony to the beneficial effect of the union. The union of the Wesleyans, the New Connexion, Methodist Episcopalians, Primitive Methodists, and Bible Christians had been an unspeakable blessing to Methodism in Canada. He said their Twentieth Century Thanksgiving Fund received its inspiration from the British Wesleyans, and chiefly through Mr. Pennington, who was particularly identified with that movement. They thought that if the mother Methodism of the world could raise a million guineas, they in the Dominion of Canada might raise a million dollars. They proposed to

raise a Thanksgiving Fund of one million dollars, but they had succeeded in raising nearly a million and a quarter dollars, and every department of their organization has been relieved through the instrumentality of the Thanksgiving Fund. They were grateful and proud of their ancestry, which connected them with Wesley's Chapel at City Road, and it was impossible to stand on that platform without feeling their hearts stirred and deeply moved; and he had thought if John Wesley could revisit the chapel and stand in the pulpit and preach from the same text that he preached from when the corner-stone was laid "What hath God wrought?" it would have a larger and more comprehensive meaning. He might be pardoned if he said that they who came from British North America had a deep feeling of patriotism in their hearts as they came to the city of London and to dear old England, and he would also say that that patriotism was touched with Imperialism. They had for sixty years sung with their brothers of the Empire, "God save the Queen," and they prayed for her, they sang and to-day with equal loyalty they sang and prayed, "God save the King."

King Edward VII., who, as he ascended the mightiest throne on earth, said he would strive to walk in the footsteps of his mother, as they looked into the future they were prepared to renew their allegiance to the old flag and to the new king. They were at the opening of the new century, and they wished to know how their future was to be shaped. He believed it would be as large and glorious as their capacity and consecration chose to make it. They could not boast of ancient history as a church, but they had rapidly grown, and a pertinent question to ask was: Why had Methodism been so wonderfully successful all around the redeemed world? He held that Methodism's interpretation of the Word of God must occupy a large place in the future work. Wherever they went in the Methodist world, the interpretation of the Word of God by a Methodist standpoint was one. He thought there was nothing in Methodism more precious than her theology—theology that flings the inspiration of hope to every sinner, that is bright as the sunshine of God and generous as the heart of Jesus Christ, a theology that needs no painting—it might need a little touching up, but it needed no radical repairing. Methodism, he said, had also been a singing church, and their hymnology had always been worthy of a place, and amongst all the hymns they might ever adopt, Wesley's hymns must always form the central part. The hymns had been often the embodiment of their theology, and a means of singing sinners into the kingdom. Another great feature of Methodism was its adaptability. He thought they ought to get more into the spirit of the Epistle to the Romans, chap. i. Bishop Galloway had spoken of the "knows" of John, but he liked also the "knows" of Paul. Their methods of operation had been primitive and apostolic. They had begun at Jerusalem, and spread to Judea, and the uttermost parts of the earth. So the adaptability of Methodism was along the lines of Acts i. 8. They might say to-day what Christ said, "Say ye not there are yet four months and then cometh harvest. Lift up your eyes and look, for the fields are ripe already to the harvest." They had a message for all, for there was no island or continent or continent on the earth from which no missionaries ever came back and said, "We have no message for these people. They had, he said, a little sentiment in their best artists, and they were hanging in the Victoria University of Toronto,

From the Field.

League Anniversary.

The Epworth League at Little Britain held anniversary services on Sunday and Monday, Sept. 8 and 9. On Sunday, Rev. A. C. Crews preached to very large congregations, and on Monday evening a reception was given, which was quite successful. Addresses were delivered by Rev. W. Down and Rev. W. G. Clarke, and several letters read from former members. The floral decorations were very pretty, a large maize cross of flowers being especially admired.

New Junior League.

The Superintendent for Junior work on the Wingham District writes: "A Junior League of fifteen members was organized in Wroxeter on August 21st, with Rev. I. Mckelvey, superintendent, and Miss Bray, assistant. The prospects are good for very successful work among the boys and girls. We now have eight Junior Societies in Wingham District, and look forward to organizing others before our District Convention, October 11."

Singing the Gospel.

The Wallace Street Methodist Church, Nanaimo, has set an example also, which we commend to the attention of choirs and perhaps Epworth Leagues elsewhere. They go out on a barge on Saturday evenings and sing the Gospel on the water while the people gather and listen on the shore. Who knows what spiritual good may be accomplished by such thoughtful and pleasant service if such is the motive. Many people will sit and listen to the Gospel sung under such circumstances who would seldom think of entering a church to hear it preached.—Western Methodist Recorder.

Summer Enthusiasm.

The President of the League at Wingham writes that the services have been kept up there all summer, and the members have never been more enthusiastic. The average attendance for July was 75, and for August 96.

The League subscribed \$150 (payable in three years) towards the fine new Methodist church now being erected, but before the first year has passed, the amount is paid in full. They have now subscribed \$75 towards a pipe organ for the new church. The interest and attendance at the meetings is increasing, and the Wingham League, with its 115 members, is wielding an influence for "Christ and the Church" that can never be measured this side of eternity.

Alfred the Great.

A union meeting of the Paisley Street and Norfolk Street Epworth Leagues, Guelph, was held Tuesday evening in the basement of the Paisley Street Church. The meeting was in charge of Mr. W. Bruce Hunter, president of the Paisley Street League. The Literary Departments of the Leagues were responsible for the programme, which was of a historical nature. This year being the thousandth anniversary of the death of King Alfred the Great, which is being celebrated in England, the addresses of the evening treated on the subject of Alfred's reign.

Mr. H. J. B. Leadley described Alfred as a warrior, treating particularly of his founding the navy, his building operations, and his humanity to prisoners; Mr. D. H. Barlow spoke of Alfred's work as a legislator and his codification of the laws. Mr. F. Jacombe spoke of the literary and educational work carried on by this king. The musical items of the programme were a vocal duet by the Misses Sole, with guitar accompaniment, and a quartette by Messrs. Parker, Wilson, Herb. Martin, and C. B. Walker. A good attendance of the members of the League was present, and the meeting was much enjoyed.

T.M.C.U. at Broadway.

The Toronto Methodist Cyclists' Union held the final run of a very successful season to Broadway Tabernacle on Tuesday evening, September 17th. The meeting was held in the lecture-room of the church, where a very enjoyable programme was given. Dr. Wallace Secor was the treasurer of the newly formed society, "The Toronto Methodist Young Men's Association," was called upon by Dr. Chown, hon. president of the new association, to say a few words about its objects. The treasurer said it was the intention to form baseball, Baseball, Football, and Hockey Clubs, etc., and bring the young men together. Dr. Chown and Rev. C. O. Johnston also spoke favorably of the new association. The constitution and all information may be had from the secretary, Mr. H. W. Ausman, 26 Bismark Avenue, Toronto. Ice-cream, coffee, and cake were served by the Broadways, and a pleasant evening's enjoyment was brought to a close by singing the national anthem.

Sunrise Prayer Meeting.

The Toronto Methodist Cyclists' Union held their annual sunrise prayer-meeting on the morning of Labor Day. The cyclists gathered at the Macdonald monument, in Queen's Park, at 5:30, and thence proceeded to the Reservoir. In spite of the threatening aspect of the weather, there was a goodly turn-out of members on their wheels, and a larger number still came by street-car, or walked, to the appointed rendezvous. The meeting opened at seven o'clock, conducted by the Rev. T. E. E. Shore. The singing, led by Mr. Sam. Martin, was a special feature, and was entered into with great spirit and fervor. Brief, inspiring addresses were delivered by Revs. J. A. Rankin, J. A. Johnston, and the venerable General Superintendent, Dr. Carman. A number of voluntary prayers and testimonies also were offered, and a spirit of devotion evidently pervaded the assemblage. This is an annual gathering of the Cyclists' Union, instituted some years ago, when the great Epworth League Convention met in this city.

Meeting of General Board.

The annual meeting of the General Epworth League and Sunday-school Board was held in the Board Room of Wesley Buildings, Toronto, on Thursday, Sept. 5. The following members were present: Toronto, Conference—Rev. W. J. Smith and Rev. G. J. Bishop; London Conference—Rev. C. T. Scott, Rev. E. N. Baker, and Mr. T. B. Shillington; Hamilton Conference—Rev. R. W. Woodsworth, Rev. J. H. Hazlewood, and Mr. W. H. Moss; Bay of Quinte Conference—Rev. D. N. McCann, Rev. C. W. Watton, Rev. Wm. Johnston, and Mr. Wm. Johnston; Montreal Conference—Rev. T. J. Mansell, Rev. D. Winter, Rev. T. Griffith, and Mr. J. A. Tompkins; also Rev. Dr. Car-

man, Rev. Dr. Withrow, Mr. W. Kennedy, and the Secretary.

The financial reports from both Sunday-school and Epworth League were very satisfactory.

The Annual Statistical Reports called forth much discussion, particularly on the decrease of membership in Sunday-schools and Leagues. A committee was appointed to take the whole matter into consideration, and discover, if possible, the causes which have led to the falling off.

The Summer Schools at Toronto and Kilarney were approved, and a committee appointed to arrange, if possible, for a number of such schools at different points during next summer. To increase interest in Sunday-schools, house-to-house visitation was strongly urged.

The following officers were appointed for the year:

- 1st Vice-Pres. (Sunday-school work), Mr. Wm. Johnston, Belleville.
- 2nd Vice-Pres. (Christian Endeavor work), Rev. D. Winter, Montreal.
- 3rd Vice-Pres. (Missionary work), Rev. R. W. Woodsworth.
- 4th Vice-Pres. (Literary work), Mr. J. S. Deacon, Milton.
- 5th Vice-Pres. (Junior work), Rev. C. T. Scott, London.

The following are the members of the Executive Committee: Revs. Dr. Carman, Dr. Withrow, J. H. Hazlewood, W. J. Smith; Messrs. N. W. Rowell, Dr. W. E. Willmott, J. S. Deacon, W. Kennedy, and the Secretary.

The Oldest Scholar.

When within eleven days of being ninety years old, the oldest scholar of Bridge Street Methodist Sunday-school, Belleville, died on the 25th of August. He was amongst the most punctual and regular of its pupils. He had been a trustee, class-leader, assistant superintendent of the Sunday-school, and a teacher in it, and again became a scholar twenty years ago.

Just a Line or Two.

A new League has been formed at Maple Grove, on the Staffordville Circuit.

The London District League held a picnic at Springbank during the summer, which was very enjoyable.

Rev. T. E. E. Shore and Rev. E. A. Pearson delivered addresses at the Collingwood District Convention.

Rev. H. S. Dougall, B.D., is pushing the Forward Evangelical Movement energetically in the Hamilton Conference.

Successful anniversary services were held by the Union Epworth League, September 1st. Rev. A. Moorhouse delivered helpful sermons to large congregations.

As usual Picton District has a very attractive programme for their annual convention. It contains a full list of the League Presidents and Secretaries on the District.

The Epworth League of Christian Endeavor of Dundas Centre Church, London, has published one of the most attractive and interesting programmes we have seen.

Mrs. F. C. Stephenson, of Toronto, was one of the speakers at a meeting in Wesley's Chapel, during the Ecumenical Conference, held in the interest of woman's world-wide work for missions.

Rev. A. E. Lavell, B.A., lectured for the Galva Epworth League, September 8, on "Life in Kingston Penitentiary." A large audience listened with close attention for nearly two hours to a splendid lecture, which ought to be heard by every citizen of our country.

Lecture Courses

We are pleased to know that so much interest is being taken in the Lecture Course idea, as referred to in recent numbers of this paper. Quite a number of Leagues are arranging for a course of good entertainments during the coming winter.

The list of lectures and subjects in the August number was not intended, by any means, to be exhaustive, but rather suggestive. As a matter of fact, it was simply a list of lectures which have been delivered in our churches during the past four years, as reported in *The Guardian* and *The Era*. We have pleasure in adding a few additional topics:

Rev. Joseph Philp, B.D., of Petrolia, is prepared to lecture on 1. The Bible. 2. Genesis and Geology. 3. John Milton. 4. Jerusalem and its Environs. 5. Picnicking in Palestine. 6. Egypt as I saw it.

Rev. W. M. Bielby, of Aberfoyle, has a lecture on "The Life of Wesley," illustrated by 62 fine views, which he would be willing to deliver to Leagues.

Mr. R. W. Dilnot, St. Mary's, speaks on 1. Prophets of the Epworth Era. 2. The New Canadianism. 3. Charles Dickens. 4. Longfellow or Whittier, a contrast. 5. Grumblers and Grumbling.

Rev. T. Albert Moore, Hamilton, lectures on, 1. Dining and Miss-mating. 2. Gumption, Grit, and Glory.

Toronto Conference Convention.

Arrangements are being made for the Toronto Conference Epworth League Convention, which will be held at Barrie, Nov. 12-14.

On Tuesday, Nov. 12th, the Executive Committee will meet at 3.30 p.m., and at 8 o'clock, Rev. S. Cleaver, D.D., will lecture on "Victor Hugo's Masterpiece—*Jean Valjean*." A small admission fee will be charged to pay Convention expenses.

The forenoon of Wednesday will be devoted to the Literary Department, and the afternoon to Junior work. In the evening a missionary meeting will be held, when two good speakers will deliver addresses.

On Thursday morning the Christian Endeavor Department will be considered, and the Missionary Department in the afternoon. The Convention will close on Thursday afternoon in time for delegates to take evening trains home. Two features of the programme out of the ordinary are that addresses of welcome and replies will be entirely eliminated, and much more time than usual will be occupied by discussions and Round Table debates. The Barrie is located at about the centre of the Toronto Conference, and is an excellent place for a convention. Let there be a great rally.

Walkerton District Convention.

The sixth annual convention was held in Fort Elgin, September 3rd, 1901. A large number of enthusiastic workers, from all points in the District, were gathered together, and the proceedings throughout were interesting and profitable.

A particularly pleasing feature was the fact that practice and not theory seemed to be the keynote of all the papers and addresses. Tried methods and plans of work were introduced and discussed, many helpful suggestions being offered, especially in the Christian Endeavor and Social Departments. The following are a list of the papers presented:

"Your difficulties—How to overcome them—Your successes—Tell us of them."
"How to treat the League Topics attractively."

"The Look-Out Committee."

"Some Literary Evenings."

"Value and Influence of Good Reading."

"Flowers and Music in the League."

"Some Social Evenings."

"Social to Entertain, Social to Uplift."

"The Epworth League's Idea."

The report of missionary interest and contributions in the District was highly encouraging. In nearly all the societies, systematic giving has been adopted, and \$10 has been raised for missionary purposes this year.

The programme throughout was interspersed with choice musical selections, which added greatly to the enjoyment.

The interest of the town in our gathering was evidenced by a crowded church for the evening session. Addresses were given by Rev. C. E. Stafford, Paisley; Mr. John George, Port Elgin; and Rev. Dr. Ross, Walkerton, Hon.-Pres. The musical part of the programme was furnished by the different societies.

Our District work is on a sound financial basis. Mr. J. W. Ward, Midway, is President-elect, and Miss E. Clark, Hanover, Secretary.

Uxbridge District Convention.

The annual convention of the Epworth Leagues of the Uxbridge District was held at Unionville, Tuesday, September 17th. The sessions were interesting throughout, and a deep spiritual interest was manifested.

Much of the success of the convention was due to the tireless energy of the members of the Unionville League, who did all in their power to further the interests of the convention, and entertain the delegates.

The morning session opened with the Hon. Pres. Rev. Geo. M. Brown, Stouffville, in the chair. In answer to the roll-call, responses came from 18 Leagues, 12 Senior and 4 Junior Leagues. The responses consisted in such League giving, the number of active members, associate members, removals, and new members, also amounts of money raised, and to what object devoted.

The importance of the Forward Movement question was well brought before the convention, and emphasized by many speakers.

The devotional exercises of the afternoon session were led by the Hon. Pres. Rev. G. M. Brown. Miss O'Brien, of Stouffville, then read a most practical paper on "Preparation and Presentation of a Topic." A paper on "Personal Responsibility of Active Members to League Pledge" was taken by R. J. Dobson, of Uxbridge. "How to secure New Members" was discussed by Rev. A. P. Brace, and "How to Retain Old Members" by Rev. I. G. Bowles. After each of these papers a general discussion followed.

One of the most interesting features of the afternoon exercises was the "Conference of Departments," when excellent papers were given on the four departments of League work. Christian Endeavor Department was taken by Rev. J. W. Morgan; Missionary Department was taken by Miss E. Forster; Literary by Miss A. Steele; Social by Miss Neville. Rev. Thos. Leonard addressed the convention in the evening on "The Church's Great Want." The Rev. Dr. Spencer, a returned missionary from Bella Coola, gave an address which aroused much interest.

The members on the executive for the ensuing year are: Hon. Pres. Rev. G. M. Brown, Stouffville; Pres. Rev. J. S. Humphries, Valentine; 1st Vice-Pres., Miss Forster, Locust Hill; 2nd Vice-Pres., Miss M. C. Brown, Stouffville; 3rd Vice-Pres., Miss Pringle, Sutton West; 4th Vice-Pres., Miss Elliott, Goodwood; 5th Vice-Pres., Miss Neville, Unionville; Sec. Treas., Miss Fox, Markham; Cor.-Sec., Miss O'Brien, Stouffville; representative to conference executive, Rev. G. M. Brown.

The Echo Convention.

The Tenth Annual Convention of the Epworth League and Sunday-school Association of British Columbia was held on August 14-16 in the Homer Street Church, Vancouver. The effort to secure the attendance of the delegates returning from the International Convention was only partially successful, owing to the late date at which the provincial was held. But the presence of General Secretary A. C. Crews gave special interest to the occasion, and the services which he rendered were highly appreciated and cannot properly be estimated.

The opening session found a fair attendance from different parts of the province. Papers on League work occupied the Wednesday afternoon, and a live discussion followed the address by Rev. Dr. Whittington on the Discipline of the Methodist Church.

The addresses of Revs. E. S. Rowe and W. W. Baer, which were delivered in the evening, are spoken of as masterly efforts. We regret our inability to be present and to hear them.

Thursday heard papers on Decision Day, Cradle Roll, Reviews, and other Sunday-school topics. Rev. A. C. Crews gave a very interesting talk on general League topics.

The evening session of Thursday was given over to an address by the genial General Secretary. The church was full and the heat oppressive, but for over an hour the speaker held the wrapt attention of his audience while he discoursed on Elements of League Success.

Friday morning papers on Decision with reports of committees, election of officers, etc. Resolutions on temple and other questions were adopted. It was decided to hold the next convention at Nanaimo, and thereafter to hold our conventions in alternate years with the Christian Endeavor Conventions.

The following are the officers for the ensuing term:

President—Frank S. Green, Vancouver. First Vice-President—G. Ward, Vancouver.

Second Vice-President—Miss Lottie Pearce, Nanaimo. Third Vice-President—H. J. Knott, Victoria.

Fourth Vice-President—Mrs. C. S. Keith, New Westminster. Secretary—Rev. R. N. Powell, Nanaimo. Treasurer—Miss E. Shakespear, Nanaimo.—Western Methodist Recorder.

Personal Items.

Rev. Dr. Spencer, 81 Cedar Street, Toronto, has been particularly active, having addressed a large number of Leagues during the week, and has also taken a number of Missionary Anniversary services.

Rev. H. E. Dutton, of Troy, N.Y., who has charge of the Missionary Exhibit Department of the International Student Volunteer Convention, to be held in Toronto next February, 27-28, spent several days in Toronto, making arrangements for the exhibit.

Rev. R. H. Whiteside has just completed a very successful missionary campaign tour throughout the Ottawa District. During the past year a deep interest has been manifested in missions throughout the Ottawa District. There are difficulties with which to contend, but the District Epworth League officers have faced them, and we believe that at the Annual District Epworth League Convention, to be held on October 10th, this District will have spent several opportunities and abilities beyond anything it had counted upon in years past. We fully expect they will request a missionary to support.

Missionary.

The Chalmers Memorial.

The massacre of the eminent missionary, the Rev. James Chalmers, some months ago, by the cannibals of New Guinea, is to be avenged in a singularly pathetic and Christian fashion by the London Missionary Society, under whose auspices he labored. That organization is about to gather a fund of \$12,500 for the support of a missionary for a term of at least five years, who is to labor among the savages at whose hands the missionary hero lost his life.

A Hopeful Outlook.

I do not take a discouraging view of the present, neither do I take a gloomy view of the future, but the very reverse. In the years to come we shall look back upon the year 1900 as the most terrible in the annals in the Christian Church in the land; and we shall look back upon it, too, as the most pregnant with blessings. I believe that all that has transpired will be made conducive to the best interest of China and the church in China. We are on the eve of a new day, and a brighter day than the people of China or the church in China have ever known.—Dr. Griffith John.

Open Doors.

Open doors in India. Open doors in China. Open doors in Japan. Open doors in Africa. Open doors in Mexico. Open doors in South America. Open doors in the Philippines. Open doors in Porto Rico. But how few heralds of salvation are entering them! The reason is not that consecrated men and women are unwilling to go, but that the church is too worldly and selfish to send them. Almost every missionary treasury is empty. The secretaries are sick of listening to appeals they cannot answer. The leaders in foreign fields are disheartened. A retreat must be sounded unless help comes soon. Oh, why does not the church see the peril of the hour and fly to the rescue?—Epworth Herald.

How to Make the Epworth League Effective as a Missionary Force.

First, there must be in each League at least a few missionary enthusiasts. From these will be chosen the members of the Missionary Committee. The chairman of this committee should be the best the society affords. No mediocre man or woman can lead in a world movement. This committee should not be too large. It should secure, whenever possible, the visit of a missionary campaigner. Every member of it ought to read the best books on missions. The committee ought to have a monthly meeting. Next in importance is the monthly missionary meeting. In this, monotony in leadership and in the programme should be avoided. Out of it ought to grow a mission-study class. For the further success of the missionary movement a library is of prime importance. It is easier to secure a library than to get it read. Here personal work by the leaders is all important. Another means in which the League can get close to the heart of the missionary cause is that of prayer. More than any other thing, un-

less it be money, the cause of missions needs effectual prayer. The last source of effectiveness open to the League which I shall mention is that of promoting scriptural habits of giving. This means systematic giving and liberal giving. All these suggested plans will require supervision and constant effort.—S. Earl Taylor.

"More Than They All."

A touching little incident was reported in the New York Times from Plainfield, N.J. Here, at Hope Chapel, the Rev. G. K. Newell made the central feature of the children's day exercises the presentation to the church of a legacy given by a little crippled girl of seven, Lillie Cowling. The amount was only \$1.15 but it represented the little invalid's savings for years, and for years it had been hoarded for the long-cherished purpose of buying a doll's carriage. But when the patient child saw death was near she left the money to the church. Like the widow's mite, it proved the most fruitful of gifts. Spurred or shamed by her example, the people raised the debt on the chapel and paid it off last Easter. The teachers of the Sunday-school redeemed the coins gathered by the little sufferer, and the money was put with the rest to pay the mortgage; but the coins were preserved as a memorial.

The Test of Life.

Interest in missions is not an immaterial, accidental feature in the life of some churches, which other churches may or may not feel, as they may choose. On the contrary, an interest in missions is the test of the life of a church.

Without an interest in missions, no Christian church has the true sense of Christ. To say that such, or such a church "is a strong church, but takes no interest in missions," is like saying that such a man "is a strong man," but has only one lung and a weak heart! If a church is the Church of Christ, it has life eternal. It knows Him whom to know is life eternal. If we know Him, if we know how He blesses and enriches life, we cannot rest content and inactive while so many of our fellowmen are without the precious and enriching knowledge. In proportion as a Church of Christ knows the Saviour of men and His Spirit, it uses every means He has given it to make Him known to others. If our churches do not fully use their means for this most Christian end, they are not giving evidence that they have in them the life of Christ. No other form of activity can be substituted for this, the essential work of the church. So to hold up Christ before the world that the presentation of Christ's life and teachings through the life and words of Christians shall perpetually draw men to Christ, is the first great duty of the church.—Merrill E. Gates.

News Items.

Mr. E. C. Hennigar, of Mount Allison University, Sackville, N.B., is carrying on a very successful campaign in the New Brunswick Conference. He is visiting the Chatham, Saint John, Fredericton, and Woodstock Districts, and reports a hearty reception of the boards of the District League officers and of the Leagues.

T. W. Price, of Victoria University, is continuing his work for the education of working men in the Northwest. He finds time, however, to preach missionary sermons, and addresses Leagues whenever the opportunity is afforded him. He writes,

"I have just been up to Moose Jaw preaching on missions. Had a good time. Crops good, and prospects exceptional.

The Methodist Episcopal Church South has published a report of the General Missionary Conference of that church, held in New Orleans last April. This report is a very valuable book of some six hundred and twenty-five pages, bound in cloth, and is sold at the low rate of one dollar per copy. It would be a valuable book for our Epworth League libraries.

Missionary Study Class.

One of the direct results of the Summer School, held in Victoria College last July, is the organizing of the Study Class in St. Paul's Church Epworth League, Toronto. The following is the constitution or platform of the Study Class. We give this, hoping that many other Leagues will follow the example of St. Paul's.

OBJECT.

To enter into sympathy and fellowship with our Lord and Master, and catch more of His Spirit in His great plan of world conquest, and to fight loyally and faithfully under His direction.

To do His will we must first know it. To pray effectively we must pray intelligently.

PLANS.

1. To study missions.
2. To learn how to pray.
3. To aid one another in every possible way by prayer, conversation, example, etc.
4. To awaken a missionary spirit in our church and neighborhood, and stimulate others to the study of missions.

WORKING RULES.

1. No criticism to outsiders of what is done in the class.
2. Every one to do exactly what they are asked to do.

EQUIPMENT.

All power is of God. Only as the Spirit of Jesus dwells in us and works through us can we accomplish anything. Our secret power is to be gained by laying hold upon God in prevailing prayer. "The kingdom of heaven suffereth violence, and the violent take it by force."

STUDGIONS.

1. The morning watch, i.e., spending the first part of the day, when we are at our best in prayer and Bible study, in a wonderful source of strength for the day's duties.

A question drawer, for inquiries along any line of the Christian life. Send in your difficulties, requests for prayer, suggestions, etc. Your name does not require to be attached.

First read a missionary book, and then get others to read it. Do personal work for your Master. Hand-picked fruit is always the best.

Without mutual sympathy and helpfulness we can accomplish little. We are and must be "servants one of another."

Stir up the gift that is in thee. Expect great things from God, and dare great things for him.

LIBRARY.

All are requested to lend or give missionary books, which the Sunday-school librarian will gladly put in circulation. List of same will be posted in library for reference.

Forward Movement for Missions.

STRANGER (not interested in the Forward Movement for Missions)—“What are all these dry figures occupying this valuable space?”

ERA READER (always interested in missions)—“This is a gold mine of information and inspiration. If you had invested anything in it you would think it the most interesting part of this paper, especially if you had invested your all in it.”

STRANGER—“Well, what is it all about anyway—what does it all mean?”

ERA READER—“Just look at it—you see it is divided into Conferences—like the Toronto Conference. Here you have a list of all the District Epworth Leagues—the figures just in front of the names of the districts indicate the number of Epworth League members in the respective districts. Just after the names of the districts, you have the names and addresses of the missionaries, which

the various Leagues are supporting. The figures in the parentheses give the salaries of the missionaries; then the first column of figures to the right shows the amount of money paid toward the missionaries' salaries' and the last column shows how much the gifts of each District averages per Epworth League member.

The total shows how many League members there are in the Conference; how much money the Conference has given, and how much the Conference averages per Epworth League member. Now, isn't that a lot of interesting information?”

STRANGER—“Why, yes—but it says this is the fifth annual report—what about the others?”

ERA READER—“See below.”

| | |
|-----------------------------|-------------|
| The income for this year is | \$21,172 28 |
| “ 1900 is | 18,313 67 |
| “ 1899 is | 14,529 89 |
| “ 1898 is | 9,427 51 |
| “ 1897 is | 5,126 58 |

Grand total \$67,380 63

STRANGER—“How do you get the young people to give to missions? I always thought they wanted more money for themselves than they have got. Is it raised by tea-meetings, entertainments, etc.?”

ERA READER—“No, it is raised on the ‘Pray, Study, Give’ plan of the Young People's Forward Movement. I have not time to explain all about it. It is really a system of education leading the young people to understand their relation to God, the mission field, and the Church; when they know, they always act better than most people expect. If you want the history and development of the Movement, send 5 cents to the Book Room and ask for the ‘Young People's Forward Movement for Missions,’ by F. C. Stephenson.”

Receipts from June 30th, 1900, to June 30th, 1901.

N.B.—Order of statement: Number of Epworth League members; name of district; name and address of missionary; salary of missionary; total received for the year; average amount given per member.

| | | Average per member. |
|--------------------------------------------------------------------------------------|-----------|---------------------|
| TORONTO CONFERENCE. | | |
| 1669 Toronto East—Rev. O. L. Kilborn, M.A., M.D., Chentu, Sz-Chuen, China (\$800.00) | \$1099 92 | 65 8 |
| 1522 Toronto Central—Rev. R. W. Large, Bella Bella, B.C. (\$800.00) | 794 68 | 32 2 |
| 1800 Toronto West—Tong Chue Thom, New Westminster, B.C. (\$800.00) | 537 29 | 28 8 |
| 1900 Brantford—Rev. S. S. Port Simpson, B.C. (\$800.00) | 306 67 | 36 6 |
| 824 Bradford—Rev. D. G. Scott, Tokyo, Japan (\$1000.00) | 542 16 | 56 0 |
| 245 Uxbridge—Dr. Scott, Tokyo, Japan (\$1000.00) | 385 30 | 44 8 |
| 618 Orangeville—D. H. Hatano, Tokyo, Japan (\$129.00) | 404 00 | 277 30 |
| 1038 Barrie—Rev. M. Takagi, B.A., B.D., Tokyo, Japan (\$800.00) | 429 36 | 40 4 |
| 697 One On Sound—Missionary to be sent | 179 84 | 19 4 |
| 1079 Collingwood—Missionary to be sent | 383 50 | 35 5 |
| 286 Keswilde | 63 94 | 21 6 |
| 445 Alcona | 38 82 | 2 2 |
| 52 Pary Sound | 402 | |
| 123 Nipissing | 38 82 | 2 2 |
| 66 Sudbury | 4 50 | 6 8 |
| 12288 Total | \$6571 36 | 41 4 |

| LONDON CONFERENCE. | | |
|-----------------------------------------------------------------------------------------------------------------|-----------|-------|
| 2124 London—Rev. G. E. Hartwell, B.A., B.D., Chentu, Sz-Chuen, China (\$800.00), Furlough Address, Athens, Ont. | \$891 45 | 41 9 |
| 1345 Stratford—Missionary to be sent | 372 32 | 38 62 |
| 1527 Wingham—Rev. G. H. Raley, Kitimat, B.C. (\$800.00) | 402 68 | 26 3 |
| 1530 Foderich—Rev. W. J. Scott, Kitimat, B.C. (\$800.00) | 607 94 | 45 7 |
| 1306 Exeter—Missionary to be sent | 292 51 | 29 2 |
| 1212 Strathroy—Missionary to be sent | 286 23 | 21 8 |
| 822 Sarnia—Missionary to be sent | 349 28 | 35 4 |
| 1353 Windsor—Rev. D. R. McKenzie, B.A., Kanazawa, Japan (\$1200.00) | 234 45 | 17 3 |
| 991 Chatham—(Rev. G. H. Raley, B.A., Vancouver, B.C.) | 350 19 | 37 3 |
| 1894 St. Thomas—A. McNeil, Oxford House, N.W.T. (\$800.00) | 413 56 | 21 8 |
| 15588 Total | \$4695 52 | 30 1 |

| HAMILTON CONFERENCE. | | |
|----------------------------------------------------------------------------------------------------------------------|-----------|------|
| 1096 Hamilton—Rev. V. C. Hart, B.D., Chentu, Sz-Chuen, China (\$800.00), Home on furlough. Address, Burlington, Ont. | \$577 49 | 33 0 |
| 896 Guelph—Rev. B. C. Freeman, Queen Charlotte Island, B.C. (\$600.00) | 253 23 | 27 9 |
| 921 St. Catharines—(H. Hatano, Japan (\$105.00)) | 413 62 | 30 7 |
| 1217 Brantford—(Rev. S. S. Port Simpson, B.A., Nanaimo, B.C.) | 313 18 | 37 9 |
| 1919 Simcoe—(Japan (\$1000.00)) | 346 49 | 30 2 |
| 956 Norwich—(Japan (\$1000.00)) | 405 69 | 34 1 |
| 1382 Woodstock—Missionary to be appointed | 289 78 | 31 7 |
| 913 Milton—(Japan (\$1000.00)) | 224 28 | 22 9 |
| 714 Hall—(Japan (\$1000.00)) | 34 46 | 05 0 |
| 681 Welland—(Japan (\$1000.00)) | 331 75 | 36 8 |
| 879 Palmerston—Rev. T. Ota, Chentu, Japan (\$250.00), Rev. T. Fuchiya, Chuan, Japan (\$100.00) | 379 01 | 49 1 |
| 771 Mt. Forest—Missionary to be appointed | 348 57 | 43 1 |
| 780 Waterloo—(Japan (\$1000.00)) | 124 62 | 12 6 |
| 551 Walkerton—(Japan (\$1000.00)) | 34 46 | 05 0 |
| 13887 Total | \$4363 32 | 32 5 |

| RAY OF QUINTE CONFERENCE. | | |
|---------------------------------------------------------------|----------|------|
| 834 Belleville—(Dr. H. C. Wrinch, Kishipias, B.C.) | \$100 00 | 00 0 |
| 816 Picton—(H. Hatano, Japan (\$1000.00)) | 363 43 | 42 8 |
| 648 Brighton—(Japan (\$1000.00)) | 397 28 | 37 6 |
| 573 Colborne—(Rev. W. E. Smith, M.D., Chentu, Sz-Chuen, B.C.) | 116 12 | 17 0 |
| 544 Peterborough—China (\$800.00) | 377 37 | 48 4 |
| 922 Bowmanville—(Rev. A. McNeil, Oxford House, N.W.T.) | 151 22 | 29 9 |
| 587 Whitby—(Japan (\$1000.00)) | 408 12 | 45 2 |
| | 172 49 | 30 2 |

| | | |
|---------------------------------------------------------------------|-----------|------|
| 688 Campbellford—Rev. E. B. Glas, White Fish Lake, Alta. (\$800.00) | \$101 05 | 14 7 |
| 490 Madoc—(Japan (\$1000.00)) | 179 62 | 36 6 |
| 597 Cambridge—(Rev. Robert Emberson, Shizuoka, Japan (\$1000.00)) | 37 80 | 39 0 |
| 3-0 Tamworth—(Japan (\$1000.00)) | 76 37 | 20 0 |
| 444 Lindsay—(Japan (\$1000.00)) | 191 94 | 35 2 |
| 703 Napanee—(Japan (\$1000.00)) | 6 35 | 4 0 |
| 8614 Total | \$8155 30 | 37 7 |

| MONTREAL CONFERENCE. | | |
|------------------------------------------------------------------------------|-----------|------|
| 1274 Montreal—Rev. R. B. Ewan, M.D., Chentu, Sz-Chuen, China (\$800.00) | \$439 09 | 24 6 |
| 857 Kingston—Rev. Thos. Crosby, Sardin, B.C. (\$1000.00) | 73 77 | 08 8 |
| 1188 Brockville—(Rev. C. W. Service, B.A., M.D., Clayoquot, B.C. (\$800.00)) | 642 62 | 39 9 |
| 886 Mattida—(Japan (\$1000.00)) | 327 78 | 36 9 |
| 372 Pembroke—Rev. H. H. Coates, B.A., Tokyo, Japan (\$1200.00) | 84 50 | 14 6 |
| 1065 Ottawa—Missionary to be sent | 116 58 | 31 3 |
| 466 Quebec—(Japan (\$1000.00)) | 230 47 | 22 4 |
| 397 Stanstead—(Rev. J. C. Spencer, M.D., Bella Bella, B.C. (\$800.00)) | 110 50 | 27 5 |
| 370 Waterloo—(Coola, B.C. (\$800.00)) | 97 97 | 14 8 |
| 307 Huntingdon—(Japan (\$1000.00)) | 38 00 | 12 3 |
| 7709 Total | \$2242 40 | 28 3 |

| NOVA SCOTIA CONFERENCE. | | |
|------------------------------------------------------------------------|----------|------|
| 390 Halifax—(Japan (\$1000.00)) | \$43 47 | 11 1 |
| 297 Truro—(Japan (\$1000.00)) | 19 28 | 49 0 |
| 615 Cumberland—(Japan (\$1000.00)) | 91 29 | 14 8 |
| 232 Guysboro—(Rev. A. C. Borden, B.A., B.D., Tokyo, Japan (\$1000.00)) | 38 79 | 15 3 |
| 253 Sydney—(Japan (\$1000.00)) | 50 00 | 2 7 |
| 238 Annapolis—(Japan (\$1000.00)) | 37 08 | 10 9 |
| 408 Liverpool—(Japan (\$1000.00)) | 8 00 | 1 9 |
| 327 Yarmouth—(Japan (\$1000.00)) | 42 00 | 12 4 |
| 270 Bermuda—(Japan (\$1000.00)) | 6 35 | 3 3 |
| 3258 Total | \$273 16 | 8 3 |

| NEW BRUNSWICK AND P. E. I. CONFERENCE. | | |
|-----------------------------------------------|---------|------|
| 629 St. John—(Japan (\$1000.00)) | \$10 30 | 2 5 |
| 318 Fredericton—(Japan (\$1000.00)) | 4 95 | 1 9 |
| 111 Woodstock—(Japan (\$1000.00)) | 2 50 | 0 5 |
| 417 Sackville—(Japan (\$1000.00)) | 12 00 | 5 3 |
| 217 Summerside—(Japan (\$1000.00)) | 21 75 | 12 2 |
| 2180 Total | \$57 47 | 2 6 |

| NEWFOUNDLAND. | | |
|----------------------------------------|----------|------|
| 290 St. John's—(Japan (\$1000.00)) | \$82 00 | 13 0 |
| 378 Carleton Place—(Japan (\$1000.00)) | 50 00 | 13 0 |
| 50 Bonaville—(Japan (\$1000.00)) | 50 00 | 13 0 |
| 327 Yarmouth—(Japan (\$1000.00)) | 50 00 | 13 0 |
| 187 Burin—(Japan (\$1000.00)) | 50 00 | 13 0 |
| 1125 Total | \$186 50 | 69 4 |

| MANITOBA AND NORTH-WEST CONFERENCE. | | |
|--------------------------------------------------------------------------------------------------|-----------|------|
| 712 Winnipeg—(Japan (\$1000.00)) | \$165 45 | 23 2 |
| 387 Port Arthur—(Japan (\$1000.00)) | 69 95 | 15 5 |
| 794 Carman—(Japan (\$1000.00)) | 279 15 | 37 0 |
| 505 Crystal City—(Japan (\$1000.00)) | 141 35 | 27 0 |
| 316 Deloraine—(Japan (\$1000.00)) | 54 25 | 11 0 |
| 257 Portage la Prairie—(Japan (\$1000.00)) | 44 25 | 2 2 |
| 605 Dauphin—(Rev. James Endicot, B.A., China (\$800.00), Home on furlough, address, Lusan, Ont.) | 81 30 | 13 4 |
| 501 Berle—(Japan (\$1000.00)) | 1 00 | 0 0 |
| 684 Brandon—(Japan (\$1000.00)) | 35 20 | 10 0 |
| 591 Moosomin—(Japan (\$1000.00)) | 149 89 | 22 5 |
| 344 Regina—(Japan (\$1000.00)) | 63 25 | 12 0 |
| 293 Calgary—(Japan (\$1000.00)) | 27 80 | 08 2 |
| 241 Edmonton—(Japan (\$1000.00)) | 24 00 | 12 0 |
| Indian—(Japan (\$1000.00)) | 00 00 | 0 0 |
| 3773 Total | \$1128 05 | 19 5 |

| BRITISH COLUMBIA CONFERENCE. | | |
|----------------------------------------------------------------|-------------|------|
| 371 Victoria—(Japan (\$1000.00)) | \$84 80 | 22 8 |
| 395 Vancouver—(Japan (\$1000.00)) | 45 00 | 14 7 |
| 127 Westminster—(Rev. W. H. Piers, Kishipias, B.C. (\$800.00)) | 63 25 | 21 7 |
| 80 Kamloops—(Japan (\$1000.00)) | 27 00 | 12 0 |
| 227 Kootenay—(Japan (\$1000.00)) | 25 00 | 6 6 |
| 22 Indian—(Japan (\$1000.00)) | 2 50 | 3 8 |
| 1182 Total | \$179 20 | 15 8 |
| 70988 Grand total | \$21,172 28 | 27 8 |

Wesley College, Winnipeg, Rev. James Endicot, B.A., Kitang, Sz-Chuen, China (\$800.00) \$392 00
 Wesleyan Theological College, Montreal, Rev. R. B. Ewan, M.D., Chentu, Sz-Chuen, China (\$800.00) 212 02

Question Drawer.

(Questions dealing with practical methods of work are invited.)

Q.—Are persons required to sign any pledge in order to become honorary members of the League?

A.—No.

Q.—Should professing Christians join the League as associate members?

A.—By no means. It is a source of weakness to have them in that class. Associate membership was never intended to include members of the Church.

Q.—How often should missionary meetings be held?

A.—The probabilities are that there would be more interest in the missionary meeting, and better results if it is held once in two months, rather than monthly.

Q.—Should the recording secretary take the minutes of each League meeting?

A.—Yes, some record should be made of every meeting held under the auspices of the League. It should be stated what the programme was, and who took part in it.

Q.—What is the best plan to get associate members to become active?

A.—It cannot be done by machinery of any kind. A warm, personal interest in the associate members on the part of the pastor and League officers will do more than anything else.

Q.—Should the president always take charge of the meeting when the regular topic is taken up?

A.—No. The president should make it his business to develop the talents of the members, and should often ask others to open the service, announce hymns, read the lessons, etc.

Q.—What would you do with a pastor who positively refuses to take any part in the work of the League?

A.—Leave him alone, and wait for the itinerant wheel to turn and move him to some other place. The pastor who holds himself aloof from the League hurts himself more than he does anybody else.

Q.—Would you put a person in office who does not attend regularly?

A.—As a rule, it is a rather risky thing to elect to office any member who has not a good record for regular attendance. Sometimes, however, when placed in official position, there are persons who recognize the responsibility, and "turn over a new leaf."

Q.—What is the best way to hold a social?

A.—There is no best way. As some one has remarked, the very best way in the world will soon become second best if you use it all the time. Watch the "Practical Plans" page of The Era for suggestions, and try to have a little variety in your socials.

Q.—Do you know of any better music book for League meetings than the Canadian Hymnal?

A.—No, we do not believe that a better hymn-book for young people's services, and general prayer-meetings was ever put into print. It contains scarcely any really poor pieces, and a large amount of first-class music, including many of the standard hymns of the Church.

Q.—Should one who is not a Christian take charge of the prayer-meeting?

A.—As a rule, it is better not. There are times, however, when associate members of good moral character can be asked to take part in the opening exercises, by announcing a hymn, for instance, with advantage to all concerned.

Q.—When the League meets on Thursday or Friday evenings, which topic should be used, that of the previous Sunday, or the following one?

A.—This is not a matter of much importance, and can be settled by the individual society as it chooses. The usual custom, however, is for the topic of the previous Sunday to be taken up.

Q.—Who should preside at missionary, social, and literary evenings of the League?

A.—Whenever the League meets as a whole it is the right of the president to take the chair, but if he is wise he will often share the duty with the vice-presidents of the departments. "In honor preferring one another" is a good motto for settling questions of this kind.

Q.—How can we induce members to take the front seats instead of the back ones?

A.—The only way that we know of is to have no back seats. As long as they are there they will certainly be used. If the chairs or benches are movable, pile up in one corner all that are not likely to be needed, or if this cannot be done, place a cord across the seats that you do not want occupied.

Q.—Is it right to drop the names of members who continue to absent themselves from the consecration meetings without sending any message?

A.—It ought not to be done until every effort has been made to obtain them. Let them be seen personally by more than one member of the League, and urged to attend the services and show an interest in the work, before the extreme action of dropping the names is resorted to.

Q.—Can a young man who is addicted to tobacco, and refuses to give it up, conscientiously sign the active member's pledge?

A.—The only person who can satisfactorily answer this question is the individual himself. Nobody else can open out his conscience as an examiner. If we think that he is acting wrongly, we should seek to educate his conscience, and lead him to see the error of his ways. Having said this, we believe that an active member of the League sets a very bad example by using tobacco, and whether he does it "conscientiously" or not, should be urged to abstain, because of his influence on others.

Q.—Should all active members take their turn in leading the prayer-meeting?

A.—The Prayer-meeting Committee should exercise some judgment in selecting leaders for the devotional service. While it is highly desirable that all should take their turn, there are some who are evidently not qualified to take charge at a meeting. They may do something to help by giving out a hymn or reading the lesson, but it would not be fair to them or to the League to force upon them responsibility of taking entire charge. It should, however, be remembered that some persons, who at the commencement, being very timid and inefficient, have, after a time, become very efficient leaders.

Q.—What should we do to make young converts feel at home with us in the Epworth League?

A.—Give them a cordial Christian reception, and assure them, both publicly and privately, that you are glad to welcome them to your midst. The Social Committee should see that new members are introduced to officers and others as soon as possible after joining. It is also a good plan to give the new converts something to do.

Q.—Does not card-playing in the home encourage the habit of gambling among young people?

A.—Undoubtedly. Cards are the gambler's tools, and Christian people should have nothing to do with them. Playing cards in the home gives many young people a liking for the game, and they are almost sure, after a time, to indulge themselves under more exciting surroundings. Playing for amusement in the home becomes soon tame, and playing for stakes in gambling resorts frequently follows.

Q.—What would you consider a conscientious reason for the absence of an active member from a League meeting?

A.—That must be left entirely for the individual to settle. The pledge calls upon us to be present at every meeting of the Christian Endeavor Department, unless hindered by some reason which we can conscientiously give to our Master. Observe that the reason is to be given not to the president or pastor, but to the Lord Himself. If it is a flimsy excuse we will not care to take it to Him.

Q.—How may we keep our members interested in the Forward Movement for Missions?

A.—By getting the right person into the office of second vice-president, by appointing an enthusiastic member to act as collector, by pushing the circulation of good missionary books, and by putting lots of hard work into the preparation of the missionary meeting. It is easy enough to develop interest in this movement at the start. Continual effort on the part of the officers and members is needed to maintain it.

Q.—Is the organization of "Brotherhoods" for young men a sign of the decadence of the League?

A.—Not at all. The Epworth League has done a splendid work in influencing many young people for good, and putting them to work, but it must be admitted that it has failed to touch a certain class of young men. The sympathies of these can apparently be more easily enlisted by an organization of their own, conducted upon somewhat different principles. In large city churches there may be room for both the League and the Brotherhood.

Q.—What is the best way to resuscitate a dying League?

A.—That depends largely on the symptoms. A doctor must diagnose the case before he administers any remedies. One would have to know something of local circumstances before attempting to thoroughly answer this question. In many cases there is nothing better than for the pastor to give special attention to the League, and get a few of the faithful souls together for special prayer. Then let these consecrate themselves to personal work, and determine to give themselves enthusiastically to influencing others. There is nothing in the world so contagious as religious enthusiasm. One person who is on fire for God will kindle the flame in other hearts. Try it.

Devotional Service.

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

Again I am indebted to friends for expositions for these columns. I have no doubt, as in the September number, that the thoughts presented will be fruitful and inspiring.

T. J. PARK.

OCT. 13.—"DARK DAYS AND THEIR LESSONS."

Psalm 107, 1-15.

HOME READINGS.

- Mon., Oct. 7. Suffering with Christ.....1 Pet. 4, 12-19
- Tues., Oct. 8. The silver lining..... Heb. 12, 5-11
- Wed., Oct. 9. Working eternal glory..... 2 Cor. 4, 15-18
- Thurs., Oct. 10. Sorrow and helplessness..... 2 Cor. 4, 1-7
- Fri., Oct. 11. For the spirit of heaviness.....Is. 30, 1-12
- Sat., Oct. 12. Joy beyond the cross.....Heb. 12, 1-3

Few psalms more beautiful than this one. Read it through. Note that this is God's kindly providence over the weary and bewildered traveller, the miserable captive in the hideous prison, the sick and dying man, the seaman foundering in the storm. It is the same psalm was composed after the return from captivity, and was sung in the temple respectively, each choir concealing its part with a particular chorus of burden. Compare verses 8, 15, 21, and 31 with verses 6, 13, 19, and 28.

Our Lord prayed that his disciples should be kept from evil—not from sorrow. In this the servant was to be his Lord, and his Lord had been made perfect by suffering. Sorrow is the feature of this life which distinguishes it from the life beyond, and yet through the ministry of sorrow, this life is made more heavenly, and us more fit for heaven. It is not to be doubted that much we try continually to avoid happiness. And this at first sight seems strange.

Trouble is unavoidable. I do not say we should pray to be kept from trouble. For it does not so much matter what trouble meets us as the spirit in which we meet the trouble. Therein lies the weal or woe. The spiritual alchemy, or the pentagraph's stone, which can transmute the ills and pricks of daily experience into golden blessings, is a mystery possessed only by those who fully understand why the face of Stephen, broken with the brutal stone, shone as if it had been the face of an angel.

What are some of the ministries of sorrow:

1. We resort to the Word of God and to prayer. In the gala-day of pleasure, in the by-day of success, the plaudits of our fellows add to our joy. We may not feel need for further sympathy. But when pain, disaster, or disappointment attack and capture the citadel of our hope and gladness, when we suffer from the virus of a poison for which no human hand can furnish an antidote, we are burdened with a sense of inability and insufficiency no friend can reinforce, sick with a loneliness friendships cannot dispel, we are driven to God. He knows that none other can understand. We can whisper in his ear the story of our suffering or our sin, our soul-secrets we could uncover only to our Father. So we creep close to the shelter of the Rock. We look up to Him who was in all points tempted as we are.

"There is never a cross so heavy
But the nail-carred hands are there,
Outstretched in tender compassion
The burden to help us bear.

"There is never a heart so broken
But the loving Lord can heal.
For the heart that was pierced on Calvary
Doth still for His loved ones feel!"

Amid the uncertainties, the transitions of every-day life we cry out for something fixed, sure, reliable. We desire words of comfort. We seek the solutions of many enigmas. So we turn to the Book with its light on life's riddles, its promises of divine keeping and loving guidance.

In the dark hour we are taught to sing the song of trust. A writer tells of a little bird which would not learn to sing while its cage was full of light. It listened and learned a snatch of this and a thrill of that, a polyglot of all the songs of the grove, but never a separate and entire melody of its own. Then the master covered the cage and made it dark, and then the bird listened and listened to the one song which it was to sing, and tried and tried again until at last its heart was full of it. Then, when it had caught the melody, the cage was uncovered, and it sang the song sweetly ever after in the light.

Many of the sweetest of Christian heart-songs have been learned in the dark hour, and of these songs none more fully than the Song of Trust.

Christians are not fatalists. But when they are in the place where duty calls them, they believe that God becomes responsible for them, that their "times are in his hands," that they can "cast all their care on him for he careth for them." They believe God has ways which they may not know, but whether by the Hill of Difficulty, or by the Valley of Humiliation, he shall lead them to the Beulah Land. "All things shall work together for good." What other insurance policy is like this? We may not see the "good" yet, but under God sorrow and suffering are the paths which frequently lead to it. We trust—we trust the hand that loves us, though it holds a scourge.

There is no comfort which so fills every chamber of the suffering soul like the knowledge of, and faith in, God's infinite, unchanging love for us. Possess this thought—rather, let it possess us, and it will sustain us in every trial.

All the universe is under his personal control; and he is not a man that he could forget any part or person in it. He is God—not a cold mechanism, not the laws inflexible and unknowing, but the person who is all-wise, all-good, all-powerful, all-loving. He has revealed himself in his Son. We may not be able to trust ourselves, but we can trust Jesus. By faith we hear him say:

LEAN HARD.

Child of my love! lean hard,
And let me feel the presence of thy care;
I know thy burden, for I fashioned it—
Poised it in my hand, and made its weight

Precisely that which I saw best for thee.

And when I placed it on thy shrinking form
I said "I shall be near, and while thou leanest
On me, this burden shall be mine, not thine."

So shall I keep within my circling arms
The child of my own love, here lay it down,
Nor feel to weary him who made, upholds,
And guides the universe.

Yet closer come;
Thou art not near enough—
Thy care, thyself,
Lay both on me, that I may feel my child
Reposing on my heart.

Thou lovest me?
I doubt it not; then, loving me, lean hard.

3. Sorrow aids in cutting the chains which bind us to the worldly life. Perhaps no worse than any other age, but certainly in this age, the struggle is against materialism against the absolutism of the world and the flesh. It seems strange that what we often consider our greatest material good—health, fortune, success—do not always minister to our moral and spiritual good, do not always lead to a nobler character and divine aspirations. But they do not always so minister. Possessing these material goods we are inclined to live in them, and to so live in them that we degrade and coarsen our souls—forgetting God. The times when men grow to fill greater moulds of character, are fitted to wide fields of exertion, are rarely, if ever, the times of great health, ease, luxury, and of uninterrupted sunshine. The periods of growth are rather the times when the sun of prosperity is obscured by the clouds. Listen to aged persons tell the story of their lives, and note the exceeding value they place upon their past dark days.

Our thoughts, our hopes, our love often become anchored to the worldly by fortune and success. God in love breaks us up that anchorage. It is painful for us. The weaving process is always painful, but it is healthy.

So sickness brings the doctor to the door, and we discover what a frail and unstable thing is human existence, we have been fixing our gaze upon the earth, so death opens the windows of the sky, and in the light of the loved one we get a glimpse of immortality and glory; our hopes and entire efforts have been absorbed in money-making. Other claims have been ignored. So some morning finds our riches taking wings, and we are poor. In our pain the heart cries for something sure and eternal, that passeth not away—and we learn that immortality consisteth not in the abundance of things a man possesseth.

Many an earthly idol must be broken before God has the opportunity of fixing up the throne room in our heart for himself.

4. Through suffering and trial we develop tenderness and strength. Softening agencies are requisite to keep the spirit from being annealed by the world. Mr. Barrie, in the "Window in Thrums," describes Jamie sending to Jess, his mother, his monthly savings; and visiting home from London, leaving in her lap a five-pound note (whistling the while to hide his feeling); and he adds "I do not know the history of that five-pound note, but well aware am I that it grew slowly out of pens and silver, and that Jamie denied his rascals many things for this great hour. His sacrifices watered his young heart and kept it fresh and tender. Let us not cheat our consciences by talking of filthy lucre. Money may be a beautiful thing. It is we who make it grimy."

The same author tells: "How my mother got her soft face, and who shall forget Margaret Howe in "The Bonnie Briar Bush," who, like "Margaret Ogilvy," had her nature softened by sorrow, and enriched by demands upon her self-denying son.

Temptations resisted, trials endured are God's ordained methods for building strong and stately character. Moral muscle, like the physical, can be hardened only by the burden and the strain.

I have said "temptations resisted, and burdens endured," suffering in itself is not a blessing. It is in itself an unmitigated evil. It is only when received in the right spirit that it reacts aright in the spirit, and sweetens and strengthens it. Otherwise, there will be discouragement, complaint, reckless indifference, and general deterioration. Trials well received are the rough all

to rub the rust of our virtues, stormy winds to strengthen the fibre of our convictions, and resolutions, the sharp whirling wheels that polish the jewels of character. They are the bitter medicine which cure us of our moral maladies. By way of the cross we come to the crown, and in this union of burden and blessing we forget the pain.

SUGGESTIONS.

1. Use blackboard to write outline of our lesson.
2. Have the psalm or part of it read responsively by two sections of the leaguers, after the fashion of the temple choirs.
3. It would be effective if some one would memorize, and at the proper time repeat the poem, "Lean Hard."

REV. H. S. DOUGALL,

Bright, Ont.

OCTOBER 20.—"A BAD BARGAIN."

Genesis 25, 24-35.

HOME READINGS.

- Mon., Oct. 14. Our heritage, Heb. 9: 11-20
 Tues., Oct. 15. Forgetting the giver, Ps. 104: 1-7
 Wed., Oct. 16. Following our own will, Judg. 17: 6; Prov. 14: 12
 Thu., Oct. 17. Less than nothing, Luke 14: 26-33
 Fri., Oct. 18. An unprofitable exchange, Isa. 55: 1, 2; Jer. 2: 4-8
 Sat., Oct. 19. God's gift, sin's wages, Rom. 6: 12-23

Isaac was fifty-nine, and Abraham 159 when Esau and Jacob were born. At the birth of these two sons of Isaac, the younger—Jacob—took hold of the heel of Esau, as if endeavoring to secure for himself the place that rightly belonged to the first born son of the family. From this was his name Jacob—"one who takes by the heel," one who endeavors to trip up or supplant."

THE BARGAIN MAKERS.

Never were two brothers more different in their natures, their choices, their lives. Esau and Jacob were nurtured under the same good influences, for the lives of Isaac and Rebekah, their parents, were far above the ordinary standards of lives of their times. Their faults were negative rather than positive. Isaac loved peace, and was a man of prayer, but lacking in energy and enterprise. His life was uneventful, without great plans or ambitions. There was more force in Rebekah, and she seemed to centre her efforts on the advancement of her favorite son, Jacob.

Esau, the first-born, had precedence over his brother Jacob. But Esau cared more for his own pleasure than the headship of the family. He was good-natured, kindly, affectionate, but bold and hasty; he loved the freedom of the fields, and was passionately fond of hunting, and was more of a life than one caring more for such a life than one that brought to him the burdens and duties of the head of the house. He really stamped these characteristics on his descendants. They never cared for the cities or for civilization. They were the wanderers of the desert. Like Esau they were dwellers in tents. Although they inherited some of the religious tendencies and beliefs of their ancestors, they would not be bound by a religion of law or of forms.

Jacob was a quiet, domestic man, one who was much at home and who took his share of the burdens. He was self-fish and crafty, and early saw the more favored position of Esau as holding the future honors and blessings of the family. Constancy, persistence, dogged tenacity is a striking feature of his character. With all the contrary qualities, he was chiefly distinguished by his desire for the friendship of God, and his sensibility to spiritual influences. While we cannot admire his shabby bargaining, and his miserable deception, we cannot forget that his mother had much to do with his

training and his conduct. And when he found himself alone, his spiritual nature took the ascendancy, and his course in life was largely dominated by the commands of God with his soul.

There were great possibilities in each of these characters. Esau might have become an attractive and a useful man, using his strength to defend virtue and protect innocence; his courage, energy, and skill to be against all evils, and to defend his home from every threatening evil; his healthy open-heartedness and good nature to attract men to the true religion and pure morality. What a splendid character he might have produced. On the other hand, Jacob was a natural born business man—a noble and splendid talent when rightly used. He knew a good bargain by instinct. He had far-reaching plans. He could have been a mighty influence for good. He could have developed many plans for the deepening of spirituality among his tribe. He could have found means for the spreading of true religion. He possessed the nature that could climb the heavenly ladder towards God, and stand on the Mount of Transfiguration.

Esau shows how the most lovable and kindly of natures may be ruined by following its own bent of freedom and pleasure. But Jacob shows what God can make out of the most unpromising and uninteresting natures. What a noble statue can be carved by a master from a most angular, irregular, ill-shaped stone.

THE BARGAIN.

Among the Hebrews the first-born enjoyed special rights and privileges. These were a double portion of the father's inheritance (Deut. xxi, 15-17); the official authority and headship of the family; and the function of priesthood in the family. Esau failed to properly value this birthright. He preferred the present to the future; the mess of pottage that was in sight to the distant birthright, that could not be his until his father's death. It was a sadly near-sighted act. It surely was a bad bargain that he made. And how he repented of his folly when too late (Gen. xxvii, 34, 35; Heb. 12: 17).

The price paid for this birthright by Jacob was a mess of red pottage—a bowl of lentil soup. Surely a price for such valuable rights and privileges. Jacob was not only unbrotherly and selfish, he drove a hard, mean, unfeeling bargain. Taking advantage of Esau's fatigue, he persuaded him for a morsel of meat to not only convey to him the priceless boon of the birthright, but to confirm the sale by a solemn oath before Jehovah. His conduct is just as reprehensible as that of Esau, who failed sufficiently to appreciate the worth of the birthright.

SOME PRACTICAL SUGGESTIONS.

1. "We barter life for pottage; sell true bliss
 For wealth or power, for pleasure
 or renown;
 Thus, Esau-like, our Father's blessing
 miss,
 That wash with fruitless tears our
 faded crown."
2. Three bad bargains: Esau selling his birthright for a mess of pottage; Judah selling his Lot for thirty pieces of silver; the person who "gives the world in exchange for his soul."
3. The weakness and exhaustion of the body is a time of temptation. Jesus was tempted when he was an hungered, so was Esau. Jesus kept his birthright; Esau sold his away.
4. Esau's penitence was occasioned by a realization of what he had forfeited, but was not because of his sins. Today we find people often sorry for the consequences of sin. True repentance is a godly sorrow for the sin itself.

5. Those who obtain right things in a wrong way always gain curses with the blessing.
 6. It is said that every man has his price. Esau was easily bought. Job could not be bought. At what price do you value your character—your birthright?

7. Jacob should not have made this bad bargain, for God had promised him very blessing. Why could he not allow God to work out his purposes in his own way. David waits for God's time, and finally received the throne promised him. Let us trust God.

8. It is a sad thing when mothers add their children to sin instead of keeping them from it.
 9. There is a too late, when men cannot, or will not, chance, and the chance of reaching heaven is forever beyond them.

10. Jesus Christ, our elder brother, has bestowed upon every one all the blessings and benefits of our spiritual birthright. No one can take our blessing, but we can forfeit all its riches of grace. It is our privilege to possess and enjoy the fullness of the Gospel of Christ.

REV. T. ALBERT MOORE.

OCTOBER 27.—"BIBLE READING."

2 Tim. 3: 1-7.

HOME READINGS.

- Mon., Oct. 21. Divine truth, Luke 1: 1-4, Acts 18: 24-28
 Tues., Oct. 22. God's messengers, John 5: 1, 2
 Wed., Oct. 23. The spirit the teacher, 30, 30, 31; Heb. 1: 1, 2
 Thurs., Oct. 24. Our constant need, John 14: 25-27; 1 Cor. 2: 14-16
 Fri., Oct. 25. The key to knowledge, Ps. 119: 97-100
 Sat., Oct. 26. Daily food, Jer. 8: 8, 9; Rom. 3: 1, 2
 Acts 17: 1-11

"I will make it a rule of my life to read the Bible every day."—Pledge.

"How precious is the book divine,
 By inspiration given;
 Bright as a lamp its doctrines shine,
 To guide our souls to heaven."

Voltaire predicted that at the close of the nineteenth century, the Bible would be forgotten, but instead 500,000,000 Bibles or parts thereof were distributed during that time. A fact magnificent and gratifying, indicating marvelous growth of Christian sentiment and Bible knowledge.

ENGLAND'S GREATNESS.

In the Treasure Chamber of Windsor Castle there is deposited two exquisite crystal caskets. On a memorable occasion the late Queen Victoria requested that the more costly and beautiful be brought to her. She placed it in a copy of the Bible, which she wore at the great moral strength of the British Empire—in the vanguard of religious progress—the brightest star in the firmament of modern civilization—when the sovereign of the realm causes to be placed on record such a noble and exalted example.

THE BIBLE.

It is a remarkable and a significant fact that the Bible is the only book which Christ is ever known to have read, or to have quoted in the whole course of his public ministry. He never made any allusion whatever to the classic literature of Greece and Rome, which flourished in his day. The Word of God is an inexhaustible treasury of heavenly science, and the foundation of our glorious Christian faith and of our heavenly heritage, its moral code being the standard of our lives.

ITS HISTORICAL VALUE.

Viewed as an historical book, the Word of God is the most ancient, the most authentic, and the most instructive and interesting record ever presented to man-

kind. It contains the only reliable history of the human race before the Deluge, embracing a period of more than 1,500 years from the creation of Adam to the time of Noah, and were it not for the Hebrew annalist, the antediluvian age would be a blank to all succeeding generations.

ITS GREAT EXAMPLES.

The Bible gives us the record of the most memorable and most momentous events, and of the most eminent men recorded in the world's history. There is scarcely a notable incident to be found in Scripture that may not serve as a text for some moral reflections, and it may be said, there is not a single virtue that is not embellished by the luminous example of some patriarch or prophet or apostle or king. For an example of unshaken faith and hope in God, where will you find it more beautifully portrayed than in Abraham? In whom do you have a conspicuous model of tender piety toward God, and of generous treatment toward his enemies. Chastity and filial affection shone forth in Joseph. Martial heroism is strikingly exhibited in Gideon, domestic affection by Jacob and Leah, and burning zeal and apostolic courage in St. Paul. Thus the great characters of the Bible may be cited in demonstration of its great value as a reforming and evangelizing factor in human life—and in this modern age of truth and ancient monuments of God's grace illuminate the pathway of the believer.

AN UNFAILING FOUNTAIN.

The Bible is the unfailing fountain from which the theologians and fathers of the church of the early centuries have copiously drawn. While their pulpit eloquence has been surpassed in this age, there is a freshness and vitality in their sermons that rarely have been equalled by modern preachers. Their great strength was the result of the invigorating nourishment on which they fed, the principal book of divinity consulted by them being the Word of God.

The great host of consecrated Epworth Leaguers would do well to note this undisputed testimony.

LITERARY EXCELLENCE.

Apart from its inspired character, the Bible is a model of literary excellence. What classic author, ancient or modern, can excel Isaiah or St. John in sublimity of conception, or the books of Samuel or Kings or the Gospels in the charm or conciseness of historical narrative; or Jeremiah's Lamentations in pathos and tenderness; or Job in majestic and terrible images; or David in poetic thoughts? The grandest creations of modern genius pale before the palmistry of the royal prophets. Milton and Dante have borrowed their noblest images from the pages of the Bible, as may also be said of other eminent literary leaders who have graced the annals of history.

WHY READ THE BIBLE?

1. For spiritual development. It contains the truths we are most interested in knowing. It teaches what we ought to know, believe, love, and practise.
2. For intellectual development. It contains the only authentic history of the early ages; its teachings constitute one of the leading elements of modern civilization. It is a collection of matchless literary productions. It is a rich source of doctrinal instruction.
3. The Word is the weapon of the soldier of Christ. He must know (1) his weapon; (2) how to use it. The Rev. Dr. Meyer has said, "The whole of Christian living, in my opinion, hinges on the way in which Christian people read the Bible for themselves. All sermons and addresses, all Bible-readings and classes, all religious magazines and books, can never take the place of our own quiet study of God's precious Word. We may measure our growth in grace by

the growth of our love for private Bible study."

"No book claims so much for itself as the Bible; no book has so mercilessly assailed all evil as the Bible; no book has been so bitterly hated or so dearly loved, no book has met with such bitter opposition from men, from fire, edict, and denunciation; no book stands to-day translated and studied in so many languages, by so many different people of so many different grades of intellect. (a) It claims for itself divine authorship.—2 Tim. 3. 16. (b) It claims for itself eternal existence.—Psa. 119. 89; Matt. 24. 35. (c) It claims for itself absolute truth.—Psa. 119. 151; John 17. 17."

PERTINENT PARAGRAPHS.

"Make it your first business every day to understand some portion of God's Word, and then make it your business for the rest of the day to see that you obey what you understand."—Ruskin.

"A whole Christ for my salvation; a whole Bible for my staff; a whole church for my fellowship; a whole earth for my parish."—St. Augustine.

"To the Bible we are indebted for all the progress in true civilization."—Gen. Grant.

"Set apart at least fifteen minutes a day for study and meditation."—D. L. Moody.

"Always ask God to open the eyes of your understanding, that you may see the truth, and expect that he will answer your prayer."—D. L. Moody.

"Study how to use the Bible as to 'walk with God' in closer communion; also, so as to gain a working knowledge of Scripture for leading others to Christ."—D. L. Moody.

AN ACROSTIC.

The following acrostic will direct how Christians and the unconverted may read the Bible with pleasure and profit.

SEARCH THE SCRIPTURES.

Systematically. Luke 24. 27.
Carefully. Psalm 1. 2.
Reverently. Psalm 119. 7, 11.
Intently. 2 Peter 1. 19-21.
Prayerfully. Psalm 119. 33, 36.
Trustingly. Acts 24. 14.
Understandingly. Heb. 5. 12.
Retentively. Jer. 20. 9.
Every Day. Acts 17. 11, 12.
Savingly. 2 Tim. 3. 15-17.

W. H. PARR, Winnipeg.

NOVEMBER 3—GOD'S LEADING IN OUR LIVES.

Psalm 83.

HOME READINGS.

Mon., Oct. 28. God our Preserver. Ps. 31. 14-24
Tues., Oct. 29. Our Father's plan. Ps. 40. 1-13
Wed., Oct. 30. Working out God's will. Heb. 17. 17-21
Thurs., Oct. 31. Free Election. 2 Kings 5. 1-13
Fri., Nov. 1. Led by little things. 2 Kings 5. 1-13
Sat., Nov. 2. The light that guides. John. 8. 12; 12. 35, 36, 40

"This little psalm is an idyl of great beauty, describing the calm delight which dwells with one whose trust is wholly in God. David's authorship, asserted in the title, is highly probable. We cannot fix the poem in any special period of his lifetime. We can only say that he is beyond the days of boyhood, having already ready enemies, and that he had known what it is to be in danger of death. But when he writes he is experiencing a time of rest and refreshment (1-3)—nay, of prosperity and abundance. His thoughts are happy thoughts—he lacks nothing, he has no fear; God's mercy and goodness are with him. He feels assured that they will continue with him all the days of his life. He has but one desire for the future, namely, to "dwell in the house of the Lord—for ever."

"The Twenty-third Psalm is the nightingale of the Psalms. It is small, of

homely feather, singing shyly out of obscurity; but, oh! it has filled the air of the world with melodious joy, greater than the heart can conceive."

It is the sweetest shepherd song of joyous praise that David, the shepherd boy and shepherd king, sang. The Lord's leading is beautifully described in each of the verses with the scenes and imagery of the pastoral habits with which he was so familiar.

WHO CAN ORDER HIS OWN STEPS?

"Teach me thy way, O Lord, and lead me in a plain path." (Psa. 27. 11). A sensible supplication, for every man must be conscious of his personal weakness and ignorance. He cannot trust himself to direct his own paths, for oft has he found that the way that seemed right was the way of death (16. 25). The steps of even a good man are ordered of the Lord (37. 23). "It is not in man that walketh to direct his steps," says the prophet Jeremiah.

"I loved to choose and see my path; but now
Lead thou me on!"

GOD'S LEADING IS DISTINGUISHED.

By direct guidance. "He leadeth me beside the still waters," by the paths of righteousness for his name's sake." Leading forth the flock from the fold, he guides them to pastures and waters. He brings them to fruitful ground and pure, sweet streams. He must direct through the shadowy way and the dark way of the Lord.

By ceaseless vigilance. "He is diligent to watch over us." "Behold, he that keepeth Israel shall neither slumber nor sleep" (Psa. 121. 4). He guards his own with untiring care, for they are the sheep of his pasture.

By powerful protection. Like a royal host whose table is a banquet, he spreads a feast "before me in the presence of mine enemies." The Lord is a strong tower, a shield, and a rock.

By abundant provision. "I shall not want." "My cup runneth over." The manna shall not fail. The riches of his grace are in exhaustible. His word is as wine for the faint, and light to the doubting. It furnishes weapons to the warrior and a beacon to the lost and benighted traveller.

THERE IS GREAT COMFORT IN GOD'S LEADING, FOR

It is reassuring and competent. "I will guide thee with mine eye." "The Lord bids Abram arise from his idolatrous shrines, and enjoins him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee," he leads him forth not to wander, but to be directed and helped, but in divine security. This eminent servant of God, who is called his friend, leans upon his staff with eye open to every cloud and pillar of fire. With ears alert to every whisper and still small voice, he journeys over highways unknown. By the guidance of him who knows the way, as birds follow their trackless way, so he enters the land of promise. And his strong arm can lead forth a chosen race despite the watchful interference of a mighty master, to the designated land, flowing with milk and honey. The darkness shall not stop their march, nor powerful tribes that dwell in Abram's heritage cannot defeat the assured conquest of the land.

It is always successful. He leads us in the "right way." He shall bring it to pass (Psa. 37. 4). "Every one of them in Zion appareth before God" (Psa. 84. 7). Mercy and goodness have crowned the yesterdays. They will follow me all the coming days of my life. Napoleon III. advanced in the successful struggle of Waterloo, but not to victory; for he pressed his steed to the swiftest foot in flight toward Paris. Wherever and whenever a man will commit his way to the Lord he is led "O'er moor and fen, o'er crag and torrent," nor

stays until his feet press the streets of that city whose maker and builder is God. The chronicles of peoples and the histories of individuals attest the success of God's leading.

In all the ways and deeds of life God leads. Then let us follow with joyous fidelity and implicit trust. Sometimes led up by the Spirit in the wilderness to be tempted, falter not for he is there. We must need go through Samaria at times. Do not hesitate, nor turn aside. He entered its metropolises and mingled with its people. In ministrations to the defiled and loathed, sick and sorrowful, thy life may be appointed. "The well, if each task, each burden, each labor of love is done in him and for him who went about doing good."—Epworth League Bible Studies.

NOVEMBER 10.—"NATIONAL BONDAGE"

Hab. 1. 13-17; Amos 6. 1-6.

HOME READINGS.

Mon., Nov. 4. In bondage to Egypt. . . . Ex. 1. 7-14
Tues., Nov. 5. In bondage to sin. . . . Rom. 6. 7-14
Wed., Nov. 6. In bondage to pride. . . . Matt. 23. 23-33
Thurs., Nov. 7. In bondage to God. . . . Gal. 3. 1-14
Fri., Nov. 8. In the service of God. . . . Josh. 24. 14-24
Sat., Nov. 9. The liberty of Christ. . . . Col. 2. 13-23; 3. 1-3

This is a temperance lesson only in the broadest sense of the term. To be true to our texts, we had better cut loose from this sub-title altogether, and without any predilections endeavor to see what "National Bondage" is clearly set before us in the above passages.

These present messages, from two men, Amos, who spoke about 750 B.C., and Habakkuk, who lived about a century and a half later. Each prophet sees terrible social evils rampant in the land, and each according to his personality makes earnest protest against them. Habakkuk in deep trouble of spirit calls upon God to send him the awful punishment. Amos, on the other hand, calls in haste upon the people to awake from their fatal slumbers ere with a strong arm the Lord God intervenes to utterly blot their nation from the earth. Habakkuk boldly but reverently questions God. Amos searchingly questions man.

HABAKKUK.

What Habakkuk says us here is above all a concrete illustration. From his times, of what actually happens in an invaded and terrorized land. The brutalizing and disheartening effects of foreign tyranny, the abnormal-way in which society is thereby thrown away, the vitiating effect of this lowering the moral and spiritual ideas of the people; these are spread to our view with bitter and startling vividness. We in our land are not in this case, therefore we cannot apply the prophet's words to ourselves. But it is certainly true that as evils come to a people under political tyranny, so they come likewise to the nation which, though under no foreign yoke or menace, is in bondage to "principalities and powers," just as really oppressive as in this case was Egypt or Assyria.

And yet it is from Amos that we get this definite moral lesson best, and that without any wresting of Scripture. Let us turn, then, to him, retaining in our mind Habakkuk's vivid, concrete picture of actual political bondage, but now looking for guidance as to a spiritual and moral bondage, which may be ours as truly as it was Israel's in days gone by.

AMOS.

The passage from Amos gives us at least three evil powers to which the nation was in fatal bondage. Pride of Church and State, unhealthy optimism, and selfish refusal to accept responsibility in proportion to privilege; or, more briefly, hollow pride, blind hope, and selfish love of comfort. And surely as we

look at these they seem very familiar, too familiar. Is our nation free from their power to-day? Let every thoughtful leaguer answer.

PRIDE.

The Israelites were proud of their religion and of their nation. And why not? Had they not a wonderful past? Had not Jehovah established their worship and laws? Had they not a beautiful ritual, and great hymns and inspired Scriptures? In doctrine were they not orthodox, and in their polity were they not traditionally precise? And, too, as a nation, how great were they! Though they had indeed fallen in a way since the time of Solomon, yet did not many hold that the fall was more apparent than real? And, at any rate, had they not had late success in war? Then, too, had not their political security been emphasized in another way? More than once, within the memory of the older ones, when the dreaded wave of the Assyrian power had rolled down upon them, it had dashed its fury to spray against northern Syria, and they had but felt the trembling of the ground, as with distant roar it had fallen and subsided. But to this pride in religion and nation, what saith the Lord through Amos? Of the first, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yet though you offer me your burnt offerings, and meal offerings, I will not accept them;" and of the second, "I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein." And why? Read Matthew 23, back seven centuries, and no other answer is needed. While priding themselves on their religion, they virtually had none. Of ritual and orthodoxy they had a surfeit, but of the life of God in the heart, and expressed toward fellow-men, they had most naught. As a nation the ever-living far out on the sand, at low tide. The rising of the waters was inevitable, but they would neither see nor consider. They had been refuse to their national ideal, and had refused to learn the lesson of history. Their glorious past, instead of being to them salvation, would be but greater condemnation.

And what of us in our day? Do we pride ourselves, as Methodists and Britons, on our past? What of the present? Do we glory in God's leading of great souls in our church and nation in former days? Nay, but does God lead us? The question is not whether we have kept inviolate the hallowed shells and forms of our fathers, for these may be ineffective in our day. But have we fallen heir to their life and spirit? Or are we in bondage to a blind and infatuated denominationalism or patriotism, which will not allow us to see faults in, or to make advance on the past? To be true to our fathers, we may do even greater things than they have done, and must even strive to be nobler than they in spirit, and higher in our ideals. If we find ourselves content with anything less as citizens and worshippers, let us beware of the bondage to the letter that killeth, or the form or institution from which the growing life has departed. It bore the curse of God in the time of Amos, and will to the end of time.

FOOL'S HOPEFULNESS.

It was when, in a spirit of unhealthy optimism, Israel was striving to cheerfully blind itself to all uncomfortable problems, and was smiling in contentment upon the bright side of national and social life, that Amos broke in with his awful alarm. And, alas! with what result? In bondage to a blind optimism, they smiled in contempt at the foolish words of this pessimistic shepherd! And with fierce cry of "Madman! Heretic! Traitor!" they forced him to be silent. Ah, but the prophet was right. Nor was

he in truth a pessimist, nor were they true optimists. Folded arms and closed eyes, and a hopeful smile when wrong is being done, and action is urgently possible, was folly then, and is folly now. Let us ever be filled with hopefulness. The pessimist never can save the day. But let us not curse our church and nation with the passive optimism that will not see sin and wrong, and will not act, but merely have an idiotic hope.

"Act—act in the living present!—
Heart within, and God overhead."

Hopeful effort is the only power that can free the slave—whether man or nation or church—of the apathetic, lazy, blind hopefulness which binds men down to inaction in the midst of the ringing calls from God and the strife of life's battle.

SELFISH REFUSAL TO BEAR RESPONSIBILITY.

Proud and hopeful, in fancied security, the people lived in careless comfort. There might be deep national and moral problems. What of that? They themselves were in comfort. That settled the matter. In blind security, says the prophet, they seek pleasure in being not grieved for the affliction of Jacob." This phrase is the climax, and is swung out in startling contrast to all that goes before. And the sad thing about it for us is that now, 2,600 years afterwards, we Canadians are today forging this same fetter upon ourselves. Privileges ever eagerly sought after, but responsibilities so often shirked. Who bear the burdens in our churches, in our Leagues, in all our movements for progress, moral, spiritual, intellectual, and political? Few, the very few. And how many make refusal with light heart. They are as one under an opiate. They are slaves, and as yet know it not. And a nation of slaves means a nation in bondage. Are we as citizens willing to accept the inevitable responsibilities of citizenship? The church fails, the League fails, the nation fails in proportion as its members lightly throw off upon others the political, the intellectual, the spiritual responsibility which can be borne by them alone. Look at the evils of intemperance, corrupt methods in politics, narrow and Pharisaic orthodoxy, foolish and repulsive practices in dealing with crime, exclusive and narrow tradition, the vicious influence of great soulless corporations, the contrast between luxury and poverty, and at hundreds of other things which exist in our time! What will God's judgment be upon us as a nation, if we can see these, and, with a careless shrug of the shoulders, or with a helpless wave of the hand, turn away these things, and refuse to bear our responsibility as citizens for their correction so far as we can? Or are we so in bondage that we cannot stir? Then the Lord help us. But this is not the case. The fetters may be broken. The truth shall make you free." Humble following of the guidance of God, in our religious and national life, brotherly feeling for all suffering, national discontent in the face of all folly, active, hopeful effort for upward progress, unselfish willingness to do our small part in solving all moral, religious, intellectual, and other problems, these, with a broad Christian charity will make us as a church and nation free indeed.

ALFRED E. LAVELL.

Now Open.

The autumn session of the Central Business College, Toronto, has opened out this month under most favorable conditions, with largest enrolment of new members in its history. The reputation of this excellent school seems to be of the right kind, and has been honestly won by its ample equipment and its first-class work.



All communications for this department should be directed to REV. S. T. BARTLETT, Box 210, Niagara, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

Weekly Topics.

BE HAPPY.

- Mon., Sept. 29. We are in God's world..... Ps. 19, 1-4
- Tues., Oct. 1. Happiness becomes us..... Ps. 97, 11, 12
- Wed., Oct. 2. The song of the redeemed..... Isa. 35, 10
- Thu., Oct. 3. The cheerful face..... Prov. 15, 13
- Fri., Oct. 4. Reasons for good cheer..... John 16, 33
- Sat., Oct. 5. The joy of Christ..... John 15, 9-11
- Sun., Oct. 6. **Topic—Cheerfulness.**

Prov. 17, 22; John 14, 1

(As will be seen, our topic treatment this month is suggestive rather than exhaustive, and leaves abundant scope for the superintendent to develop.)

To be cheerful means to have and show good spirits. Why should we be other-wise? We are in God's world, we have his word, we are doing his work, engaged in his worship, and shall receive his wages. Here are good grounds for cheerfulness. At close of exercise the blackboard should show—



PREACHERS OF THE BIBLE.

- Mon., Oct. 7. A preacher of righteousness..... 2 Pet. 2:5
- Tues., Oct. 8. The forerunner..... John 1, 15
- Wed., Oct. 9. Peter the impulsive..... Mark 14, 50-51
- Thu., Oct. 10. The first martyr..... Acts 7, 59
- Fri., Oct. 11. Philip, the evangelist..... Acts 8, 35
- Sat., Oct. 12. The great apostle..... Acts 9, 15
- Sun., Oct. 13. **Topic—Lessons from Bible preachers.** (Peter, Paul, Philip, Stephen, John the Baptist, etc.)

In place of naming the preachers first, and then their subjects and characteristics, name some of the great teachers of Bible preachers, and find out which of the men dealt particularly with the great doctrine, e.g.:

- Peace?
- Righteousness?
- Eternal Life?
- Attonement?
- Charity?
- Holiness?

SELF-CONTROL.

- Mon., Oct. 14. Be slow to speak..... Prov. 29, 20
- Tues., Oct. 15. Steadfast in self-control..... Prov. 13, 15
- Wed., Oct. 16. Coals of fire..... Rom. 12, 20
- Thu., Oct. 17. The idle-word account..... Matt. 12, 36
- Fri., Oct. 18. Jesus' self-control..... John 18, 23
- Sat., Oct. 19. Biting the tongue..... Prov. 16, 35
- Sun., Oct. 20. **Topic—Keeping one's temper.**

Matt. 5, 21-26; Prov. 15, 1.

Some good ways in which we may keep our temper are suggested thus:

- Think before you speak.
- Express your words softly.
- Make no hasty or rash threats.
- Pray for grace to conquer self.
- Expel evil motives from the heart.
- Reflect! Reflect!! REFLECT!!!

When one "loses his temper," he is thoughtless in speech, rash in threatening, loud in language, and generally under the dominion of Satan. Very few premeditate evil, and if our minds are habitually thoughtful, and our hearts right, we will grow more and more self-possessed, and show a well-governed spirit and life.

THE JUNIOR AT WORK.

- Mon., Oct. 21. Praying for the society..... Jas. 5, 16
- Tues., Oct. 22. At the service..... Col. 3, 16
- Wed., Oct. 23. Testifying for Christ..... Isa. 44, 5
- Thu., Oct. 24. Little missions.....
- Fri., Oct. 25. Telling of Jesus..... Acts 4, 52
- Sat., Oct. 26. Leading others..... John 4, 2
- Sun., Oct. 27. **Topic—Pledge meeting No. 43.**

By society duties, Rom. 12, 6-11.

In attending the weekly meetings, the Juniors should be—

- Prepared.
- Reverent.
- Early.
- Studious.
- Expectant.
- Neat.
- Tuneful.

If the superintendent, leader, room, programme, and members be well and carefully prepared and arranged, there should be a good meeting.

CHRISTIAN LOYALTY.

- Mon., Oct. 28. The loyal tongue..... Ps. 34, 13
- Tues., Oct. 29. Christian hands..... Eccl. 9, 10
- Wed., Oct. 30. Feet for Christ's service..... Isa. 52, 7
- Thu., Oct. 31. Jesus in the heart..... Eph. 3, 17
- Fri., Nov. 1. Our eyes for Christ..... 2 Cor. 10, 2
- Sat., Nov. 2. Using eyes for Christ..... 1 John 1, 14
- Sun., Nov. 3. **Topic—Loyalty to Jesus.**

What loyalty to Jesus embodies may be well illustrated by using some such acrostic form of exercise as that given below, e.g., if we are true and loyal to him, it will mean that we will be

- Loving him above all.
- Obedying his will in all things.
- Yielding our best service to him.
- Aiding his cause.
- Living for others as he did.
- Trusting his every word.
- Yearning for his kingdom.
- Telling him all our needs.
- Overcoming self.
- Judging others in charity.
- Earning eternal reward.
- Spreading abroad His fame.
- Using our talents diligently.
- Spending our time wisely for him.

These various points should be written on the board in succession, and enforced by scripture injunctions. The texts are numerous, and may be arranged in detail by the leader beforehand.

Junior Methods.

The Junior Workers' Quarterly is a magazine of practical methods for Junior workers, by the M. E. Church. It is so full of helpful suggestions that every Junior superintendent ought to have it. The following selections are from the last number:

"Water is Best."—For a temperance meeting, set half a dozen of the Juniors to telling Bible stories of the events in which water served good purpose, such as the miracle at Cana, the water drawn from the rock by Moses, Naaman's recovery from leprosy, and the like.

"Gathering Members."—A Junior Chapter held a "five-o'clock tea," arranged by Music, Social, and Entertainment Committees. Each member was requested to invite one friend, who was not a Junior, but would be a suitable member, and also to bring a cake or a plate of sandwiches. Nearly all the guests have become members of the League.

"How to Close."—It is always best to close a devotional meeting with some concert features, something that will fuse the thought and purpose of the entire League in one. This may be the Lord's Prayer repeated in concert; a consecration hymn sung with bowed heads; the concert repetition of the pledge or of some appropriate Psalm; silent prayer; the singing of the gloria or the doxology; the repeating of the child's creed, or the like.

"A Public Meeting."—Occasionally hold a public service. Make this an occasion to show parents and friends the work the Juniors are doing in Bible work, hymn studies, missionary, temperance, and humane work, etc. A spelling-book, useful names of Bible books, characters, and places, would be profitable.

"Junior Birthdays."—As each new name is added to the list of Junior members, write the birthday of the child opposite the name. As the anniversaries come around, take some special note of it in any wise way that seems best. All these things are links that bind the children to each other, their leader, and the Church.

"Delegates."—One of the best ways of knitting together the Junior and the Senior Chapters is to appoint a Junior delegate to each meeting of the Senior Chapter. It should be the duty of the delegate to do some little part in the meeting, and to bring back to the Junior League a report of what is done. This report should speak of the attendance and the way in which the older Epworthians take part, of any helpful thought, or of any striking incident.

"The Juniors at Church."—One of the chief lessons taught the Juniors should be their duty and privilege of church attendance. A record should be kept of their attendance at church, and a report made occasionally. As a rule, the Juniors should come and sit with their parents; but as there are always some whose parents do not attend, it is well to have one or more pews set apart to be occupied by the Juniors and superintendent. Various pastors have devised sundry methods of interesting the Juniors in the services. Some pastors preach a five-minute sermon; others have them sing a Psalm; some have them sing a song all alone. Any method should be varied at intervals.

"Missionary Trees."—A missionary tree will teach the Juniors about the missionary work of their denomination. It should be drawn upon a large sheet of paper, or on the blackboard. There should be as many roots to the tree as the denomination has missionary and benevolent societies. The branches of these roots represent local societies. The tiny rootlets of these branches represent the Juniors, and all who give to the work of the denomination. Each one is pouring into the roots, and so into the tree, the nourishment of his gifts. The branches of the tree are the fields of work, which should be marked—the different lands, the different races and different enterprises. The fruits of the tree are the Christian lives of the converted. The trunk is the gospel. These parts should not be named; but the Juniors should frequently be reviewed on the matter.

"Sample Object-Lessons."—The following bright illustrations are selected from various Junior workers, as suggestions of ways of using common objects: Roll up a sheet of tissue-paper into a little ball. Draw it out before the Juniors, and explain that that is how the influence of a single act is unfolded and extended. Put a drop of ink into a glass of water, then another drop, then another, to show the cumulative effects of little sins. Clean a tarnished piece of silver, to show how Christ cleans the heart until his image is reflected there. Extinguish a beautiful lamp, to show how worthless is a beautiful face without the light of Christ shining through it. To illustrate the evils of bad company, rub a white stick with several charred and blackened ones. The latter grow no whiter, but the first beam of light, like an ugly picture into a thin, glass tumbler. It shows through, just as the bad stories we put in our minds will show through our faces and actions.

A Wedding Incident.

A Toronto pastor contributes the following from his note book :

It was my first wedding, and took place in an Iowa farm house. When the ceremony was completed and the nervous couple seated amid the interested company, the father of the bride-elect told of hearing the minister put the following question to the bride at a wedding attended a short time previously, "And, madam, is this the first attempt you have made?" One of our company, addressing the bride said, "Well, the minister didn't ask you that question?" A kindly-disposed neighbor sought to relieve the situation for the nervous bride by saying, "O we know it's the first time for Gertie." At this the keen-witted "small boy"—a younger brother, who had hitherto preserved a most interested silence, startled the company with the voluntary information.—"Yes, there was another, but it didn't pan out."

I realized the discomfort of the situation for the bride, when I was informed afterward that she had been a self-proposed and persevering candidate for the affections of my predecessor in that field.

Altruism.

The power of being able to keep a household from fretting and complaining and from violent tempers; the power of being able to encourage, nourish, and stimulate the freedom and growth of others—is gained from there having been built up in the minds of all in the house, as the first motive of life, the great Christian law—Christian because entirely human—"Think of others more than of yourself, and of others' happiness more than of your own unhappiness." And of this law the best definition to remember is a word of St. Paul's, "In honor preferring one another." . . . This is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others and what is best in yourself; it will make your home like very heaven.—Stopford A. Brooke, in "Young People."

Dress.

There is a common saying, "Dress makes the man." Of course, it is only a half or quarter-truth, instead of a whole one, but there is something in it. An experienced educator, writing for the American Primary Teacher of the first day at school, says: "Wear your prettiest, daintiest dress. One teacher whom I knew always wore a white dress, with flowers in her belt, for the first day. She said she sacrificed it to the good of the cause, because white with flowers seemed to have a quieting effect upon the school." The fabric of the dress is a matter of seasons, but the general principle that neatness and good taste have a humanizing effect is of wide application. Extravagance and gaudiness are never in good form for church and Sunday-school. The majority of teachers have only a moderate amount to spend upon dress, but they need be none the worse teachers on that account, if they have good sense.—Sunday-school Helper.

We can only give what we have. Happiness, grief, gayety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them, not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life.—Amiel.

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