

THE CANADIAN

JEPWORTH ERA

Christian Endeavor

Vol. 3

TORONTO
AUGUST 1901

No. 8

Missionary



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Social



Literary

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A Quiet Place.

A lady, who belonged all the year round to the leisure class, told the minister that she was looking for a quiet place to spend her vacation, one where everything would be new to her, and where she wouldn't see many people. Perhaps it was only natural that he suggested the mid-week prayer-meeting.

The Best Recreation.

The best recreation is a good time. It consists in freedom from cares and worries, and in doing the things you like to do. You cannot find rest and recuperation by sitting under an apple-tree in the country with nothing to do, unless that is the kind of thing you particularly enjoy. The first and last requisite of a good vacation is enjoyment.—Watchman.

What Should She Do?

A little maid, with a social nature, was anxious to come into the parlor when her mother's friends arrived. Finally mamma said:

"You may come in when the ladies are here, if you can be quiet, and remember that little girls should be seen, not heard."

The little one pondered for a moment, and then asked: "But, mamma, what shall I do with the mouthful of words I've got?"—Christian Register.

A Precocious Youth.

A popular Boston doctor tells this story of his active nine-year-old boy. Not long ago his teacher kept him after school, and had a serious talk with him. Finally she said:

"I certainly shall have to ask your father to come and see me."
"Don't you do it," said the boy.
The teacher thought she had made an impression.

"Yes," she repeated, "I must send for your father."
"You better not," said the boy.
"Why not?" inquired the teacher.
"Cause he charges \$3.00 a visit."

Little Mary's Question.

A good story is told of the Bishop of Atlanta, Georgia. He recently addressed a large assembly of Sunday-school children, and wound up by asking in a very paternal and condescending way, "And now, is there a-an-y little boy or a-an-y little girl who would like to ask me a question?" A little shrill voice called out, "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?" "Oh, ah, yes—I see," said the bishop, "and now, is there a-an-y little boy or a-an-y little girl who would like to answer little Mary's question?"

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The Canadian Epworth Era.

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, AUGUST, 1901.

No. 8.

EMANCIPATION.

[A most pathetic interest attaches to the following beautiful poem by Dr. Malbie D. Babcock. He read it, at the close of an essay on "Death as Represented in the Poets," before the Chi Alpha Society, at a meeting which he attended just before sailing on the ill-fated voyage.]

Why be afraid of death as though your
life were breath?
Death but anoints your eyes with clay.
O, glad surprise!

Why should you be forlorn? Death only
husks the corn.
Why should you fear to meet the Thresher
of the wheat!

Is sleep a thing to dread? Yet sleeping,
you are dead
Till you awake and rise, here, or beyond
the skies.

Why should it be a wrench to leave your
wooden bench?
Why with happy shout run home
when school is out?

The dear ones left behind—O foolish one
and blind,
A day, and you will meet—a night, and
you will greet.

This is the death of Death, to breathe
away a breath
And know the end of strife, and taste the
deathless life.

And joy without a fear, and smile with-
out a tear;
And work, nor care to rest, and find the
last the best.

The Outside Man.—Rev. F. B. Meyer, in speaking of open air meetings, advises the speaker to fix his eye on the man who is on the outskirts of the crowd and begin to talk to him. If he is interested everybody else will be. This is good counsel for all who have charge of religious services either inside or out. Very often the good things uttered by those who speak are entirely inaudible to all except to a few who occupy the front seats.

✕

The Wesley Portraits.—Much has been said recently concerning the famous Wesley portraits which have been secured by the Toronto Social Union. They are worthy of all the praise which has been accorded them. It is doubtful if finer pictures of the Wesleys exist anywhere in the world. As many of our readers pay this paper the compliment of preserving it, we have given our first

page this month to the portrait of John Wesley, even though it may have been published in nearly all our other Methodist papers. The picture represents our illustrious founder as a man of intellect, culture and spirituality.

✕

The Pan-American.—The Pan-American Exhibition at Buffalo is now in the full glory of completeness. Canadians will find much to interest them in the various departments, and they have no reason to feel at all ashamed of the exhibits made by their own country. Perhaps the most attractive features of the exposition are the art gallery, the Government exhibit, and the electrical display. What is known as the "Midway" is a motly collection of shows which will attract many dimes from the pockets of visitors. Most of them are fakes, and are not at all worth the price of admission. About the best things in the lot are the Esquimaux and Indian villages, which have some educational value. They present a very accurate picture of how these people live, work and amuse themselves.

erected in most of the large cities, and great good has been done in ministering to the physical, intellectual and spiritual needs of young men. It would be a good thing if Mr. Carnegie or some one like him could be induced to help this splendid work by a few millions.

✕

A Fine Motto.—The Young Men's Christian Association has for its motto the words "Body, Mind and Soul," indicating its threefold purpose. It seeks to develop the physical nature with its gymnasium, baths, etc., to culture the intellect with study classes; and above all to nourish the spiritual nature with its religious services and opportunities for Christian work. This is a most happy combination, which as far as possible the Epworth League should also follow. The ideal man is he in whom there is the symmetrical development of brawn, brain and heart. The man who cultivates only one of these is an abnormal being, lacking in completeness. Let us remember that the gospel is intended to save the whole man, that it is all his powers may be consecrated to Christ.

✕

Fed by the Gulls.—P. T. Barnum never uttered a truer sentence than when he said that "the people like to be humbugged." No matter how ardent the fraud, it is sure to have its adherents. The biggest humbug of the day, "Dr." Dowie, of Chicago, continues to delude the people by hundreds. The climax of his self-confidence seems to have been reached recently, when he declared that he was Elijah. The New York Herald calls attention to one point of difference. "Elijah was fed by the ravens, while Dowie is fed by the gulls." This is very well put, indeed, for the famous mountebank lives in luxury on the money which has been handed over to him by his dupes. As an illustration, the *Congregationalist* narrates this incident: "One of his followers not long since lay dying. Dr. Dowie had come to pray with him. The sick man did not improve. The Doctor insisted that something had been kept back, that all had not been told him. The man declared that he had told him all, but finally said that he had forgotten to speak of his life insurance for \$25,000. 'That is it,' said the Doctor; 'I knew there was something wrong, something kept back, or my prayers would have been answered, and you would have been healed. Transfer this policy to me at once; then I will pray for you and you will recover.' After conferring with his wife, also a believer in Dowie, the policy was signed over to him. But his prayers did not avail; the man died and the widow was left penniless."



Bicycle Tours.—The Young People's societies of the Wesleyan Methodist Church in England do not "shut up shop" during the summer months by any means, but plan to do much aggressive work. One of their best methods is conducting bicycling tours, and holding open air services with a view to bringing the gospel within hearing of those who frequent no place of worship. Would it not be a splendid plan if our district officers could arrange for a week or two to spend on their wheels visiting the Leagues within the bounds of the district. Strong town societies might wonderfully stimulate weaker Leagues in the neighborhood by giving them a call during the summer.

✕

A Fine Organization.—The Young Men's Christian Association has just celebrated its fiftieth anniversary by a great Jubilee Convention in Boston. The organization has grown steadily until there are now 1,439 Associations in the United States and Canada, with 255,000 members. Splendid buildings have been

IN CHINATOWN.

TO become familiar with the manners and customs of the Chinese, and to observe their manner of living, it is not necessary to take a journey to China. One can see and learn almost as much in the city of San Francisco as in Shanghai. About fifteen blocks, in the very heart of the great Pacific Coast city, are given up to the Celestials, and here they are crowded together in close proximity. White people do not care to live in the neighborhood of a Chinaman, so that the pig tails have this section entirely to themselves. The streets fairly swarm with men, women and children, especially at night, when everybody spends an hour or two out of doors.

The usual way of "doing Chinatown" is to secure a guide, starting out about eight o'clock in the evening and finishing shortly before twelve. The streets present a stirring appearance.

The most gaudy colors abound on every side, and unique signs and flaming Chinese characters are to be seen as part of the decorations of the buildings. Chinese lanterns abound; these are noted for the variety of their size and hue, and strangeness of shape. Everything presents a crowded and stuffy appearance, and from the alleys, lanes, byways and cellars pour dense clouds of smoke from the open fires, where cooking is done. The odors are as numerous as the doors you pass, and it is claimed that they are beyond the power of any connoisseur of smells to analyze. Another evidence that you are in Chinatown will be the fearful noise emanating from some theatre, and produced by a Chinese orchestra, composed of cymbals, gongs, screeching fiddles, etc.

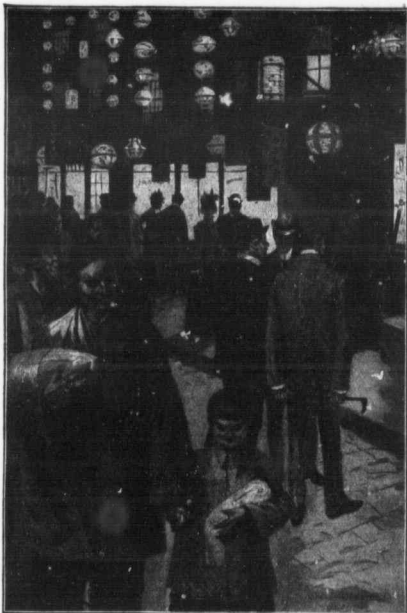
The stores are a great source of attraction to most people. These are numerous, and contain almost every kind of goods that is to be found in China. They are crowded with nick-nacks and notions of various sorts, and usually are not very orderly.

The Chinese restaurants are numerous, and a few of them are quite pretentious in their architecture and furnishing. They have large balconies, gaily painted and gilded, and decorated with great lanterns and flower urns. The interior is furnished with expensive materials, imported from China. The finest carvings in wood and metal are to be seen on every hand. These are the high-toned restaurants, where the wealthier class of Chinese go for great festivals and elaborate dinners. There are plenty of cheaper eating-houses, which are mostly below the streets, in cellars.

The Chinese are noted for their inveterate love of gambling. An opportunity will be afforded you to look in upon them while they ply this great evil, either as a business or a pastime. Gambling-houses and lotteries are going on day and night; there being at least seventy-five such places in Chinatown. They have various games of chance, played with cards, dice, dominoes, and other devices. Their favorite betting-game is called "Fan-tan," which to them is a very fascinating game. They have eight or nine organized lottery companies.

Through official corruption and the wily nature of the Chinese, this unlawful business frequently goes on unmoisted. One whole street in Chinatown is given over to gambling.

Almost every tourist visiting Chinatown wants to see an opium-joint. This desire is easily gratified, for opium-dens are plenty in Chinatown, and many Chinamen are given over to the terrible vice of smoking opium. These dens exist



A STREET IN CHINATOWN.

both above and below the street. A visit to one of the subterranean dens of horror is possible. After passing through a dark and narrow alley, you descend a flight of stairs, pass through a long narrow half-way, open a door, and find yourself in a real opium-joint. Here will be seen men lying upon bunks, in different stages of stupefaction and of physical wreck. Some are still conscious, while others are oblivious to all about them.

Here can be seen the dried up, sallow-colored sots, and the beginner who is taking his first lessons in the pace that kills. These are unwholesome and unpleasant places to visit, as the air is heavy with the stupefying fumes of opium; no ventilation ever reaches them, and no light ever penetrates the gloom except from the flickering flames of a few opium lamps.

Opium bunks are to be found attached to every heathen lodging-house, restaurant and store. Business transactions are discussed over the opium-pipe.

Desiring that the party might witness the operation of opium smoking our guide says to a villainous looking China-

man, "smokee pipee?" "No, no," he instantly replied, "no smokee pipee." The guide slipped a dime into the old fellow's hand, when presto! a change occurred that was marvellous. Preparations for smoking were immediately commenced. The opium was carefully melted over a small flame and poured into the small bowl of the pipe, about one quarter the size of a thimble.

Just one draw was taken, and the operation was over.

The Chinese call their places of worship "joss-houses." All idols are called "joss"; that is, god. It is said that "joss" is a corruption of the Portuguese word, *dios*, or God. Incense sticks, are called joss-sticks. There are eighteen of these joss-houses in San Francisco alone; but few of these approach to anything like an Oriental pagan temple, and none of them, judging from their external appearance, would be taken for anything more than an ordinary house of the Chinese quarter. The chambers where in the deities are enthroned are usually on the top floor of the building. The interior of the house of worship is fitted up in accordance with the custom that obtains in China. The images, or idols, are made of wood or plaster, and seldom number less than three, and frequently they number from six to twelve.

The principal images in these temples represent "The God of the Sombre Heavens," "The God of War," "The God of Medicine," "The God of Wealth."

The temples are fitted out with all the paraphernalia of heathen worship. The decorations are profuse, costly, and elegant. The principal decorations are gilded wood carvings, elaborate and costly incense urns, gaudy paper-flowers, made by women in China, beaded silken tassels, sbonized panels, and beautiful silk banners. The gilded wood carvings have been executed with wonderful skill, and they represent scenes from Chinese history and mythology.

Missionary work among these people is being carried on by various denominations. Christian schools and churches have been established, and quite a number have been won to Christ.

THERE is a Sunday conscience as well as a Sunday coat; and those who make religion a secondary concern put the coat and conscience carefully by to put on only once a week.—*Dickens*.

THE YOUNG PEOPLE AND THE CHURCH.

NEVER in the history of the Church have there been such opportunities offered young people to render themselves greatly useful in the furtherance of the kingdom, as at the present day. This is an era especially appreciative of the courage, enthusiasm and value of youth. Young men are, on every hand, accorded positions of importance in almost every walk in life—in business, in the professions, in commerce, and in public administration. Everywhere the young person is receiving recognition and advancement.

To-day the Church also calls for the services of the young. She can make valuable use of them if they will but proffer themselves. They are essential to her in these days of the crowning of youth with honor, and every young man and woman should be found actively engaged in her service.

A stranger recently entered the mayor's office of a well-known Eastern city, and seeing a young man sitting at a desk hard at work, remarked: "My young friend, can you tell me when I will find the mayor in?" "Well," was the reply, "he's very busy just now, but if you will call to-morrow morning at nine o'clock, I think he will be able to see you." On the morrow the stranger returned, to find the same young man sitting there as before. "Well, my boy," he asked again, "will the mayor be able to see me now?" "Yes," was the courteous reply, "he will. I am he!"

Our mistake in the past has been, much too often, that of the thoughtless visitor in regard to the young mayor. We have allowed ourselves to fall into the habit of undervaluing and underrating youth under all circumstances, and delegating it to a place of little or minor consequence as a matter of course, without stopping to investigate as to the real merits of the case. But, fortunately, that day is past, and we have come to see that the young man and young woman are endued with powers and capabilities which should be recognized. We see that worth must pass at its face value, whether in young or old. The present spirit of trust and confidence in the powers of the young is a splendid feature of the present age, and bodes great good for the future.

The young are wanted in the Church. They should not delay to make the most of the opportunity here opening to them.—*Zion's Herald.*

COURTESY TO THE AGED.

"Oh, father, don't! I have seen that all are properly helped." The old man thus reproved replaced the butter dish upon the tea table, while a pained look settled about his silent lips. But he so wanted to be helpful that presently he laid hold of the cake plate and would have set it in circulation.

"Oh, father, don't! No one is ready for that yet; do leave me to attend to things."

Reluctantly the trembling hand re-

leased its hold. It was very hard to find himself of no use anywhere.

"I thought they might be ready," he murmured, with a deprecatory glance toward the daughter, who sat straight and solemn with a frown of displeasure wrinkling her brow. It annoyed her to have her father show himself so far behind the times in methods of table service; to have him, despite her oft-repeated instructions and admonitions, relapse into the simple, unconventional ways of a long outgrown age. It fretted her to have him vary in the slightest degree from the latest established modes of etiquette. She failed to realize that he was her most deserving heaven-sent guest; that his harmless deviations should be endured and condoned rather than sharply rebuked.

An aged tree cannot be bent like a tender sapling. Its eccentricities of growth must now be tolerated. To age, with its infirmities, its loneliness, its many deprivations, should be allowed all the privileges and exemptions we would accord a most revered guest. The most comfortable seat in the cosiest corner belong to it; the softest bed in the most

A TEST AND USE OF LITERATURE

A PROFESSOR in a prominent Western university, who bears an honored name among creators and critics of literature, received a hearty testimony to the inspiring power of his work from a pastor in a far-away nook. "It has been my custom for years," he added, "to read aloud some stirring piece of writing before the public to do *extempore* speaking, this as a stimulus to imagination, feeling, and fluency of language."

Nor is it by any means an infrequent practice among literary men to feed their souls with Shakespeare, Spenser, Goethe, or Browning before consciously beginning the work of composition. Emotion does not, of course, come with the mere mechanical attitude, but must always respond to the stimulus of high thoughts; and the man who seeks to express truth in noble language must be able to experience ready fellowship with those who have succeeded in "holding the mirror up to nature."

There is a lesson here for Christians who neglect the very source and pulse of inspiration in well-doing—the word of



AN OPIUM DEN, CHINATOWN.

desirable sleeping-room should persuade slumber to its eyelids. The food the aged one most craves should oftenest coax his declining appetite. So many tempests of sorrow have racked him, so many life battles have scarred him, that he has earned respite and repose. Turn to the aged only the sunny side of your nature. The country is yet uncivilized that does not try to pluck every possible thorn from the pathway of age; the heart is yet unregenerate that does not strive to make its rough places smooth.—*Congregationalist.*

God. Rightly used and apprehended, that word does not return unto Him void.—*Baptist Union.*

THE inner growth of a Christian should be continuous. The renewal is said to be "day by day." We should count the day lost which records no victory over some fault or secret sin, no new gain in self-discipline, in the culture of the spirit, no enlargement in the power of serving, no added features of likeness to the Master.—*J. R. Miller.*

Addresses of Canadian Speakers

At the San Francisco Epworth League Convention, July 18-21.

AS it is quite impossible for us to publish all the addresses delivered at the San Francisco Convention, we have decided to print a digest of the addresses delivered by our Canadian representatives, or as many of them as we have been able to secure, believing that they will be of greater interest to our readers than the speeches of those with whom they are unacquainted.

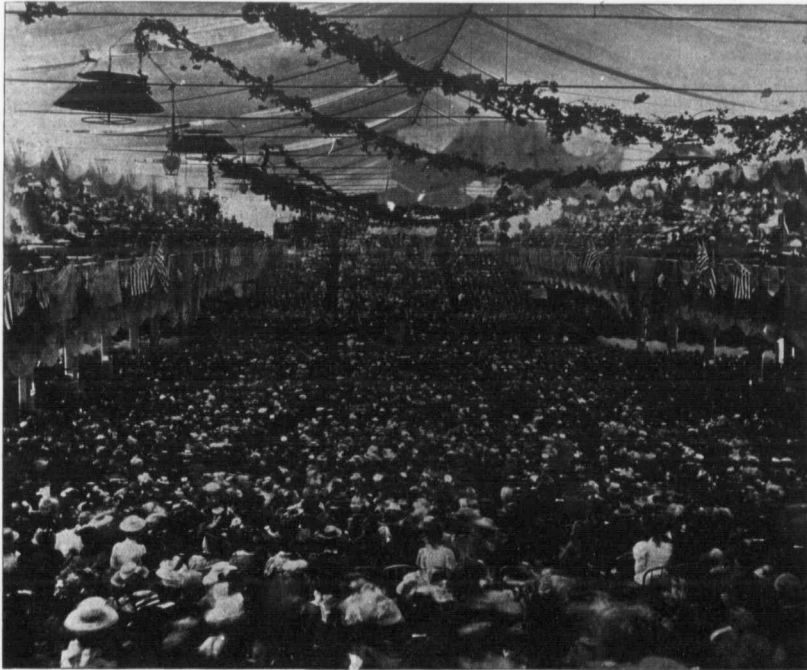
There were three places of meeting, and three programmes were conducted

among the names which shine the brightest on the bed-roll of Methodistic fame in our country are those of Dunham and Ruter and Bangs and Black and Freeborn Garretson, the latter of whom, sir, you will remember was converted on horseback, and our Methodism has been on the go or the gallop ever since. I do not indulge in anything like poetic license when I say that these old saddle-bag preachers who crossed the line, together with their successors, did more to lay the moral foundations of our country than any other agency. The dust of many of those American pioneer preachers sleeps in many an unmarked grave, but some of them deserve a cenotaph in Westminster Abbey.

tories upon their knees. But it was such preaching and praying that gave us a Christian Canada, so that the bond that binds our hearts to your great Methodist Church is one that can never be broken.

And, sir, in Canada we are constantly reminded that all your great men are not dead. We had evidence to that effect, if such were needed, at the last International Convention of Epworth Leagues which met in Toronto, when you sent to us some of the best speakers that ever spoke from a Canadian platform.

But what is the good of the Epworth League, any way? What is the good? Why, sir, the significance of this movement is deeper far than many can see,



A BIG MEETING AT THE MECHANICS' PAVILION, SAN FRANCISCO.

simultaneously, in the Mechanics' Pavilion, the Alhambra Theatre, and the Metropolitan Temple. The accompanying illustration will give some idea of the appearance of the Mechanics' Pavilion, where the big meetings were held.

Rev. Dr. Henderson's Response to the Address of Welcome.

I am reminded to-day of our great obligation to you for that which has made us largely what we are. It was from you, sir, we got much of our Methodism. Your adventurous William Losee was the Morning Star of the Methodist Church in the wilds of Canada. And

They were mighty men. They were not all college-bred, but they were the men who knew how to reach the hearts of our people and struck at the evils of their times as with the strokes of a sledge hammer. Yes, they were great men. They belonged to special and spiritual peerage. It is true they lacked the dilettanteism of the modern divine who described a tear as "that small particle of aqueous fluid trickling from the visual organs over the facial lineaments, indicating ecstatic joy or bitter grief," but their preaching often brought tears of penitence to eyes that had never wept for sin before. Like Bruce's army at Bannockburn, these men won their vic-

and diviner far than some can think. The Methodist Church, with us, has reached one of those expression points in her history which mark the dawn of a new era of Christian zeal and activity. And I think the great function of this magnificent organization in relation to the Church may be expressed in one word, and that is the word *enthusiasm*. Young people, it is yours to impart a new life and energy into the various enterprises of the Church. And say what you will, what the Church needs more than anything else to-day is more enthusiasm. We older people get to look at everything in a matter-of-fact way, and as the result some of our churches are dying in

a matter-of-fact way. With some of us the tide of youthful ardor has somewhat subsided. A great deal of the poetry and romance of youthful days have gone out of our lives, and that rainbow glamor with which the youthful imagination invests almost everything it beholds is being dissipated. Let the surplus energy and fiery enthusiasm of youth be guided by the mature experience and wise counsel of those of riper years, and where such is the case the Church which has within its pale an Epworth League is doing more for God and the community than, all things being equal, the one which has no such Society in its midst.

Shall I tell you one of the many facts or features of the Epworth League, as I find it in Canada, which impresses me the most? It is this. There is one idea which seems to be burning itself into the souls of the leaders of our young people, and that is the one which so deeply impressed itself upon the mind of your great Webster—the thought of their responsibility to God. One of our young leaguers expressed that thought thus: He said, "Friends, I feel that if there is a soul however fallen that I can lift up and will not lift up; if there is a soul I can bless and will not bless; if there is a soul I can save and will not save, then that is personal proof to me that I myself am not yet fully blessed and I am not yet fully saved." When I heard it I said, let that thought of personal responsibility of individual influence capture the heart and mind of every leaguer, and all America will be won for Christ before the present generation has gone.

Some time ago an article appeared in one of our papers condemning such conventions as we have to-day because of the social waste implied; the waste of money and the waste of energy. We were told that there was a tremendous leakage of energy going on in connection with such popular movements. It proceeded to declare that the same thing could be said about a great deal of our missionary work. Much money has been mis-spent and many of our missionaries had been a failure. Now, sir, the man that wrote that was as blind as a bat or a mole to the higher aspects of such a movement as this. Nothing consecrated to God ever dies; no effort like this can prove fruitless; nothing that has in it the soul of goodness can perish. We find the law of conservation of energy in the spiritual as in the material universe. No true artist ever swept the strings of poetry away. The harper and the harp maker, but the song once sung pulsates forever. No true artist ever dies, the marble may crumble, the pillar may totter, the dome collapse, and the light fade from the canvas, but the idea thus conceived and imagined in color or imprisoned in marble, entering the world's heart becomes a live force which shall operate when this old planet reels in her orbit and when our present cosmos has again become primeval chaos. And so the great push forward which this mighty gathering must communicate to Methodism will surely more than compensate us for all the money paid and energy expended. Yes, it pays any Church to have in operation an Epworth League, and it pays to have such a convention as

this. For I believe there are fires about to be kindled here that shall never go out.

And not only is this movement with us in Canada helping the work at home, but it is helping the work abroad. The most of Epworth Leagues in Canada are organizing themselves for work along missionary lines. Scarcely a District of our Central Conferences that does not support in whole or part a missionary on the Indian or Foreign Field. And for the most part it is from the ranks of the leaguers that we are getting our missionaries for China and Japan. Our young people are becoming possessed with the missionary conscience. And, sir, I have observed that the nearer our young

is the Waterloo of the moral universe. The issues of the present conflict will affect all coming ages and move all worlds. This is no time for dilly-dallying; no time for languid effort, or luxurious ease, or ostentatious parade. Hark! the bugle calls to battle. Let every soldier in the ranks of God's army unsheath the weapon of His spiritual warfare, and strike for God and victory. Oh, that our great Captain would breathe upon us from on high the spirit of an all-conquering enthusiasm, something that would enable us to sweep through the serried ranks of darkness, as the British did at Tel-el-Kebir, capturing every gate of hell and compelling every citadel of the foe to surrender.



COURT OF THE PALACE HOTEL, SAN FRANCISCO.
Where the Noon-day Prayer-meetings were held.

people get to Christ and the Cross, the more are they possessed with that missionary idea and impulse of which He was the perfect embodiment.

And now, sir, let me remind every Epworth Leaguer present, we have come here to get more fuel and more fire. We live in an age of intense activity, the very air seems to palpitate with excitement. Everything seems to be on the lightning rush and thunder roll. The pendulum of existence oscillates more violently than ever, and old Father Time is so hardly pressed that he has scarcely an opportunity to wipe the perspiration from his brow. The conflict between the two great forces of light and darkness was never more deadly than now. The present century echoes to shrieks of defeat and shouts of victory as never before. This is the Gettysburg age. Our planet

The Methodism of the Twentieth Century.

BY REV. E. E. SCOTT, VANCOUVER, B.C.

Methodism is a child of the streets, a Church for the masses. She does not need a millionaire to give her a million dollars to build "People's Churches," she is already the "People's Church." God put His own hands upon her head in ordination and crowned her with evangelistic fire and spiritual fervor, endowed her with a heart palpitating with love for the whole world and sent her forth. And this Church, providential in the niche she occupies in history, providential in the growth of her doctrines and polity, if she will still follow her providential leadings and hold her divine fire has a mission that will send her joy-

ous and triumphant to meet the dawn of millennial glory.

To keep in touch with Providence and justify her claim to stand in the very van of Christ's battalions, she must

1. *Put noble ideals before her Leaguers.*—She must move them to the duties of citizenship. She must thrust them out into the very thick of the fight for the enthronement of righteousness in civic and national life. Just let it once be told in the lower regions that Christians have given up politics and public life and are going to leave the cities to be managed by ungodly men, and hell would hold high carnival, and Satan proclaim a holiday for festivities. She must arouse and educate the social conscience of her young people. She must also constrain them to independent service to God. A few men of the right stamp can change the currents of an age. The Holy Club at Oxford changed the whole religious drift of the eighteenth century and lifted the sky above England. Four or five men laid the foundations of the Reformation. To-day we are in danger of having Christ say to us, "I was sick and 'Your Committee' visited Me." O, give me twenty young men with Whitfield's zeal or twenty young women with the burning enthusiasm of Mrs. Booth, and I will kindle a flame of revival against the moral heavens that will be seen over all America.

2. *She must teach the stewardship of money.*—The annual income of Methodists on this continent is five hundred million dollars. One-tenth would be fifty millions, but Methodists give for all purposes less than twenty millions. Hence the other thirty millions at least are paganized. Paganism says, "What's mine is my own." Christianity says, "You are only a steward managing funds for God." Paganism says, "I can do what I will with my own." Christianity says, "It is an embezzlement of trust funds to spend it for selfish purposes, for the spray of Christ's blood is upon every dollar." Again,

3. *She must set a high standard of Christian living before the world.*—Methodism has a glorious doctrine of holiness, but she has not lived it. But there has been a great revival of this teaching in other churches. The Keswick teachers, the Moody School, the Christian Alliance, all urge their converts to live a Spirit-filled life. And Methodism must wake up or be side-tracked. The brainy men of her ministry and membership must not ridicule the doctrine and experience of holiness. If Christ says holiness we must say holiness, if He says sanctification we must say sanctification. We must rescue this experience and teaching from the hands of faddists, the whole tone of our piety must be changed and we must be jealous lest another take our crown.

4. *She must keep in touch with the toilers.*—She must champion every movement for the amelioration of their conditions. She must advocate reasonable hours of labor, profit-sharing, compulsory arbitration, and the establishment of an employment bureau in every congregation. She must grasp the calloused hand of the toiler as heartily and as tenderly as the gloved and jeweled hand of the rich.

5. *She must preach to save.*—Our great-

est need as a denomination is not a million dollars for the Thanksgiving Fund, but a ministry that will lead our people forth to capture a million souls for God before we have marched a decade into this century. The best church, the church with a Twentieth Century Charter to preach the gospel, is the church that takes the raw material and makes the best men. If the minister toil as if his supreme ambition were to crowd the church and swell the collections, then Methodism is doomed. The pastor who does not preach to save will not keep step in this century, and the church that does not organize successful revivals ought to fall out of line with the placard "Methodist Club for mutual improvement and mild benevolence."

But as I look out into the twentieth century I see Methodism coming with the fire of God gleaming in her eye, and the flush of immortal health and beauty upon her brow. With one hand she is scattering the blessings of intelligence and justice among the nations, with the other she is hurling thunderbolts at the thrones of iniquity and oppression. See her! pouring water upon the fires of the great distilleries and saying, "I'll do my share to stop this smoke that has so long darkened the moral and physical heavens." See her now! calling upon sister churches to aid her in rolling up the black flag of war so that the nations may never get it unfurled. What is she doing now? Arraigning civic and national officials before the bar of public opinion and demanding that only clean men be put in positions of trust. Then sweeping over the continents she lights the altar fires of hope and salvation in every heathen land, and with the golden keys at her girdle opens every door of hope and healing and happiness and heaven for all mankind, saying, "Enter ye blessed of the Lord."

Forward Movement for Missions in the Epworth League—Results Achieved.

BY REV. J. W. SAUNBY, B.A., MEDICINE HAT.

"What the Epworth League needs is a mighty objective," were the prophetic words of the Sainted Bishop Ninde. Prophetic indeed, for scarcely have the gates celestial closed upon his glorified spirit, when up from this splendid conclave goes the triumphant shout, "We have found it! The World for Christ during the Twentieth Century!" And this Forward Movement is the practical expression of that grand keynote of faith and exultation.

For the starting point of this truly apostolic movement we must go back to the trumpet call of the Students' Volunteer Movement in the early eighties. We, who were then in college, were brought into the valley of decision by that divine question laid upon our hearts, "Whom shall I send, and who will go for us?" Then all across the land, from ocean to ocean and from the gulf to beyond the great lakes, in a hundred colleges a thousand hands were uplifted and a thousand voices, tremulous with emotion, answered, "Here am I, send me!"

This was a direct challenge to the faith and consecration of the Church and

accentuated the financial crisis. Not half of these volunteers were ever sent, because depleted treasuries and large missionary deficits were too much the order of the day. A life-consecrating movement among missionaries must needs have a purse-consecrating Church.

Behold, then, the further extension of this modern Pentecost in the formation of the Epworth League and its Forward Movement for Missions. Around these ever-multiplying student volunteers God has raised up hundreds of thousands of the men and women of to-morrow who will yet turn the channels of wealth toward the world-wide triumph of the Redeemer's Kingdom; and for this the Forward Movement is training them along the higher lines of a Pentecostal evangelism.

To the Canadian Methodist Church belongs the honor of inaugurating this movement. In the city of Toronto, in 1895, a number of students spent their vacation in visiting every League they could reach, and in organizing each on this now famous pray, study, give plan of missionary effort. Their equipment was a counterpart of their plan. Holy Ghost power for mighty, prevailing prayer, a missionary library for intelligent study, and a well-defined financial scheme for the development of the give principle.

Six years of growing activity and the little one has become a thousand. Unnumbered Leagues have swung into line, and, uniting in over sixty District and Conference organizations, are providing for the support of thirty foreign missionaries, and raising in the Leagues alone over \$20,000 annually for missions; and all this under the auspices of, and in the closest co-operation with, the General Board of Missions. We learn also, at the last moment, that a summer school for the training of missionary campaigners is being organized, and that fifteen additional districts are ready to have missionaries assigned to them for support.

In the Methodist Episcopal Church this movement began its triumphant march in 1898, when in answer to the call of the Executive one hundred students gave their vacation to organized effort among the Leagues. This has now, as in Canada, become a recognized department of the missionary work of the Church, with its own secretary and a splendidly-equipped organization.

Already 277 students from thirty colleges in twenty-five states have visited 1,703 Leagues. In these, 913 missionary committees and 397 study classes have been organized; 3,000 sets of a first-class missionary library, 48,000 volumes in all, have been sold, and fully one third of all the Leagues visited have adopted some plan of encouraging systematic giving.

The "Holston Plan" is the name given to this movement in the Methodist Episcopal Church South, and in this the Holston Conference Leagues have immortalized themselves. The aim is to raise, in every case, the full assessment levied by the Board on each Conference for missions.

In 1898 the Holston Conference Leagues pledged themselves to provide for a deficit of \$9,043. Through their

efforts in two months the collections were increased by \$1,760, at the end of the year by \$4,160, and at the close of the following year the full assessment was paid. To-day this plan is in operation in twenty-three Conferences, four of which are raising their assessment in full; and there is a magnificent advance in missionary enthusiasm and hearty liberality all along the line.

Light is breaking upon the mountains! The morning dawns upon the rising Pentecost Church of the Twentieth Century!

The Church and the Young Man.

BY REV. T. E. EGERTON SHORE, M.A., B.D.

The problem of "The Church and the Young Man" has as many aspects as there are types of churches and varieties of young men. That the question is a problem is apparent everywhere, especially in our cities. In Toronto the Good, the City of Churches, there are 2,000 young men who do not go to church.

The young men are not in our churches. They are not in our Leagues. At a Conference League Rally held in our city a little over a month ago, the church was packed with 1,800 young people. But they were nearly all young women. Among that crowd of 1,800 people, leaving out the preachers, there were not 100 young men altogether, and most of them were delicate looking specimens of the *genus homo*. Where were the young men of vigor and strength? Where were the young men of athletics and sport? Where were the young men of influence and standing? Wherever they were, they were not in the church, and they never will be until we go after them, and adapt our methods of work to their conditions and needs.

However, Christian interest is being aroused along this line. The Young Men's Movement is upon us. All that it asks is a chance—the open door. The tide has turned in some places. It is beating at the doors of the churches. It has entered some of them and swept out the indifference and inactivity of the past, and freshened up the life of the churches with vigor and youth. This movement has shown itself in the organization of the various Brotherhoods of St. Paul, St. Andrew, and Andrew and Phillip, in the formation of Young Men's Clubs and Young Men's Unions, and in the larger development of Young Men's Bible Classes in our Sunday schools, as well as in the growth of the Y.M.C.A.'s.

In the solution of the problem of "the Church and the Young Man," a few general principles may be established.

The first of these is that provision must be made in the Church for the association of young men together and apart from others. A mixed Epworth League cannot alone solve the problem. There are six congenialities of thought and life. Young men like young men, and want to be with them. Of course, good young men will be glad to unite in the fellowship of a mixed young people's prayer meeting, just as nice young men often play ball with the ladies at a picnic, where for the comfort of the gentler sex they use a soft rubber ball and a flat, smooth bat. But the robust and vigor-

ous young man likes occasionally to get out into a field where he can take a regulation baseball bat and knock the hard leather ball over centre field for a home run.

There is a feminine type of Christianity, and there is a masculine type of Christianity, and both are good, but it is a mistake to attempt to make one conform to the other. There are those who are naturally mystical, emotional and introspective in their Christian life. But to the average young man of vigorous disposition, that kind of thing is but a dream. He looks to the stronger and sterner qualities of life. He craves activity. He wants aggressiveness. Has not our Church life been catering too much to the weaker qualities of Christian life instead of the stronger? Have we not given our people too much milk and too little meat, too much subjectivity and too little activity, too much creed and too little conduct, too much of the feminine and too little of the masculine? Is it any wonder that our young men are out of the Church when there is so little within the Church that appeals to their strong, active nature? If you want to get and hold the young men in your Leagues, you must give them something to do. You must call out their enthusiasm by giving them present day questions to discuss, by giving them problems to solve, above all, by giving them responsibilities to bear.

Then something more is wanted, and that is a recognition on the part of the Church of the social, intellectual and physical nature of young men. The Church must interpret itself to the young men of our day, as in sympathy with all that goes to make up a complete manhood. It has too long and too strongly emphasized the religion of the sanctuary to the exclusion of the religion of secular and social life. Recreation and relaxation are sacred duties for all. What form shall this relaxation take with the young man? Must the young man of our day be left by the Church to drift with the fast current of modern worldly life in a rudderless boat, or shall we invite him to cruise with us in a vessel whose rudder is a manly purpose, and whose sails are made and set to the plan of a true Christian life? We must meet young men, as any other class that we have to deal with, along the lines of least resistance. We must take for granted their social and physical natures. We must recognize that young men do and will seek recreation, and they ought to have it. The devil has studied the convenience of young men. He knows what they want, and he gives it to them. Ought not every church to have a club room and a gymnasium for the young men? Instead of a central Y.M.C.A., and a few outlying branches in each city, ought not every church to have its own Y.M.C.A., or its equivalent? I am not foolish enough to suppose that the Church can compete with the world along lines of recreation and social enjoyment successfully enough to win every young man's favor. But things, and she ought at least to provide for the social needs of young men already within her walls. Then as to those

without, they must be reached by personal contact on the part of Christian men, who will make it their duty to mingle in the associations of the world for the specific purpose of winning young men to Christ and the Church through their example and influence. Would that we had more of such leaders of men! What of our Christian young men of fine social qualities, of intellectual leadership, and of athletic influence? What of our successful Christian business men and men of public affairs? Let them call out the dormant goodness and greatness of our young men by the stimulating influence of the personal interest and encouragement.

What greater achievement can be compassed in one's life, than that of making worthy men for the future? What greater success can one have than that of enlarging one's accomplishments in the enlarged results of other lives' successes? What a work for the Church to do—the winning of young men from worldly influence, the equipment of their lives for social service, the development of character, mental, moral and muscular, and the sending forth upon lives of usefulness the very best in brawn and brain, in character and in conduct, that our young manhood can produce!

The Church and the Workingman.

BY REV. G. R. TURK, TORONTO.

I shall deal with the subject under one general proposition, "The attitude of the workingman towards the Church, and the attitude of the Church towards the workingman."

The Church stands for the enlightened conscience of the world. The Church is Christ brought down to date. Its members are called out from sin, drawn into fellowship with Christ and each other, and filled with the Holy Spirit, producing lives of sacrifice and service. The workingman (or woman). Every one who is self-reliant, and so far as possible self-supporting, and who thus contributes to the development of society. The tramp, drone, and stall-fed are excluded. While the Church is upheld and carried forward by workingmen, at the same time we are forced to admit there are millions of workingmen who bear no relation to Church. Our business is to find the cause, that we may point the cure. Among the causes we note (1) Lack of opportunity. Many workingmen belong to the ever increasing army of unchurched toilers who have no weekly rest day, the slaves of public or private greed.

(2) Weariness. Unceasing toil, often climaxed by late hours on Saturday, made necessary by carelessness of Church members, have so worn down the vital forces that sleep is more worshipful than palm or sermon.

(3) Indifference, through habitual neglect.

(4) Misapprehension. He believes the Church cares nothing for him, so he cares nothing for the Church. She has moved away from his humble locality to the fashionable suburb. She seems to cater for the man of the gold ring and costly apparel. While the saloon is open day and night, the church is locked, except for a few hours on Sunday. When he

does go occasionally he hears oratory and music, but little about Christ or how to overcome sin and lead a better life.

(5) Sin. This is the real cause. With many, God has ceased to be a factor in the life, and as a consequence sin rules the heart. The saloon or club holds greater attraction than home or the house of God.

What should be the attitude of the Church?

(1) The Christ attitude. His attitude was love, and His working principle was contact. To redeem the world, He came to it. To save man he became man. The gloved hand is a non-conductor.

(2) The Church must prove to the workingman that she is his friend. She must range herself beside him, put her shoulder under his burdens and help him fight his battles against wrong. One great work of the 19th century was the battle for political freedom. The greater work of the 20th century is the battle for industrial freedom.

(3) The Church must help the workingman fight for a weekly rest day. Amid all the special pleading for Sunday labor, I have yet to meet the man who wanted to work seven days a week. One bright sign of the times in Canada is that organized labor and Christianity are combining for the preservation of the weekly rest day. Labor councils have appointed committees to co-operate with the Lord's Day Alliance.

(4) The Church must lock shields with the workingman in the struggle with the liquor traffic. We must kill the saloon or it will kill us. The Church should seek to make the moral surroundings of the workingman's home as sweet and safe as the boulevard.

(5) The Church must keep her places of worship within easy reach of the workingman. By what Christ principle does she close her down-town churches and force the workingman into the mission halls? Pull down the money barriers cease flaunting silks, diamonds, and jewels in his face. Banish the dress circle from the sanctuary. Abolish the pew rent system which is a monstrous barrier between the rich and self-respecting poor. The Church is not a bargain counter but an altar, where man as man may offer his sacrifice of praise to God. If the problems between labor and capital are ever solved, the Church must lead the way by showing there is one society formed upon the manhood basis.

(6) The Church must deal faithfully with the workingman. Let her not coddle but convert him. When he comes to the house of God let him hear something more important than he hears at Labor Council, sin and salvation. Point out to him that there are other sermons besides the sermon on the mount, the sermon of Gethsemane and Calvary. Show him from the word of God that except a man become a new creature in Christ he cannot keep the Golden Rule. Some imagine they have a call to preach to the cultured class. Jesus Christ knew only the masses, which included all classes. He taught that the basis of society is the individual, and the sweetest words he ever spoke were these, "The Son of Man is come to seek and to save that which was lost."

The Young People's Movement of the Twentieth Century.

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

The speaker opened his address with a picture of an open and closed door, and a copy of the Bible between them. The closed door stood for the nineteenth century, the open for the twentieth. The Bible was "the living link" binding the centuries together. The Young People's Movement was represented as a great army passing in through the open door of the new century. The Bible and Young People's Movement were the two great determining factors of the twentieth century. The nineteenth century was the period of preparation, the twentieth will be the period of achievement. The line of march and plan of campaign of this twentieth century army would be seen by the banners that would this day be set up. The first banner bore the inscription, "My Self for Christ," or the soldier's sense of consecration. This was the sterling point of the twentieth century army. A new sense of consecration was needed. In the old days fighting was done by the militia man. He was no match for the professional soldier; hence arose the standing armies of Europe. To-day the soldier, does nothing but his soldiering. He is separated from every other form of work that he may be ready at a moment's notice to fight for his country—so the soldier of Christ must live the separate, detached, self-abandoned and surrendered life.

The second banner, "My Fellow for Christ," or the sense of personal service and responsibility. Personality was the great moulding and controlling force. Plans, resolutions, committees are good, but they cannot regenerate society or save men. It was not a committee that kindled the revival of the eighteenth century. It was John Wesley. The Young People's Movement must be brought in living contact with the world's miseries.

The third banner, "My City for Christ," suggesting the claims and obligations of citizenship. The city was the strategic point. City expansion was one of the marvels of modern days, but moral energy had not kept pace with material growth. Hence we have a chloroformed civic conscience. The best way to raise the standard of citizenship was by the power of example. If you want to clean the streets and close the saloon you must vote that way. Then, too, we must emphasize the preventive ministries and get a firmer hold on our boys and young men. If clubs, brigades, brotherhoods and bowling alleys will help, let us have them; unless we rally the young manhood, the Church will suffer defeat centuries will not overtake.

Furthermore, we must drive out party politics from city governments, and form a federation of all churches against organized evil. Temperance is not a denominational watchword, or righteousness a sectarian quality.

The fourth banner, "My Country for Christ," or the Christian sense of patriotism. The old Latin poet used to sing, "It is a sweet and pleasant thing to die for one's country." The modern politician sings, "It is a sweet and pleasant thing

to live on one's country." More of the divine is needed in our patriotic ideals. "America for Christ" and "Canada for Christ," are the patriotic banners we lift up to-day. We have had enough of the jingo spirit; we want more of the Christ spirit. It will be the business of this twentieth century army to permeate these two countries more and more with the ideals of Christian patriotism.

The fifth banner, "The World for Christ," suggesting the ideas of humanity, brotherhood and world-wide evangelization. The Christian who only tries to win a little bit of the world for Christ will be a little bit of a Christian. In Canada we have two Forward Movements among our young people. The one in Bible study and evangelistic work; the other in missions—and these two are one. Thirty-two mission societies are supported in whole or part. Five years ago the Movement raised \$5,000 for missions; last year, \$25,000. Inside of twenty-five years the Epworth League on this continent ought to be winning 500,000 souls, and raising one million dollars a year for missions. Then a generation shall not pass away until the gospel of the Kingdom is preached to every creature. In the name of our God we will set up our banners—"My Self for Christ," "My Fellow for Christ," "My City for Christ," "My Country for Christ," "The World for Christ."

Young Laymen as Soul-Winners.

BY REV. W. A. COOKE, B.A., CYPRESS RIVER, MAN.

Because there are such alarming numbers who are hostile to the Kingdom of God, or else indifferent to it, the important call comes that young laymen shall be soul winners, and do personal work for Christ. It is my duty to focus your gaze on the great section of the army in home lands, and to enforce the call that young laymen shall consecrate themselves with new enthusiasm to the work of winning men to Christ.

The Church has always been a noble army of men and boys, the matron and the maid, but the appeal to-day is that the young men and maidens go forward in more earnest, aggressive effort to win wide fields for God. The future should differ from the past, as the stirring life and death action of the battlefield differs from the dress parade of review day. While there have been many noble self-sacrificing young laymen, who have done valiant service, marching at the King's command, many have been simply marking time or resting in their tents. For some time past, especially, I have been enquiring of all I could meet who should know, and I have read all the reports I could get from the field of action, to find out what is the condition of the Christian army on this American continent, and the result is a deep conviction of the need of a forward movement in soul-winning. In my own immediate neighbourhood, on the plains of Manitoba, and where there were splendid exceptions, I did not find young laymen, as a body, aggressive in personal work for Christ.

This somewhat gloomy outlook, however, is brightened by the fact that the Twentieth Century Evangelistic Move-

ment in Canada called forth very many earnest workers, who won many precious souls for the Redeemer. About a year ago a rousing appeal was made by the Methodist Episcopal Church, the reports of the spiritual work of the Church had been so alarming that a ringing, clarion command was given—"Forward, March!" And now, all honor to the faithful workers, a quarter of a million converts have been made and added to Methodist Episcopal Church membership during the past winter, and in consequence the growth in membership will this year exceed by fifty per cent. anything known in modern times. A call was made for one hundred thousand personal workers, and it is stated that in response no fewer than one hundred and fifty thousand came forward.

Some of the noblest triumphs of the Methodist Churches, especially in their earlier years, were won by the laymen, through the institution of lay preaching, but there can be little doubt that the day of the local preacher in this country is nearly gone, and some of us greatly regret it, but the fact remains. Now the great organized opportunities for laymen to serve are found in the Epworth League and Sunday-school, spheres of usefulness of almost infinite possibility. The Sunday-school and the Epworth League are giving good account of themselves; but I am forced to believe that neither the one nor the other has yet been the means of winning so many souls as the lay ministry was in its palmy days. But the best days of the Epworth League and Sunday-school are in the future.

There is great joy in winning a victory for Jesus. Do you know the joy? Have you won souls? Or have you done nothing in this sacred strife? O men and women, are you striving for souls as you will wish you had done in that sacred hour when you pass out from this mortal life into the presence of your God?

Systematic Benevolence.

BY REV. G. S. CLENDINEN, S.T.L.,
BROCKVILLE.

To be a Christian is to be inspired always, everywhere, and throughout my entire being with a spirit of benevolence. This benevolent spirit may express itself according to emotional impulses, as in the child; according to mathematical rules and maxims, as in the Pharisee; or according to New Testament principles, as in the true Christian. There is no part of our life which more imperatively needs the infusion of a benevolent spirit than the finance department. Nor is there any part of our life which more urgently demands the assertion of righteous principles in its control.

The church of the Twentieth Century must recognize more clearly and practice more consistently the stewardship of money. Both as to person and as to property it is equally true—"Ye are not your own; ye are bought with a price." This scriptural truth is embodied in our doctrine of consecration. When I consecrate myself to Christ, I am making voluntary recognition of the fact that I and mine rightfully belong to Him. But we have emptied consecration of all real value by conceiving it as a merely sub-

jective act. It should be concrete and actual. "I beseech you, therefore, brethren, to present your bodies a living sacrifice, acceptable to God."

Character is the supreme value of life. It is a test and standard of all other values. Therefore the most important consideration in the possession and use of money is its effect upon character—first, upon the character of him who uses it, and second, upon the character of those in whose interest it is used. And here is the great danger of the rich man.

He has money in trust, that in the use of it he may express the noblest purposes of his soul. If he uses this money as he ought, he will not only serve the best interests of society, he will himself become a stronger, truer man. But if he does not spiritualize his gold by employing it in the service of humanity, his gold will materialize him by enslaving him in the service of mammon.

There can be no universal rule to govern the amounts or the proportions which a man should devote to his home or his church, his pleasures or his charities. Each of us must apportion his income according to his own conviction of his duty and privilege in the circumstances. "Every man, according as he purposeth in his heart, so let him give," and so let him spend what God has entrusted to his care. There ought to be an unselfish aim and a wise method in the apportionment, and the idea of stewardship should be the guiding principle throughout. Thus the whole business life is sanctified and every expenditure is related to the noblest ideals.

But if we would experience the luxury of systematic benevolence, we must not only consecrate our total income to God, and devote a fair share of it to the maintenance of religious ordinances in our own neighborhood; we must further express the Christian spirit in gifts and offerings according to our power. However great the need of the local church, there are many other urgent needs upon us.

Systematic benevolence implies that our givings should be governed by principle. This is opposed on the one hand to impulsive generosity, which is usually irrational and spasmodic, and, on the other, to the rules and maxims of Judaism.

But the spirit of the Gospel breaks through the corroded bonds of traditionalism, and sets up a standard of joyous self-sacrifice that shames all measurement. The early Christians understood and practiced the principle of consecration as few of us understand it to-day. They literally gave their all to Christ, and counted it a privilege to be in His service whatever they possessed. They knew nothing of the perplexities of computing tithes. And the modern Christian who really gives his all to God will be able readily to determine what proportion of his means to spend in each department of a life whose supreme purpose is Christian service.

No former age witnessed such opportunities as are open to-day to men of large means to provide for the betterment of humanity, and no maxims of ecclesiastics can relieve such men of the responsibility of administering for God

the treasures committed to their care. There is no greater responsibility given to men than this. It requires more brains to spend money aright than to earn it.

It is not, however, the amount or the value of our gifts that God judges; nor is it the proportion that we give. In His sight the spirit of the giver is the one thing all-important. A cup of cold water may out-weigh millions.

The Missionary Forward Movement in the League.—Results Achieved.

BY REV. T. ALBERT MOORE, HAMILTON.

The Forward Movement in Missions originated in 1895 in the Canadian Methodist Church. With its watchwords, "Pray, Study, Give"; its prayer circle and morning watch, its libraries, campaigners' meetings, and distribution of literature, and its practical systematic plans for giving, it very soon became a part of our League organization. Our youth became intensely earnest about missions. Many soon learned that to loyally support the workers through our Mission Board was preferable to independent effort. It quickened the spiritual life of our youth. The movement was heartily commended by our Board. Other denominations adopted the plan, and we rejoice that to-day the Forward Movement in Missions is an integral part of young people's work in so many denominations, both in America and Europe.

This movement has given our leaguers a wider outlook. They have learned that the League is not merely a local improvement society. Upon them has come the mighty conviction that Christ's commission to evangelize the world is a duty imposed upon the individual Christian. The law of individual privilege and responsibility applies to the extension of the Kingdom of our Lord. Imbued with this conviction they feel that it is the purpose of Christianity to bring the whole earth under Messiah's sway. They believe that the only hope of man is in the Gospel.

There is no nation so barbarous it cannot civilize, no nature so gross it cannot refine, no mind so ignorant it cannot enlighten, no heart so carnal it cannot spiritualize, no will so enslaved it cannot emancipate, and no soul so lost it cannot save; and this movement has revealed to our youth that the Church is not a social club for personal ends, but the agency in God's hands for proclaiming this Gospel to every creature.

This Forward Movement has given intelligent knowledge of the conditions of the mission fields and the needs of Mission Boards. The campaigners' meetings, the abundant literature in many forms, and especially the monthlies and libraries, have made multitudes understand this question as never before. Inspired with this knowledge, our leaguers have undertaken to do their part to aid the Church to enter these open doors. Some are now at work in distant lands for their Master. Others, as heroic souls as ever walked this earth, are toiling in our home mission fields. Others, unable to go, are helping support these devoted

workers. Sewing girls, factory hands, store clerks, stenographers, and many others with no income save their earnings, are keeping themselves at home and supporting workers in the field.

By this movement many have been awakened to a keen realization that we are co-workers with God. We appreciate the dignity of that privilege. When the cap-stone of the glorious temple of God's perfected plan for humanity shall be brought forth with cries of "Grace, grace unto it," the smallest and least appreciated workers of us all will rejoice that we had part in the work.

This movement has enlisted much of the latent energy among our leaguers. It has enlisted their strongest sympathies in the Master's service. In this way it has kept alive many a League. The leaguers gave themselves afresh to God and His work. They waited in prayer. They were filled with the Holy Ghost. The Church at home was thrilled with their fresh, vigorous spirituality. They put Jesus first in conduct and character. Being mightily infused with the Holy Ghost, the fires of enthusiasm have been kindled within them, and they are expecting these dawning years of this twentieth century to witness the most marvellous diffusion of Gospel truth that was ever known.

In their faith they already see that everywhere the strongholds of superstition and sin capitulate. All along the battle-line the ringing cry "Forward" sounds above the clash of arms and the din of strife, while the tramp, tramp of the victorious legions of Jesus Christ shakes the trembling gates of hell. Let us push the battle to the gate! Strike for God! Humanity! Victory! There can be no rest for the church militant until the last rebel has surrendered to King Jesus, "until the kingdoms of this world have become the kingdom of our Lord and of His Christ."

The Young Christian as a Citizen.

BY REV. G. H. COBLEDDICK, M.A., PARK-HILL, ONTARIO.

The three pre-eminently divine institutions are the family, the church and the State. God works through the last the most universally, and among his instrumentality it takes first place. If a nation is to be Christian it must have Christian citizens; if it is to continue to be Christian it must have young Christian citizens.

Jesus made the contribution of service to one's fellows the test of individual salvation. The orchard is for the satisfaction of hunger, but it also delights the eye with blossoms, fills the air with perfume, provides grateful shade for man and beast, and homes for countless birds. Christianity is a tree which bears the fruits of immortal life, but yields also a thousand other gifts for the life that is now is, and which constitute Christian civilization.

The aggressive Christian will not regard the Church as a cold storage warehouse for uncorrupted truth, so much as a power-house generating spiritual energy for the moving of the complex machinery of social and political life. He will adopt

the view of D. L. Moody, who once asked a man in a certain city "How goes the election," and received the answer, "Oh, I don't know, I'm a citizen of heaven." "Well," said Mr. Moody, "you had better come down to the earth till after the election, or some harm may be done." He who disowns his heavenly standard on the hard fought field of civic life has small claim on it at the communion table. It is just as religious to be a missionary in the politics of America as in the wilds of Africa. The ballot is not a personal asset convertible into personal interest, but a public trust from God for the furtherance of His kingdom.

In democratic lands the voter is the power ordained of God. Sovereignty rests with the people. On election day at least men are free and equal. The humblest then may say:

"The proudest now is but my peer,
The highest not more high,
To-day as all the weary year
A king of men am I.
To-day alike are great and small,
The nameless and the known;
My palace is the people's hall,
The ballot box my throne."

The need of the hour is a Christian patriotism that will show that to enter public life is not to abandon righteousness. The demand is for men of humble and reverent spirit, who, like Joshua, will recognize the Silent Presence and obey the heavenly vision. The Epworth League exists to train such men. Its own future will require more attention to its altruistic efforts. The Cross is calling the organized Christian youth of these lands to a more unselfish career.

The evangelization of the world tarries for their Forward Movement, and the national life of two great peoples waits the inspiration of their high endeavor for good citizenship. The influence of the League will grow as the spectacular gives place to the utilitarian. The passing of Niagara may be lamented by some esthetic souls out the clamor of the world's needs is as the deep calling unto the deep, and from serving only scenic effect Niagara is yielding its power to bless America. The volume of Christian enthusiasm which renders possible this vast gathering must obey the law of its life, and yield itself to drive the machinery of the world's higher civilization. Along the quivering nerves of its organic life must run the very heart throb of God bearing light to the dark places and motive power for the renewal of the earth in righteousness.

Closing Address at Consecration Meeting.

BY REV. JAS. L. BATTY, HALIFAX, N.S.

The end of the feast draws nigh. We have been sumptuously fed. We rise from the banquet with more strength than we brought to it. We now go to meet and mingle with those of our fellows who have not shared our privileges. Our future accountability, our present responsibility will be that much greater than theirs.

We have not only heard the orator but we have seen visions and dreamt dreams. Our duty is to go and help work out those ideals. Are you ready

to face the work? Do you find the unwavering conviction in your soul that the Epworth League is a God-ordained institution? If so, its perfection and completeness is a God-conceived fact. Mighty inspiration in that. Somewhere in the eternal mind the finished tabernacle exists, every pole and ring, each color and curtain are in their place. The revelation is ours for the asking. But it is on the mountain top, and that means climbing. No vision without first the ascent by faith and prayer. If the dust gathers where the knees should be pressed the vision of God's ideal League will fade. Then tabernacle building means activity. Our Pattern revealed an hitherto unknown realm, not simply by writing an essay or giving advice, but it was "tell John what things ye have seen and heard, how that the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." The Twentieth Century League means consecrated work.

Satan selects his disciples when they are idle; Christ found His either fishing or mending nets. Let us drop the metaphor of a movable tabernacle, both in speech and in reality. The Epworth League has come to stay, and our future duty is to see that it becomes the permanent "Gate Beautiful," an entrance for the brave and fair youth of our homes, into the temple of our Church responsibilities.

But let the youth of our Church never forget that there is still lying on the outside of the gate the cripples from sin and worldliness, and that it is their glorious privilege to take with them the healing power of a spirit-filled life.

Closing Address.

BY REV. E. S. ROWE, VICTORIA, B.C.

The convention of 1901 is now almost a completed undertaking. The thought, the toil, and the hospitable impulses of the leaguers of San Francisco have borne fruit,—a most abundant and luscious fruitage it has been—and in a few hours the guests, refreshed and strengthened, will regretfully depart.

But the convention of 1901 will not die to-night. Unless we have misjudged its vitality it will survive the century whose beginning it marks, and through many years express its energy in the beneficent activities of a continent of churches.

Neither did the convention of 1901 begin last Thursday. Its promoters know how many months have passed since they convened their first meeting for organization; but that's was not the first. The initial meeting for the organization of this great gathering of Methodists was held when this land was a trackless waste, before a sail had ever been reflected in the waters of the Golden Gate, before the ancestors of most of us had planted foot upon the shores of this Western Continent. The initial meeting was held a century ago, when in Oxford University, five men met together to form the Holy Club. In that meeting was the germ from which, under the culture of the Holy Ghost, have been

evolved the conditions represented in this great assembly.

A meeting of five, representing none but those present, seems contemptible compared with a concourse of thousands representing millions, but we could make no prouder boast than to proclaim this gathering a lineal descendant of the Holy Club and worthy of its ancestor. And no more fitting prayer could pass our lips than that we may be faithful stewards of our inheritance, that we may appreciate its value, realize its cost, and understand what is required of us to administer it that it may reach our children's hands unimpaired.

Present blessings represent past toil and suffering. Nothing of worth that is now come without self-denying effort. Every institution was purchased at infinite cost. The Spirit that informs the beneficent organizations of our time first breathed in men who made priceless contribution of blood and treasure to the cause of human progress. They paid their instalment of the purchase price of freedom long before the time of its appearing; and when hearts less stout, and faith less robust, would have been unequal to the sacrifice.

What lavish expenditure did our fathers make on our behalf to purchase for us the liberties we now enjoy? Two thousand fields soaked with patriotic blood! Acres upon acres of the earth's surface billowed by the dead bodies of martyrs! Men of light and leading in senate, church and school—men and women unknown to fame, of exalted purpose, illimitable faith and dauntless courage poured their treasures of brain and soul and substance into the enterprise of humanity, and in the blessings of civilization we draw the dividends of their priceless investments.

No good is available to any man that has not cost sacrifices by other men. Trace the genealogy of any item in the inventory of our legacy, and its cradle will be found in the grave of some ancient martyr. The comforts of the heir are born of the discomforts of his benefactor. The son may have many things because his father denied himself many things. We have life with liberty because our forefathers refused to live without liberty. They sowed blood and we reap freedom.

This is the immutable law of progress—every step costs—the price is life, and the product is life—the price is costly, but the product is princely. The lower life for the higher; the life of a vegetable is paid and a man lives. The life of a day for the life of a century: the author spends days and months upon his masterpiece and buys immortality. The life of one, a Luther, a Knox, a Wesley, for the enlarged lives of millions. The life of the Greatest One for the emancipation of a world.

Thus came our heritage and thus must come our progress—until the last earth-victory has been achieved there will be need of service and suffering.

I judge from the spirit of this gathering that, while we glory in the past and appreciate the present, we know that the possibilities of the future lead to heights now visible only to the eye of faith and include accomplishments conceivable only

by the invincible optimism of God-instructed hearts. If such visions are ours, and we long for their realization, and if the history of progress has not been read in vain by us, then we know that we are called to work and to sacrifice. And happy are we if we understand that more to be valued by us than our rich inheritance is the power to enhance it by our toil. We become the legitimate heirs of the past only when we strive to be the benefactors of the future.

We need to very clearly perceive that our possessions will diminish unless we increase them. The heritage of liberty, of just laws, of high moral sentiment, cannot be held unless it is enlarged. Wrap it up in the napkin of timid conservatism or of ignoble contentment, and when the day of accounting comes there will be found nothing but the memories of a glorious but childless Past.

Then, too, we do well to remember that the higher our privileges the more sensitive are they to neglect, and the more culpable is our negligence. When a load has been dragged high up the mountain side it is more easily dislodged and with results more disastrous than at the beginning of the ascent. But the workers are recompensed for their extra care and expenditure of strength by the enlarged vision, the purer air and the nearer summit.

A very precious burden, high up on the mountain side, is placed in our keeping. There are infinite leagues yet to be traversed, a thousand obstacles to be overcome, ere the summit is reached; forces gigantic and numberless, hostile to our purposes, tug and strain against us. Voices of discouragement, of contempt and anger, reach our ears. What shall we do? There are but two courses. To stand still is impossible. What shall we do? Let go! or, by the strength of God, mount higher!

It is easy to let go—of faith: fools can doubt; of reverence: idiots can sneer; of courage: cowards are plentiful; and so of righteousness, of purity and of love. These virtues do not wait a second command to depart, and he who feels himself cumbered by the weight of them will shortly be free of his burden.

It is not easy to mount. Back along the road by which humanity has travelled, there are evidences in plenty of the painfulness of the journey, and we would be fools to expect and cowards to desire that our stage of the journey should lie along paths of ease.

We must draw near to the heart of God, open our hearts to be filled with the Father's passion for humanity; we shall then easily find the way to men's hearts, and will be able and willing to meet and defeat the busy agents of evil.

Near to God and close to men—there alone can we learn what we need to know and teach what we ought to impart. That is the one position in which power is vested; away from that, we spend our strength in vain. Sometimes we long for the vantage ground of the pulpit, or the senate, or editorial chair; and, if our hearts remain with the people, such prominence will increase our power. But if, in mounting to such elevation, we

draw away from the people, then at every step our power diminishes.

If we are, or if we should become, too fastidious to touch the social leper, or too refined to enter into the homely joys and sorrows of the common people, or too eloquent to spend ourselves upon untutored ears, then, surely, we have learned little of Christ. To us His words have been empty sounds, His acts meaningless motions. We have looked at Calvary with blind eyes, and our hearts have missed its meaning and its message.

Why Do We Wait?

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep
trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft we are, careless, wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last!

Oh, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise!
—*British Weekly.*

MAN does not "go to" heaven, but he creates his own heaven, and enjoys the happiness and harmony associated with the term in exact proportion to the degree in which he has created them during his life on earth. Many a man still dwelling here experiences daily more of the joys of heaven, so called, than many others who have passed through the changes we call death.—*Margaret Bottoms, in Ladies' Home Journal.*

It requires a well-kept life to do the will of God, and even a better-kept life to will to do His will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the truly willing soul, and there is nothing more worth coveting than the will to will! God's will. There is no grander possession for any Christian life than the transparently simple mechanism of a sincerely obeying heart.—*Professor Drummond.*

Hints for Workers.

Which are You?

There are two kinds of people on earth to-day;
Just two kinds of people, no more I say;
Not the sinner and saint, for 'tis well understood
The good are half-bad, and the bad are half-good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean
Are the people who *lift* and the people who *lean*.

Wherever you go you will find the world's masses
Are always divided in just these two classes.

And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—*Ella Wheeler Wilcox, in Harper's Weekly.*

The Need of the Hour.—The need of our young people is a 'School of Methods, a Training School, the English Bible, the Missionary Field with its opportunities, the Fundamental Doctrines of our Church—these must be better taught and understood. This is the future of our League work, the practical culture of the consecrated soul in the highest and best things for service. The present need is that an earnest one or two in each League shall not only have a vision of the possibility but shall conscientiously prepare to undertake the work.—*Rev. C. W. Watch.*

Loss of Power.—The following, found in an exchange, suggests a lesson that has direct bearing upon the happiness and usefulness of many lives: A magnet is sometimes seen in a chemist's laboratory,

suspended against a wall, and loaded heavily with weights hung upon an armature. We ask the reason, and the scientific man replies, carelessly, as if it were quite a commonplace thing: "The magnet was losing its power by lying around here without using, and I am restoring its force by giving it something to do—more and more every day." It is with men as with magnets. Idleness results in loss of power. Since the day of the great Teacher the unused talent is "taken away." And the law of restoration is always the same. To him that uses what he hath shall be given. The secret of restored force is to have something to do.

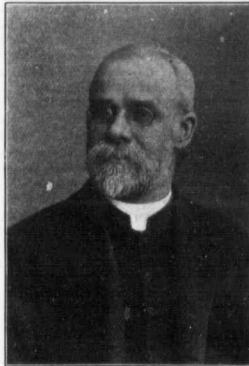
"Start Me."—"Start me!" cried little Alice from her perch in the swing. "I want to go high. Start me!" "Somebody can't be starting you all the time," answered Tommy, half impatient of her demands upon him half desirous of giving her a bit of instruction. "Put your foot to the ground and start yourself." It is the same story, the same cry for the world over. People are longing to mount high along many lines, but for the most part they are sitting still and waiting for somebody to start them. They want to reach success in literature, in business or professional life, but they want to swing high from the first—to be pushed by some one's money, strength, or name. Those who are really willing to begin with their feet on the ground, and start themselves, are comparatively few. One who has been brought much in contact with young people, young women espe-

cially, has been endeavoring to help them, recently said that her greatest discouragement lay in the fact that they all wanted to begin at the top. They wanted at once the reputation, the pay, and the patronage of those who had been long years in the work. They wanted to be pushed—a good strong push that would set them flying at once—instead of putting their own feet to the ground and slowly working up for themselves.—*Forward.*

Who Needs You?—"The body and the heart, as well as the brain must act. We must do some missionary work ourselves. The field is the world, and where we live is a part of the world, and the neighbor who needs us is not very far off. In every city, in every town, in every country district there is some one who needs you, my friend. It is your business to find him out and to do for him what you can. Perhaps he is a foreigner, an Italian, a Chinese, a Syrian, and is homesick or in need. Perhaps it is a little child with drinking parents, who neglect and abuse him. Perhaps it is some drunkard, worse than any South Sea Islander, who goes staggering past your door. Perhaps it is that man who never goes near a church. What sort of a missionary are you? Your reading will do little good unless you do some practicing! Your religion is not worth much unless it leads you to do for another what Christ did for you. How noble the work which men and women are doing in our very midst."—*Rev. Floyd L. Tomkins.*

Prominent League Workers.

REV. C. W. WATCH.



THE subject of our sketch, this month, was born at Woodwich, Kent, England, in 1850. He received a commercial education in the Old Country, and came to Canada in 1875. After spending six months in the lecture field, he entered the ministry, from the Metro-

politan Church, Toronto, in 1875. Among the places where he has been stationed may be mentioned Cannington, Oshawa, Brighton, and Belleville West. He has been Secretary of Conference, Journal Secretary, Chairman of District, member of the General Conference, etc.

From the very first Mr. Watch has been intimately associated with Epworth League work, especially within the bounds of the Bay of Quinte Conference, where he took an active part in organizing the various districts. For four years he occupied the responsible position of Secretary of the Conference League, and his work was marked by painstaking accuracy and fidelity. He has always been willing to freely give his time and effort to advance a cause which he believes to be of the greatest possible importance to the Church.

For several years Mr. Watch represented his Conference as a member of the General Epworth League, and Sunday-school Board, where he showed an intelligent interest in the work throughout the whole Church. In 1896 he organized the Canadian Child Saving Work, to which he gave much of his attention for several years. This has recently been handed over to the Provincial Department for Neglected and Dependent Children. At the last Conference Mr. Watch was transferred to the Toronto Conference, and is now stationed at Shelburne. In his pastorate he is an indefatigable worker, and enjoys deserved success.

The Quiet Hour.

"Father, Take My Hand!"

"The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunder roars above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child.

"The way is long, my Father, and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering, Father, take my hand;
Quickly and straight
Lead to heaven's gate
Thy child.

"The path is rough, my Father! Many a thorn
Has pierced me, and my weary feet all torn
And bleeding, mark the way, yet Thy command
Bids me press forward. Father, take my hand,
Then safe and blest
Lead up to rest
Thy child.

"The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand;
And reaching down
Lead to the crown
Thy child!"

Vital Christianity.

It is vital Christianity when the believer can say, "I live, yet not I, but Christ liveth in me." This is not a shadow which we pursue, nor a dream of the night. The union of sunlight with dower, of heat with fire, of life with the body, is not more real. There is a life which is hid with Christ in God for sinful, helpless men and women; not a fancy of the mystic in his solitude, not a prize for him who has leisure and learning, but a reality for all believers amid their temptations, troubles, duties, cares. Man has a body; he is a spirit. Spiritually he may be joined with Christ and become a son of God. But this union does not destroy personality. It is, however, vital—the life of Christ within the believer as distinguished from external influence or assistance—so that the apostle says, "He that hath the Son hath life." It is inscrutable though not unintelligible. We cannot fully compre-

hend it, but may know it by experience. It is increasingly revealed to every faithful disciple. "Of his fulness have all we received, and grace for grace."—Rev. Herbert W. Lathe, in *Chosen of God*.

Why Jesus Put Clay in the Man's Eyes.

I asked an acquaintance, a French professor, a friend of mine, a man of a good deal of spiritual insight: "Professor, what is your thought about it? Why do you suppose Jesus Christ anointed the eyes of that man with clay?" "Oh," said my friend, "I don't know, sir, unless it made him a little more willing to go to wash." Well, now, may not that be a chief reason! There is much in it. You know our Lord often puts us into a position by His providence, wherein, because of our new straits, or discomfort, or embarrassment, we become willing to take some other needful step; and if it were not for that trial, or sorrow, or humiliation, we never would advance a step. Of these providences, often so dark, trying and troublous, how often we say, "Oh, if God had not sent that upon me!" But that very event is the one condition indispensable, on which the Lord leads us to take some further step.—*H. C. Mabee, U.D.*

The Morning Hour.

How irresistible the temptation to most Christians to give the first hour of the day, when they feel strongest and freshest, to what they consider their most pressing and important work, and to leave the study of the Word and communion with God to some more leisure and convenient time—a time which possibly may not come throughout the day. Robert E. Speer revealed one secret of his power and influence when he told a friend that he denied himself an hour's sleep in the early morning that he might spend that hour alone with his God and his Bible. Try it, dear reader, and note the result.—*North Carolina Christian Advocate.*

Keep the Heart.

"John," said an artist the other day to a Chinaman who was unwillingly acting as a model, "smile. If you don't look pleasant I won't pay you." "No use," grumbled the washerman, "if Chinaman feelee ugly all the time, he lookee ugly." So it is with every one else in the world. If we would have pure thoughts, clean conversation, and noble deeds coming to view, we must have good hearts. The outward reveals the inward. The spring gushes forth from the hillsides, pouring out the kind of water in the secret reservoir hidden in the hill behind it. We can not conceal our real selves. "The idols of our hearts look through our eyes, appear in our manners, and betray their worshippers. No matter how secret or how sly; no matter if our associations are in the dark, their images will appear, sooner or later, in our faces and conduct." The sinful heart casts a shadow over the face that no will of ours can drive away. Evil thoughts constantly harbored in the mind trace themselves indelibly upon the countenance, and are published to the world. We may make a good appearance for a time, and hide our true character; but in an unguarded moment the inner life will reveal itself. The wolf cannot wear the sheep's clothing without being discovered. We give others an insight into character when we least think about it. The counterfeit may resemble the genuine coin, but it is always detected. True metal has a ring that cannot be imitated. There is no mistaking the clean, frank, open heart; it shines in the countenance, speaks in the words, and lives in the deeds. If we have real goodness in our hearts, the world demands no further proof of our Christianity. Our everyday lives are our credentials. The living epistle needs no interpretation; it is "known and read of all men."—*Western Christian Advocate.*

Put as much of heaven into daily life as possible. Be happy, and render all happy about you. Keep pure and make all pure whom you can influence by your spirit and conduct. In our work-day order of existence, the more of the joyous, the purifying and the elevating we can introduce into it, the better for ourselves and for others.—*The Presbyterian.*

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. The price will be the same for one copy, or for one hundred. It is the lowest figure at which a paper like this can be published.

ADVERTISEMENTS 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. HICHERY, Methodist Book Room, Halifax, N.S.

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Editorial.

Among Our Cousins.

During the last two weeks of June we had the privilege of attending a short series of District Conventions in the State of Illinois. There were several things that impressed us that may be of some general interest. The meetings were held during one of the hottest weeks on record, but the attendance was good and the interest manifested quite remarkable. The churches were full each night and the people sweltered in the torrid weather, but stayed to the end. Our friends of the Methodist Episcopal Church believe in the Epworth League, and are satisfied that it is worth working. At each convention, with one exception, caused by illness, the Presiding Elder was present, and nearly all the preachers.

The method of conducting the exercises was exceedingly business-like. No time was wasted either at the beginning or the close. At the evening services the speaker was on his feet a few minutes past eight, and when he was through the meeting was instantly closed. There were no votes of thanks or remarks by the chairman, and no unnecessary "palaver" of any kind, but the closing hymn was immediately announced and the benediction pronounced. It was a refreshing contrast to some conventions on this side of the line, where we have seen a chairman spend half an hour vainly trying to close up a meeting.

The absence of the "vote of thanks" did not, by any means, indicate any lack of appreciation, for a large proportion of the audience took occasion to personally thank the speaker for his words.

These conventions were held upon historic ground, and covered a large part of the territory where Peter Cartwright preached and labored for fifty years. There is a different type of Methodism in Illinois than in the time of this veteran of the cross. The people are not so demonstrative in their religion, and there

is absolutely no "shouting" in the services, but they are just as spiritual and just as earnest as in the old times. The early morning prayer-meetings and the closing consecration services were wonderfully inspiring and helpful. There seemed to be a quick response to any reference to the spiritual and evangelistic aim of the League.

The class meeting scarcely exists among these people. For some reason or other it has died out, but Christian testimony is by no means a thing of the past. A much larger proportion of the people gave their religious experiences at these conventions than would be heard at similar gatherings in our own Church. The preachers in this Illinois Conference all go in for revival services, and the man who would close up his year's work without having attempted any evangelistic work would have to answer some rather pointed questions at the annual district meeting. During the past year there have been large in-gatherings everywhere. On the Danville District there have been over one thousand conversions.

These practical, go-ahead Methodists pay much attention to the boys and girls, and the work of the Junior League is greatly emphasized. At the Danville District Convention about sixty boys of the Epworth Guards attended and added much to the interest of the occasion.

Said our friend: "When I first exposed that grain several of the birds ate readily of it, and I picked up a couple of dead ones; but since then not a grain has been taken. The little rascals pass it right by, and take only what they find on the ground for the 'bants.' I feed more wheat to the thievish sparrows than to my fowls; but there seems to be no help for it—they are too sharp and wise for me, and I don't care to waste powder and shot on them."

Standing against a brick wall on the corner, of the same town, was a man three parts intoxicated. The pastor had induced him to come to church, and had hoped for his reformation; but, it seemed, without avail. Going up to him, the preacher said:

"Jim, how is this? Drunk again? Why don't you stop altogether, and be a man?"

"Mr. ———," said he, "I can't! I've been to every doctor in town to get straightened up, one time and another; but it's no good."

"You're killing yourself," said the pastor.

"I know it," said he, "it's poison I'm taking; but I can't leave it alone."

Asking the question we now put, we passed on our way. Can you answer it?

How much wiser is a sparrow than a man?

A Hundred Monuments.

In a recent visit to the beautiful village of Fonthill, we saw more than a hundred monuments, which commemorate the public spirit of a citizen who died some years ago. They are in the form of magnificent, full-grown trees which line the streets on both sides.

Years ago this gentleman invested a considerable sum in setting out trees on the public thoroughfare, and now that he is gone, the trees remain to keep his memory green. The people appreciate his generosity, and will not on any account allow any one of the trees to be destroyed. Such monuments are better than those of stone or marble, for they minister to the comfort and happiness of the living.

Our towns, villages and country roads might be greatly beautified by planting more trees.

Alarming.

The *New York Christian Advocate* gives the following description of a lamentable condition of affairs:

"A Methodist church has not far from three hundred members; it is beautifully located amidst an intelligent population, and on pleasant Sundays quite well attended. But seldom is the voice of any member under forty years of age heard in the weekly prayer-meeting, nor do more than three below that age take active interest in the church, and these are perhaps twenty-five or twenty-eight years of age. The young men of the congregation seldom attend the morning service, and not many of them attend the evening service. Even in the social assemblies and entertainments of the church the workers are generally women in middle life. Yet the community swarms with

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young people, many of whom are worthy of high admiration, seem to love and desire to know the truth, and to be willing to do right, but the church is not reaching them. Unless there be a speedy change that church is doomed to disintegration. Within fifteen or, at most, twenty years the leaders and workers will be disqualified or dead. None are ready or becoming ready to take their places."

The distinguished editor is right. Any such church is sure to go to pieces in time. There are not many of this kind in Canada, but we happen to know a few. The church of the future is the one in which the young people occupy a large place.

If we had our choice, however, we would prefer "The Bicycle Christian." He keeps from falling by an onward movement. When he stops he falls. This is the class of workers we want in our Leagues. No one ever backslides who keeps actively engaged in work for the Master.

Our Next Issue.

Next month we are planning to publish a special Sunday-school number of this paper on a scale never before attempted in this country. The help of many of the best Sunday-school workers in Canada has been enlisted, and almost every phase of Sunday-school work will be treated by specialists. Arrangements are being made by which this number will be supplied at actual cost for distribution among Sunday-school teachers and officers.

While hymnals are coming from the press in such numbers that it is difficult to find names for them, our splendid Canadian Hymnal goes on the even tenor of its way, becoming every year more popular. A standard music book of this kind is much better than the numbers 1, 2, 3, 4 and 5, which are continually appearing.

It is positively sad to see a grown man, who ought to have more sense, leading a convention of young people in singing ditties that have neither poetry, theology nor music to commend them. Those who have charge of programmes should prevent the peripatetic singer from exploiting his little song book at the convention.

The Lord's Prayer is intended to be a part of the public worship in which all the people may join. In most churches it is not a very great success, as its repetition is nothing more than an inarticulate mumble. If the congregation are expected to repeat the Lord's Prayer with the pastor, they should be trained to do it in an impressive manner and in an audible voice, as is done in the Church of England.

An Easter service without a flower and a patriotic service without a flag are not complete. Quite a number of churches had patriotic services on the last Sunday in June, but not one in six displayed our national emblem, of which we are so proud. Our friends in the United States do differently. In many of their places of worship the stars and stripes are seen every Sunday in the year.

Your pastor did good work last year, and everybody was pleased with the results. The church showed its appreciation by passing a complimentary resolution, and asking him to return for another year. So far, so good. No doubt the preacher felt gratified over these resolutions, but really they did not help to pay the butcher's or the baker's bills. We would suggest that the next resolution be put into the form of an increase of salary, which would be a practical way of expressing gratitude.

The parsonage may look like other houses from the outside, but in its internal appointments it has an individuality of its own. A moment's glance at the parlor identifies it as a parsonage at once. The carpet often looks as if it had been bought at a bargain store, the chairs and sofas are all old-fashioned, and some of them entirely worn out, but they will probably have to do duty for years to come. There has been great improvement in the class of houses supplied for ministers' residences during recent years. Now let there be a little attention to their internal arrangements. Send a lot of the old furniture to the auction room and cheer the preacher's family by brightening his home. It is a shame that the pastor's wife should be forced to go and ask the Ladies' Aid Society for any little addition to the parsonage furnishing.

The tendency everywhere in business circles is toward combination and consolidation. The "trusts" and the departmental stores come in for a large amount of abuse, but they go on prospering just the same. It is perhaps as well to recognize that they have come to stay, and indicate a trend of the times. As these great combines are now managed, they are intended for the benefit of the few. The ideal condition of affairs would be for them to be conducted for the benefit of the many. Public ownership of railways, steamship lines, electric lights, street railways, etc., seems to be growing in favor year by year.

What is the reason that the secular papers make so many blunders in referring to church affairs, is a question frequently asked by preachers and others. The answer is evident. For reporting the markets they employ a reporter who understands commercial affairs. The man who has charge of the sporting column is generally an old "sport," and the writer who prepares the political articles understands party questions thoroughly. As a rule, the youngest and greenest reporter on the staff is detailed for duty to write up church conferences and conventions. What he does not know about ecclesiastical methods would fill a whole library. Of course he makes plenty of mistakes. As far as we know there is only one daily newspaper in Canada that employs a thoroughly competent church reporter, the *Manitoba Free Press*, of Winnipeg.

Our Reading Course for this year, which is advertised on page 256, is quite a radical change from former years. The number of books has been reduced from four to three, and the price from \$2 to \$1.35, with postage added. By purchasing a number of sets together, and having them sent by express, the cost will be considerably less than \$1.50 per set. Now is the time to talk up the Reading Course, and get it under way. Many fail because they leave organization until too late in the season. The bulk of the work of a Reading Circle ought to be done before the Christmas holidays. If at all possible, plan to have your Circle commence its reading early in September.

Sunday-school Rally Day.

During the summer, in most city and town Sunday-schools, there is usually some falling off in attendance, and consequently lessening of interest. It may be claimed that this should not be, but as a matter of fact we know that it is so. In order to bring together the scattered forces, and give the school a good start for the season's work, the General Sunday-school Board has appointed the last Sunday in September as a general Rally Day. Such a day has been observed in many of the larger schools for some years past, but it is desirable to introduce it into every school. A programme for use on this occasion has been prepared under the direction of the General Board. See advertisement in this issue for particulars.

Curious Christians.

The latest kind of Christian we have heard of is "The rocking horse Christian." The name itself is new, but not the kind of character to which it refers.

There are many professing Christians who are fussy and noisy who, after all, accomplish but little. There may be plenty of action without progression.

"The wheelbarrow Christian" is also a character frequently found in our churches. Such people only work when they are shoved. They easily fall over and must always be helped up. This class of character, however, is much more desirable than the former.

On the Road. Across the Continent.

The weather was kind to the San Francisco excursionists, for the beginning of the journey at least. The excessively hot wave had passed, and it was cool and pleasant on the afternoon of July 8th when our California special train pulled out of the Union Station, Toronto. When the Convention was first mentioned, it was thought that it would be pleasant for some of the Canadian delegates to travel together, and a special car was engaged. As applications poured in, it was found necessary to add a second, and later on a third and fourth, so that finally we were provided with a train to ourselves. Across one of the cars there was placed a large stromer, with the words, "Canadian Epworth League special, San Francisco, July 18-21."

Our party did not consist entirely of Epworth Leaguers. Quite a number had taken advantage of the cheap rates to see California, but the majority were interested in the great Convention. We had twenty-three preachers on board, three dentists, and one doctor. The latter's services were called into requisition several times for slight illnesses, but on the whole the excursionists enjoyed excellent health from start to finish. One of the ministers, Rev. C. M. Marshall, of South Cayuga, was given the trip to San Francisco by the Leagues of his circuit. So far as I know this is the only League in Canada that so treated their pastor, and it is worthy of special mention.

From Toronto to Detroit our train ran over the Canadian Pacific, and from there to Chicago by the Washash. We started from the Queen City with about sixty people, but picked up quite a number along the way. Berlin sent eight, besides several who went by other lines. From Woodstock we secured eight, and from London six.

One whole day was spent in sight-seeing in Chicago. No attempt was made at systematic touring, but all went where they pleased. Some strolled off to Lincoln Park, and luxuriated among the trees and flowers of that famous pleasure ground, while others visited the Board of Trade, the Art Gallery, or the Stock Yards. It was a fired group of humanity that gathered at the North-western Depot at night. By about eleven o'clock a train of four large Pullman tourist sleeping cars was made up, and the weary people were permitted to go to bed. The sleepers were of the newest pattern of tourist cars, and were much better than we expected. Some of us had been a little afraid that this sort of car would be so inferior to the first-class Pullman as to be unsatisfactory. On the contrary, everybody was delighted with the accommodation. It can safely be said that when the most modern type of tourist car is secured, it is quite equal, if not superior, for comfort to the standard Pullman for summer travel. One great advantage is that the seats are much cooler. When our crowd is finally lined up, after leaving Chicago, it is found that we have 160 on board. This was not the total attendance from Canada, as quite a number travelled by other roads. It is probable within the mark to say that there were fully 225 from the Dominion who crossed the mountains.

The first day out from Chicago was a warm one, and the weather supplied at least one topic for conversation. It was not, however, nearly as oppressive as several days in Ontario during the week

previous to our departure. At night it became tolerably cool, and a delightful night's rest was enjoyed by nearly all.

We were a happy family, determined to have a good time. Formality was dispensed with, and everybody chatted with everybody else in the most delightful fashion. The train was not supplied with a dining-car, but was timed to stop at station restaurants for meals. These, however, were not always reached at convenient hours, so that most of the passengers provided well-stocked lunch baskets, and enjoyed a picnic three thousand miles long. After breakfast each morning we had family prayers. A hymn was sung, and one of the ministers read the Scriptures and offered prayer. The day was spent in visiting from one section to another, singing, chatting, reading, etc. The time passed very rapidly, and most enjoyably.

Some on board, who were not members of the Epworth League, wanted to play cards. We did not prohibit them, but they themselves, out of respect for the company in which they were travelling,

friends responded by calling for "Three cheers for King Edward." Then followed "God save the King," and "My country, 'tis of thee," and we waved our farewells as the train pulled out.

At Denver we had a similar pleasant experience. The magnificent Trinity Church, the finest in the city, was open, and a reception committee constantly on hand to greet delegates. In this fine city we spent a whole day very pleasantly. Many of us were surprised to find so beautiful a place with so many splendid buildings, when so short a time ago it was but a moderately-sized town. Denver was alive with excursionists, as all the trains stopped for some hours. "Specials" chased each other in long processions, and all poured their contents into Denver. Of course the people soon became bored with that something of



THROUGH THE ROYAL GORGE.

decided not to indulge, and consequently not a card appeared.

On nearing Omaha, Mr. B. H. Bennett, Passenger Agent of the Chicago and Northwestern Railway, who had looked after the arrangements for our train, was called into the car, and a complimentary resolution was presented to him, expressing the highest appreciation of his efforts to minister to our comfort. All the railway agents were most assiduous in their attentions, and everything possible was done to make our journey a pleasant one.

When Omaha was reached, we found a Reception Committee of Epworth Leaguers on the platform to greet us. They were there for several days for the express purpose of giving information, and saying a pleasant word to League travellers. When they found that we were Canadians, they asked us as a special favor to sing "The Maple Leaf." About a hundred gathered on the platform and joined heartily in our national song. Then some one proposed "Three cheers for President McKinley," which were given with a will. Our Omaha

arrangement, forty Canadians made the trip. Some of them thought that \$5.00 was a large sum to pay for a four hours' ride, but after they had returned the unanimous verdict was that it was worth much more than it cost. The ascent is made by a cog-wheel railway, nine miles long, which winds around the mountain side, and climbs tremendous grades, until the topmost point is reached, 14,147 feet high. The view from here is one of the most magnificent in the world, baffling all description. At this tremendous height the air is quite rare, and it is wise not to make such exertion. A few persons found it too much for them, and fainted, but the others felt little inconvenience. Our car was pushed up by an engine of great power, but the speed was necessarily slow. Every possible precaution has been taken to prevent accidents. In the twelve years that the road has been operated, not a life has been lost. A few tourists prefer to make the journey on foot, principally for the sake of being able to say that they have done it. It is, however, toilsome and dangerous, and very trying on heart and nerve.

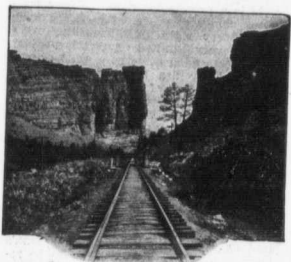
"The Garden of the Gods" is like no other spot on earth. It comprises a unique collection of rocks, fashioned into all sorts of curious shapes. The drive through this remarkable garden was hot and dusty, but wonderfully interesting.

"You don't get much rain in this country, do you?" was the remark made by a tourist to the driver of our carriage.

"Why, yes," was the reply, "we get

A GOOD RAIN EVERY SPRING."

We were quite prepared to believe it, as everything was dry as a mummy. It is marvellous, however, what can be ac-



ON THE RIO GRANDE WESTERN.

complicated by means of irrigation. With-out it Colorado would be a barren desert. After a very busy day a lot of tired people sought their sleeping-cars, and slept well. After leaving Colorado Springs, we passed through some fine mountain scenery. The Royal Gorge was particularly enjoyed. Every hand was craned out of the window, and many were the expressions of satisfaction. On the afternoon of Saturday we reached

GLENNVIEW SPRINGS, a place which attracts thousands of visitors every year. Our crowd appreciated its beauty so much that all were sorry that the stay was so short. Several of "the boys" here enjoyed a fine swim in the open bath, which is fully 190 yards long.

At about seven o'clock Saturday evening our train pulled out, leaving one passenger behind. This was not a serious matter, however, as he easily caught up by taking the next "special."

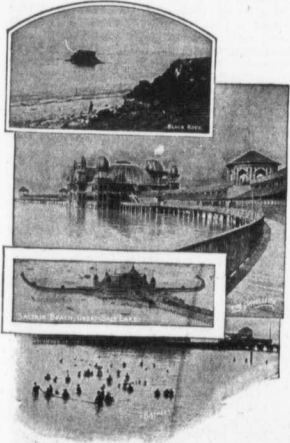
Through Colorado, we congregated at the stations, offering pieces of ore for sale. One of our college men caught a lad selling "silver ore," and said to him, "That is not silver, it is only pyrites."

"I know it is," said the boy, "but I can fool 'em with it all right."

We did not make any heavy investments in "silver."

We had expected to spend all of Sunday at

SALT LAKE CITY, and all arrangements had been made to



VIEWS OF SALT LAKE.

avoid travelling on the Lord's Day. Unfortunately traffic became so congested on Saturday night, that our train was unavoidably delayed, so that we did not reach the "City of the Saints" until after noon. We were met by a reception committee of young ladies and gentlemen, who did their best to make our stay with them pleasant and profitable. They specially requested that none of our party should visit the Salt Lake on the Sabbath. It was quite a disappointment to many, as they had anticipated a dip in the lake. Nearly all denied themselves the pleasure, and spent the time attending the meetings which had been planned.

We were too late to attend the Mormon service in the great Tabernacle, but at four o'clock the organ was played, and the magnificent choir of over 300 voices rendered some fine music. The acoustic properties of the Tabernacle are wonderful. Everybody has read of the proverbial pipe which when dropped can be heard in every part of the building.

At half-past six an Epworth League Rally was held in the Salt Lake Theatre. The most striking feature of this meeting was

A PRAYER TWENTY MINUTES LONG, which was offered by one of the local ministers. It was remarkable for the amount of information which

was given to the Lord and the people. It was read from "manuscript," and dealt with American history and development for the past hundred years. Polygamy and gambling were given some hard blows, and the dear brother entered into several serious arguments with the Delity concerning a number of matters. He sounded the praises of the Stars and Stripes, and declared that it had never been covered with defeat. Evidently the Reverend Doctor had never heard of Queenston Heights.

Our friends across the line always speak of their country as "America," and never think that the term applies to any other country than the United States. The writer had the opportunity at this meeting of informing a large audience that the British flag floated over the larger portion of North America.

The railway yards at Salt Lake City were crowded with excursion trains, and it was a somewhat difficult matter to find our cars. Everybody managed to get safely on board, and the Canadians were about the first to start for the Coast at midnight.

It was expected that the last day of travel over

THE GREAT AMERICAN DESERT would be an exceedingly disagreeable experience on account of heat and dust, but we were agreeably disappointed. It was a little dry; of course, but the heat was not intense. Everything considered, it was, perhaps, the most enjoyable day of the whole trip.

Several cars of Mississippi, Ohio, and Alabama delegates had been attached to our train, and early on Saturday morning the young folks began to "visit" each other. A party of Canadians went through the cars occupied by "Americans," and entertained them with the "Maple Leaf" and other songs. In an hour or two the Southerners returned the

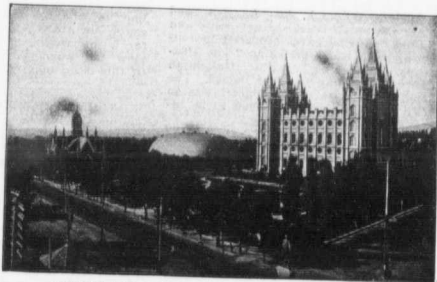
compliment, and came through our cars singing "Dixie." "My old Kentucky home," etc. When the train stopped, the platform was crowded with singing, cheering delegates. At one point, about 500 formed a choir, and sang a number of hymns, closing with "God save the King," and "My country, 'tis of thee." A first-class concert of solos, quartets, and readings was also rendered in all the Canadian cars, under the direction of Rev. T. Albert Moore. When we reached Sacramento, there was

A STIRRING SCENE.

As soon as we stepped off the train, we were greeted by pleasant-faced young ladies, who offered us fruit and flowers, entirely free. They proved to be the advance guard of the San Francisco Reception Committee, who had travelled 70 miles in order to meet us.

Groups of young people soon formed on the platform, and the strains of familiar songs echoed through the spacious depot. After leaving Sacramento, our names were registered on the train, and full information given concerning the great Convention, which will be held over the fertile plains of California.

It was five o'clock on the afternoon of Tuesday, July 16th, when we left the train, and went on board the ferry-boat



MORMON TABERNALE AND TEMPLE, SALT LAKE CITY.

to cross the bay to San Francisco. Thirteen cars poured their contents into this gigantic craft, but it was not half filled. It appears to have a carrying capacity of about 5,000. Upon reaching the city, there was an exciting time for a half-hour, but the white-capped members of the Reception Committee did their work well, and the visitors were soon accommodated in comfortable homes and hotels. The first thing that impressed us was

THE COOL BREEZE.

We could scarcely believe that it was the middle of July. It looked queer to see ladies wearing fur capes, and gentlemen with overcoats. While the East has been sweltering under a temperature of between 80 and 90, in San Francisco the thermometer had not risen above 66.

It is certainly a delightful city for a summer convention. The conditions under which the meetings were held were simply ideal.

The Coast City gave us

A GREAT RECEPTION.

No other place has ever gone to anything like the same trouble and expense to entertain us. The streets were beautifully decorated with streamers and flags, but the most attractive feature was the electric display at night. The tower at the wharf, the City Hall, and other public buildings were brilliantly illuminated, while on the main street four large electric Maltese crosses hung in the centre, suspended from wires, which were dotted with electric lamps.

The whole illumination produced an effect that will not soon be forgotten by those who witnessed it. All classes and all denominations united in extending a hearty welcome to those who had come from the far east. Towards the expenses the citizens contributed \$20,000, and the committee which managed the reception to President McKinley having a surplus of \$1,500, handed it over to the League Committee. The Chinese also made a generous contribution.

The first day was spent in

NIGHT-SEEING.

Our Canadian crowd scattered in every direction, but nearly all visited the celebrated Seal Rocks and Suro Gardens and baths. Our boys greatly enjoyed a dip in the ocean water at the splendidly fitted up baths. The United States Mint was a place of interest to many, but the great attraction to the greatest number was probably Chinatown. Its streets were thronged with visitors, and the guides made a fine harvest. On Tuesday evening there was a

GREAT CONCERT.

In the Mechanics' Pavilion, which was crowded with an audience of about 8,000. The chorus consisted of nearly 2,000 singers, selected from the choirs of San Francisco, Oakland, Los Angeles, and other California cities. They were well trained, and the effect produced in rendering such masterpieces as "The Heavens are telling," "The Hallelujah Chorus," etc., was very fine indeed. The demand for seats at the concert was so great that the programme had to be repeated on Saturday evening.

THE MECHANICS' PAVILION

is an immense building, which not only accommodated the great auditorium, but also headquarters for all the States, waiting-rooms, rest-rooms, registration booths, tourist offices, and a little of almost everything. As a place for "headquarters" it was a decided success, but as a hall for holding meetings it was somewhat of a failure. Many of the people in the rear could not hear the speakers, and were continually going out and causing disturbance. In other places of meeting were much more satisfactory. Experience has shown that no one man can successfully address much more than about 4,000 people.

CANADIANS TO THE FRONT.

At all the services the Canadian speakers distinguished themselves. They were placed alongside of the best orators of the Methodist Churches of the United States, and they more than held their own. In almost every case the "man from Canada" carried off the palm. At the first meeting, the addresses of welcome were so prolonged that our Dr. Henderson did not have more than about ten minutes for reply, but he made a fine address, and a very tired audience listened to him with great attention. The singing of Revs. G. W. Kerby and G. R. Turk, and also of Rev. J. McD. Kerr, and his brother, was very much enjoyed.

On Saturday evening a great rally of Canadians, and ex-Canadians, was held in the First Baptist Church, which proved to be a most delightful reunion. Short addresses were made by representative Canadians, and by many who formerly lived in the Dominion. It was refreshing to mark the spirit of devotion which they still cherish towards their old home, although now living under another flag.

In regard to

THE ATTENDANCE

at the Convention, it is very difficult to form an accurate estimate, as most of the reports in the newspapers were

greatly exaggerated. The probabilities are, however, that fully 25,000 attended from outside San Francisco. Fifteen thousand of these, at least, crossed the Rocky Mountains. It was a magnificent object-lesson of the strength of Methodism, which could not fail to impress the city and State, where our forces are comparatively weak.

THE COMMITTEE OF ARRANGEMENTS

are to be congratulated upon the completeness of the preparation which was made. Everything possible seemed to have been done for the comfort and pleasure of the delegates, and if the complete success of the Convention could have been any gratification to them, they must have been abundantly satisfied. Everybody agreed that it was well worth all the trouble and expense of crossing the continent to have had the privilege of enjoying this wonderful gathering.

To say that visitors from the East were delighted with San Francisco is putting it mildly. Those who imagine that winter is the only time to go to California are making a great mistake. The trip in July or August makes an almost ideal holiday. There is very little more suffering from heat than is experienced by those who "stand by the stuff" at

night. The Convention closed on Sunday night, July 18th, and on Monday morning the delegates went east, north, and south, not a few remaining in California for a few weeks, to visit friends, and view the wonders of western scenery. Of this more anon. A. C. C.

Christian Endeavor.

Twentieth Annual Convention at Cincinnati.

That interest in the Christian Endeavor movement is not wanting to any serious extent was shown by the attendance at the Twentieth Annual Convention, held in Cincinnati, July 6-10. This is one of the hottest cities in the United States, and no one would think of going there in July on a pleasure excursion. Those who attended were drawn solely by the Convention. The programme was an excellent one, many of the best speakers in America being utilized. As we have not space for any report of the addresses, we shall give more extracts from the annual address of the President, and the Annual Report of the General Secretary, which were presented on the first day of the Convention. Dr. Clark's subject was, "The Twentieth Century and the Christian Endeavor Movement."

Here are some selected sentences: I think it is no empty boast to claim that the Christian Endeavor Society was raised up by God for this especial crisis in the twentieth century. It is built on strenuous lines. It appeals to the sense of duty for him.

This is the meaning of the Christian Endeavor pledge. Call it what you will—covenant, affirmation, promise; word it as you choose, so long as you do not take out of it the ring of high resolve and earnest purpose to confess Christ and work for him.

Nothing great or strong was ever done in this world without a pledge. The compact of the Puritans in the "Mayflower" that founded the American commonwealth was a pledge. The covenant of the Scotch Christians that lies at the basis of the great Presbyterian Church in all the world was a solemn pledge. The Declaration of Independence ends with a pledge. The Magna Charta was a pledge of rights and duties to the sovereign and people, and English liberty is founded upon it. Every commercial

note is a promissory note. Every marriage compact, every business partnership, every right of citizenship, every home, every united enterprise, every state, rests upon some sure word of promise. This idea has put iron in the blood of millions of young Christians. It has been a tonic for the half-hearted. It has strengthened the weak, and upheld the feeble knees, and put courage into those who were ready to faint.

The Christian Endeavor Society centers about the prayer-meeting. Its beating heart is the prayer-meeting. Its life-blood comes back to the prayer-meeting every week to be renewed and vitalized as every drop of blood in a man's body comes back to the heart to be revived.

One of the century's greatest thoughts is specialization and organization. In our business, our factories, our schools, our farms. Shall the Church only lag behind in this respect? To decay organization in a church and lead it in a factory is the height of folly. Only let this organization never outrun the leading of the Spirit. However many wheels there may be, be sure that the living creature is within the wheels.

Shall we organize thoroughly and efficiently every other department of life, and leave the most important of all, the religious side, unorganized and inefficient? That is a question which confronts the church of the twentieth century, and that is a question which the Christian Endeavor movement will do something to solve, for it believes in minute and thorough organization, in giving every member something to do appropriate to his years and his powers. It practically accomplishes this by placing every one upon a committee, which means that something is committed to him to do. This Society divides the young people into bands according to their mutual sympathies and abilities. It promotes unity by fostering the only kind of unity that God fosters—the unity of diversity.

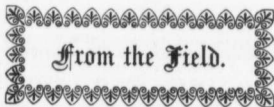
The Church needs the united prayers of united young people. Every good cause needs their combined and aggregated efforts. The country needs their added forces on the side of Christian citizenship and pure politics. The world needs their undivided zeal to bring the nation under the sway of King Immanuel. Christian Endeavor furnishes a name and a plan of union in which there is no taint of sectarianism, a plan which is enough to satisfy denominations to stand upon. Who will go with us, that we may each do the other good?

General Secretary Baer reported that there were 61,427 Christian Endeavor Societies in the world, with nearly four millions of members.

"The Macedonian Phalanx" is an enrollment of all individuals or societies supporting a missionary at home or abroad, or giving at least \$20 to their own denominational board. Several societies were mentioned as deserving special recognition. The Endeavor Society of Oxford, Pennsylvania, has been Philadelphia, contributed \$2,766 to missions. The Chinese Society of the Congregational Chinese Church, San Francisco, with 44 members, gave in one year \$1,521.

There are now 26,000 Comrades of the Quiet Hour, who have pledged to make it the rule of their lives to spend at least fifteen minutes alone with God at the beginning of each day.

More and more is Christian Endeavor becoming an evangelistic agency for Christ. In all, 146,000 young people have in the past year been joined to the Church from the ranks of the societies.



From the Field.

A Good Year.

The Fredericton Epworth League closed the most successful year on the 31st of May, 1901. The reports showed that good work had been done in all the departments. During the winter the Literary Department provided a series of lectures, which were greatly appreciated. For the first time in the history of the League the sum of forty dollars was donated to the Conference Funds of the Church, namely, Missionary, Sustentation, superannuation, and Educational. The League is starting the year with a membership of one hundred and twenty, sixty-three active, thirty associate, and twenty-seven honorary, which is a slight increase on last year.

Unique Programmes.

Some time ago the Editor asked all the Leagues in Canada to send in to this office a copy of their programme card for the next six months. A few have done so, and several, quite out of the ordinary, lie upon our table. The Galt League publishes their topic list in the form of a Maltese Cross, with six pages, having the Active and Associate members' pledges on the last page. It is very tastefully prepared. Another unique programme comes from the League of Central Church, St. Thomas, in the shape of a fan, with three leaves. It is one of the "cutest" summer ideas that we have seen. It costs very little more to prepare Topic Lists in these attractive forms than to get them out in the old stereotyped way, and they are very much more interesting.

Picnic Convention.

The Leaguers of Galt District digressed from the usual and generally accepted mode of meeting and conducting a convention, and have held what they termed a District Picnic Convention. It was held in Idylwild Park, situated midway between the towns of Hespeler and Preston, on the Galt, Preston, and Hespeler Electric Road.

Two sessions were held, the one in the afternoon, devoted to the receiving of reports, discussions, after to plans for work, and all matters of business in relation with the district work. This work was done principally by the executives of the several Leagues, and the District Executive. All interested were cordially invited to participate. After a business session, games, sports, and social intercourse was indulged in until about 5.30 p.m., when tea was served to all by the Galt, Preston, Zion, and Hespeler societies.

The evening was given over to singing, which was ably led by an orchestra and choir from the Hespeler League, and two stirring addresses, one by Rev. Bro. Prescott, of Galt, and the other by Rev. Bro. Cosens, of Preston.

This ended what we are pleased to think as one of the best District Conventions we have ever attended. The officers for 1901 and 1902 are as follows: President, Jno. Taylor, Jr., Galt; 1st Vice, Mr. A. Eby, Berlin; 2nd Vice, Rev. G. W. Barker, Zion (Preston P.O.); 3rd Vice, Miss V. Brewer, Hespeler; 4th Vice, Miss N. Copeland, Zion (Preston P.O.); 5th Vice, Miss L. Noble, New Hamburg; Secretary, N. A. Panalaker, Hespeler; Treasurer, J. B. Lobb, Galt; Con.-Repr., Mr. R. Hamilton, Linwood.

Evening with Drummond.

The President of the League at Souris, Man., writes:

For the year ending May, 1902, we aim to contribute \$100 for missions, on the Pray, Study, Give, plan. We named that sum in memory of the late Miss Maude McCrossan, B.A., who had been working earnestly for this same amount in Treherne, but did not live to see it contributed. She was until recently a most faithful member of our League, working in the Literary Department. Her chief aim in life was that of soul-winning. We held a deeply impressive service in her memory.

On June 21st we had "Evening with Professor Drummond." A very interesting programme was arranged by Miss Mary Moore, Social Vice-President, of readings, recitations, and solos. Some novel features were: a choice selection of wild flowers, a group of beautiful pictures, such as Millais' "Angelus," "Sailing of the Mayflower," "Pussy Willows," "Columbus at Rome," "Deserted," and some beautiful sceneries, all of which were greatly appreciated.

One of Drummond's short sketches, "How to deal with doubt," was read in an able manner by Miss Ida Lawson. "A Tribute," by D. L. Moody, and part of Drummond's talk on the "Angelus," were also contributed, with comments by Mr. D. R. McHaffie, who took the part of chairman in a most happy manner.

Another novel idea was one which we procured from The Era, it being that of a musical contest. Miss Hattie Moffatt, the successful contestant, being the recipient of a bouquet of roses.

The contest is a good idea to promote friendliness.

Before refreshments were served, a pleasant duty, performed by Miss Addie Edmondson, was that of presenting Miss Ella McComb with a framed address, in which the terms of appreciation for her earnest work in the office of President, and amiable manner while in our midst, were well merited.

Hoping that we have not encroached on your time and space.

Among the Conferences.

The statistics of the Montreal Conference showed an increase of 11 societies and 143 members.

The Montreal Conference strongly urged all the Leagues to take up the Reading Course during the coming year.

The Toronto Conference approved of the proposed Lecture Courses for our Epworth Leagues during the coming fall and winter.

Nearly all the Conference reports expressed appreciation of the Canadian Epworth Era, and urged that efforts be made to extend its circulation.

The Manitoba Conference took steps toward the organization of a Conference Epworth League Convention, and also strongly urged the formation of District Leagues.

The Toronto Conference emphasized the importance of temperance work, and expressed the conviction that it does not receive the attention in the Leagues that it should.

The Manitoba and Northwest Conference reports an increase of 44 Leagues, and 1,063 members. The sum of \$1,312 was raised for missions, an increase of \$527. All the figures in this Conference show a handsome advance.

The Pastoral Address of the Manitoba Conference says the "Forward Movement among the young people of the Church in the interest of missions has been the most striking and encouraging feature of Epworth League work during the past year."

In view of the fine increase of missionary givings from the Leagues in the Manitoba Conference, it was decided to ask that an additional worker be appointed by the General Board as the representative of the Young People's Societies. The idea is to obtain a man who will work among the foreign population of Winnipeg.

Just a Line or Two.

The League at Nile spent "A Night with The Epworth Era," on July 23rd.

A new E. L. C. E. has been organized at Lyons' Creek, Port Robinson Circuit, with 25 members.

A load of 25 Bridgeport Leaguers paid a fraternal visit to Ridgeway League recently. They had a good time.

The Galt Epworth League sends out notices to absent members in the form of a telegram, headed "The Epworth League Telegraph Co." It is a fine idea.

During the past year the membership of the League of Central Methodist Church, St. Thomas, has increased from 92 to 150. A noticeable feature has been the large number of young men who attend.

The Book Shelf.

With the Tibetans in Tent and Temple. A narrative of four years residence on the Tibetan border and among the far interior. By S. J. Carson Rijnhart, M.D. Published by the Fleming H. Revell Co., Chicago, New York, and Toronto. Price, \$1.50.

This book will be of special interest to Canadians, in view of the fact that Dr. Rijnhart is a native of Ontario, and the tragic death of her husband in the wilds of far Tibet a year or two ago aroused a widespread sympathy. Apart from this, however, the volume is a remarkable one. It is exceedingly well written, and is replete with stirring incident. Those who are fond of adventures will find them here, more wonderful and more thrilling than in any romance. He then started the story, it is hard to lay it down until the last page has been read. Never was there a record of greater pluck, daring, and endurance than is here recorded. One cannot help wondering, however, why Mr. and Mrs. Rijnhart should have left a place where they had the prospect of doing good missing a work, to wander into an inhospitable part of the country, where they could only expect opposition, and where practically nothing could be done to extend the Gospel. Still we cannot help admiring their courage.

From Far Formosa. The island, its People and Missions. By Rev. Chas. A. Eaton, D.D., for twenty-three years a missionary in Formosa. Edited by Rev. J. A. Macdonald. The Revell Co., Chicago, New York, and Toronto. Price, \$1.00.

The facts and incidents of this volume were supplied by Dr. MacKay, and the actual weaving into literary form was done by the accomplished editor of The Westminster. It is scarcely necessary, therefore, to say that it is a well written book. It contains a large amount of valuable information about Formosa, and gives a minute account of Dr. MacKay's own work. The recent death of the author will invest "From Far Formosa" with new interest.

The Old Evangelist, and the New Evangelism. By Rev. Chas. A. Eaton. The Revell Co., Chicago, New York, and Toronto. Price, \$1.00.

Mr. Eaton, during his residence in Toronto, as pastor of the Bloor Street Baptist Church, was known as one of the most earnest and practical preachers in the city, who had a strong hold upon the people. It is said that more men attended his services than those of any other church in Toronto. Anything that such a man has to say on the subject of evangelism is worth reading. The question of revival is dealt with in a fresh and unacknowledged manner.

Missionary.

Great Missionaries.

Pastor Harms.

In the month of June, fifty years ago, Louis Harms began his ministry as pastor of a church in Hermannsburg, Germany. There was very little spirituality or Christian activity in the church when his pastorate began, but being a man of great earnestness and spirituality, he began to prophesy to the dry bones of his parish in such a way that soon there was life, movement, a great religious awakening, an army of workers prepared for Christian service. The question arose, what use shall be made of this religious energy? It is under such conditions that new religious movements begin. The Apostolic Church began its forward movement for the evangelization of the world in connection with a great spiritual awakening. The Christian Endeavor movement began in a revived church in Maine. Pastor Harms urged his people to begin a mission to the heathen. His people were far from wealthy, but the Lord of the earth is wealthy, and they began to recognize his claim on all that they possessed. The first gifts for the proposed mission were: six shillings from a black face of a laborer, and a silver penny from a little child. The spirit of giving grew, and some who had not money to offer gave themselves to the work, until a company of twelve stood ready to go to the heaviest front and the face of the earth. It was decided that the field which called loudest, because it seemed to be neediest, was in southeastern Africa among a savage tribe to whom as yet the Gospel had not been preached.

THE PERIOD OF PREPARATION.

The missionary volunteers were ready to go to Africa at once, so far as their spirit was concerned, but they were untaught German peasants, unfitted for missionary work. A training-school seemed to be the first requisite of this unique forward movement, and so a house was purchased in which the prospective missionaries, under the direction of Theodore Harms, a younger brother of the pastor, began a four years' course in Bible study, church history, the history of missions, dogmatics, and other studies which were thought to be necessary to make them workmen needing not to be ashamed. But how were they to get to Africa? The Lord provided a way. A party of German sailors came to Pastor Harms asking him to send them to Africa in connection with his missionaries. This set the village on fire with enthusiasm, and no less than sixty persons came forward and asked to be sent to Africa as colonists. The movement seemed to be too successful. After "knocking diligently on the dear Lord in prayer," Pastor Harms found that none of the men who go down to the sea in ships were willing to carry his first company of missionaries to their proposed Niniven, and they were so completely willing to go that they did not need to be carried by whales.

THE "CANDACE."

But sailors suggested a ship, and one of the sailors suggested that they build a ship. The proposal was that they were where was the money to come from? Pastor Harms was a mighty man of

prayer, and so he resolved to call a ship by the power of prayer. He devoted a night to it, and got the ship. He said, "I prayed fervently to the Lord, and laid the whole matter in his hands. As I arose from my knees at midnight, I said, with a voice that almost startled me in the quiet room: 'Forward now, in God's name!' His people provided the money; the ship was built at Harburg; was christened "Candace," queen of the Ethiopians; the entire parish labored for months before the time of departure to provide the missionary outfit; and on October 28, 1852, she sailed for Bombay, via the Cape and Port Natal, with eight trained missionaries and a company of colonists, officers, and sailors.

THE RESULTS.

It might be supposed that such an effort as this would completely exhaust the efforts of one parish, and that not a wealthy one, to give and to do. But it was only the promising beginning of a growing mission. In three weeks the vacant seminary was filled with twelve new students, and among them a German man named Behrens, who gave himself and his farm, and this mission farm yielded sufficient revenue to support the training-school. Many months passed by before they heard news of the "Candace," and their first company of missionaries. They feared that she had been lost at sea, and so they resolved to humble themselves, confess their sins, "pray to God, and build a new ship." But in 1855 she arrived in good condition, and reported that a mission had been successfully established among the Zulu tribes, as they were not able to reach the Gallas, the people whom they had first selected as the subject of their missionary enterprise.

The after story of this wonderful forward movement church must be condensed into a few words. The "Candace" returned to Africa in 1856 carrying a second company of volunteers, and in 1857 she carried forty-four persons to the new Hermannsburg in Africa. Seven years after the first missionaries had sailed the home congregation found that giving had so much increased them, that they owned a mission house, which was occupied by forty-five students; a refuge farm where they were sheltering and training for a better life twenty discharged convicts; a mission farm, and printing house; and in Africa they had 40,000 acres of land, eight mission stations with good buildings, and one hundred of their own number were already on the field, where they had gathered into a church fifty converts from the African tribes.

Did they give themselves to death? No, the Lord prospered them in all respects. During the life of Louis Harms there was an increasing revival in the parish, and it is said that during his pastorate 40,000 souls were led into the kingdom of Christ. Their expenditures were large, but unsought contributions came to them from all parts of the world, and "each year closed with a balance in the treasury." Under the pastoral care of Egmont Harms, the son of Theodore Harms, the people are now worshipping in a fine new church building, and on missionary ground they have twenty-seven stations among the Zulus and Bechuans, manned by forty-six missionaries, and among the Tuluas in India, they have nine stations and ten missionaries. There are 402 native assistants now at work, and the entire number of communicants in the mission churches is about 24,000. Would not the Lord of the harvest say to our wealthy Congregational churches, "Go, and do thou likewise"?

Nuggets.

The Indian Witness says that it is safe to assume that 100,000,000 of the population of India have an average annual income of not more than one sovereign a head.

There are ten Congregational churches in Massachusetts that give more money for missionary and benevolent uses than they spend in maintaining their own churches.

According to Dr. Grudermann's statistics, the number of Protestant Christians in India and Ceylon has in fifteen years grown from 446,750 to 753,511, nearly 70 per cent.

When Mr. Wardlaw Thompson was asked, "Will the London Missionary Society send men and women to replace those who have died in China?" he replied, "Will merchants send out cotton goods again?"

The greatest missionary bequest ever made was that of the Leeds millionaire, Robert Arthington, who died last year. It has been estimated that the amount received by the London Missionary Society will be £250,000, providing an income of between £7,000 and £8,000 a year.

The world's advance is due only to the hopes, the plans, the progress, and the work of living men and women who have tasted of the waters of life for themselves and know what it is to live, and are determined that the rest of the world shall have life more abundantly, as Jesus Christ himself has promised.—Edward Everett Hale.

Dr. Ament says that Dr. Murray's remarkable work among the blind in Pekin has been almost utterly annihilated. He says that the blind Christians in Pekin were killed by the Boxers, and adds: "I was told that they met their death like the heroes and heroines that they were. Some of their hearts were cut out to find the secret of their strange courage."

Bishop David H. Moore says: "Japan is bursting with life and enterprise. Education is its hobby. Nothing is too good for its boys. If we secure the priceless opportunity of educating them for Christ, we must not only have first-class teachers, whom we have, but also first-class buildings and equipment. It handicaps the faithful work of the excellent teachers that the halls, recitation rooms and dormitories should be shabby."

Rev. Mr. Raley, our missionary at Kitamaat, B.C., relates the following incident in his interesting little paper, Na-Na-Kwa: "The Indians of this North Pacific Coast have been loyal to Queen Victoria, and will be so to her successor. A little incident well worth recording comes to mind. Chief Shakes, of Kitkatlah, the next (C.M.S.) mission north of Kitamaat, a few years ago after a successful fishing season at Lowe Inlet, sent a present of one hundred dollars and an other skin to her Majesty as a token of loyalty. Her Majesty returned to him the one hundred dollars, the hard-earned savings of the chief, but retained the other skin; in return she showed her appreciation of the gift of this great chief by sending him a life-sized picture of herself, in oils, set in a very magnificent massive gilt frame, surmounted by the royal crest. To his wife she sent two Scotch plaids. The above treasures, with an autograph letter, it is needless to say, are highly prized and jealously guarded by the old chief and his family. Indeed, natives have been known to travel from sixty to seventy miles in order to see these tokens of favor. It is said to be regarded as almost a mark of honor to be wrapped in one of these plaids."

YOUNG PEOPLE'S
Forward Movement for Missions

In charge of F. G. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Mission-
ary Campaign, 31 Car Street, Toronto.

**Methodist Young People's Summer
School of Bible Study and
Missions.**

The following items were written by a score or more of those attending the Summer School of Missions in an intermission of five minutes, and reflect in a unique manner the impressions made upon the minds of the writers. The object of this proposal was not literary, but inspirational, to the thousands who had not the privilege of attending. Too much cannot be said in praise of the efforts and tact of the promoters of the school, and with a smoothness not often experienced, each session was carried through, and all were more than pleased. This is the first of such summer gatherings, but we feel sure it is but the beginning of a movement which will grow to grand proportions under the blessing of God.

.....
The Summer School? No Epworth Leaguer who is interested in the mission work of the Church, home or foreign, should ever be absent from this institution. It has been a source of great blessing to those working on distant fields to feel the earnest throbs of consecrated young Methodism.—Geo. E. Hartwell.

.....
This gathering has marked an epoch in the history of Methodist missionary work in this land. Devotional services, profound Bible study, inspiring and instructive addresses, all to the point, the geographical and statistical information, together with the social pleasures and sight-seeing, combined to make the school a blessing never to be forgotten.

.....
This morning, in response to a question of the writer to the janitor—General Robert—as to whether he was not nearly worked to death during these days, he replied, "It has not yet entered into the heart of man to know what he can do. Why one man could do the work on a fire, if he was determined to do it." That is the impression given to the writer by this convention. Pastors, it hath not yet entered into our hearts to conceive of the power that there is latent in our young people, and which we may set free, if we are determined to accomplish the work.

.....
We came 250 miles to attend this convention. Now it is nearly over we feel we would be willing to go twice that distance to attend another such school. Our sympathies have been broadened by seeing the needs, and we now go back to do our best, to obey the Saviour's last and greatest command.

.....
It has taught us to see greater depth and beauty in the Bible, through the excellent Bible studies, and has given us clearer views as to the need of missionary work.

.....
"All power is given unto me." "Ask, and ye shall receive." If we obey this injunction, we shall have our eight men for China, our extra men and dormitories for Japan, our twenty men for the Northwest, and reinforcements for Northern Ontario.

No more gleaning over China or Japan in one hour, but a thorough study of each field, its people, its missionaries, and its needs, if it takes all winter.

.....
From its opening session to its close, the spirit of devotional zeal was manifested. We believe that the delegates will go from this Scriptural and educational conference to be centres of wider influence because of the wider knowledge gained.

.....
The Summer School has proven a success beyond all expectation. It has given an enlarged view of our work, a greater inspiration, and has led to a determination to pray, to study, and to do more for missions in all possible ways. We have wished that scores and hundreds from the Conferences and Districts and Leagues could have been present to share the blessings of this school.

.....
As a Bible school it is excellent. As a means of acquiring information about the work, it cannot be surpassed.

.....
The Holy Spirit has been with us in these days of blessing. We have been learning not to be dissatisfied because we cannot do something great. Every act done for Christ becomes great. God has given us a work to do. Let us be missionaries every moment.

.....
Ideas have been broadened, and clearer views of the needs of missions have been impressed. Those who attended will pray and give, and endeavor when they go back to their local Missionary Societies to be leaders in sacrificing for missionary work.

.....
Every member of the League attending the Summer School for Bible Study and Missions will undoubtedly have his spiritual life deepened, and his interest in missions intensified.

.....
From a social standpoint, the Summer School has been of the greatest benefit, and if the missionary question is not a social question, what is it? The more our social natures are developed along the line of missionary enterprise, and the more we know about the work, the better we are able to be of help to others.

.....
The Bible studies and addresses were specially helpful to the ministers present. It is to be hoped that all the pastors will spend their holidays next year in attendance at this school. There is inspiration in it for the year's work.

.....
We are especially impressed with the importance of the pastors and the officials of the Church Boards identifying themselves with all associations of young people.

.....
Dr. Carman's judicious, discreet, and sympathetic questions and recommendations throughout the sessions were specially appreciated.

.....
The Summer School has been an inspiration to greater study and work in the great interests of Christ's work in the world. The impartation of fact, the thrilling illustrations, the most interesting descriptions, have interested and greatly impressed all present.

.....
Our hearts have been stirred and our sympathies aroused more than ever before by hearing of the great need of missionaries on the different mission fields. How we wish that every convener of our missionary committees could have been here, so as to have carried back to their Leagues some of the enthusiasm of this Summer School!

The systematic studies of the Word, so ably conducted by Prof. McLaughlin at the early morning sessions, constituted one of the most interesting features of the school. A wide and complete, yet concise, survey was given of the whole sweep of the divine plan as revealed in God's Word, in relation to the kingdom of God as the realization of his plans and purposes among men, and to the Church as the working power of the kingdom.

.....
Dear leaguers who stayed at home. You missed it. Sessions—so helpful, hopeful, and workful. Such an inspiration to us who were a little weary in well-doing. If the chance comes again, don't miss it!

.....
We want consecrated men and women filled with the grace of God, ready to answer to the call, "Go ye" to China to work for the little ones.

.....
"And Jesus said unto them"—does he not say it unto us?—"Go, disciple all nations." He spoke then to a handful, now to a mighty Church, then to poverty, now to the world's wealth. Breathe from the heavens, O Spirit of God, that all these forces may move forward for the conquest of the world.

.....
I have only been able to be present at this one session, but feel that I have been amply repaid. The enthusiasm created by the remarks of Bro. Hartwell and Dr. Hart was felt by the entire audience. The latter speaker gave a most encouraging report of the outlook in China, and also made a touching appeal for workers. The aged veteran moved the audience to tears as he told of the vast work yet to be done, and claimed that Christ's blood would not be shed in vain.

.....
Some things needed: 1. Power of faith and prayer. 2. Personal work in our Christian Endeavor. 3. More self-denial on the part of C. E. members. 4. More study on mission work. 5. Maps to make our meetings in C. E. more interesting. 6. A stronger desire to make our young people feel that without the missionary spirit in our C. E. we cannot succeed in our work.

.....
One cannot help being impressed with the fact that the call from all the missionary fields, both home and foreign, is for men. Yet the great majority of those who attended the school were women. So it devolves upon the women to carry home the clarion note to the men.

.....
I am eighty-nine to-day, and have attended the church ever since I was twenty-four. This has been the most interesting missionary meeting I ever attended.—Joseph Stephenson.

.....
The second edition of the programme for the Summer School is very valuable. I shall keep mine, not only that it may help me to remember the many subjects so ably presented, but the information, statistics, and addresses of our missionaries make it of permanent value to me. I wish a copy could be put in the hands of every leaguer, minister, and other League officer and committee member.

.....
I would suggest that a similar Summer School for the study of the Bible and missions be held next year, and that every delegate attending this school begin immediately to invite and induce ministers, Quarterly Board officials, Epworth League officers, and members to attend.

Epworth League Lecture Courses.

In our last issue we called attention to the importance of conducting healthful entertainments during the fall and winter season, and strongly urged the carrying on of Lecture and Entertainment Courses by the Leagues. This month we desire to give some hints as to how these can be successfully managed. The first thing to do with a scheme like this is to talk it up, and get a few members, at least, interested. Plan to have, say, six entertainments, about a month or five weeks apart. Four of these might be lectures and two concerts, or perhaps they could be equally divided. Select your lecturers and concert companies, and by correspondence find out exactly what the cost is likely to be. Most of the lecturers can be secured for their travelling expenses, but some may expect a small fee. When the cost has been figured out, then estimate the number who are likely to buy season tickets, and fix the price so as to pay all expenses, and leave a small balance on the right side. Do not aim at making much money out of these entertainments. Let the object be the profit and pleasure of the people. When these preliminary arrangements have been made, then appoint a committee to canvas the whole congregation. Explain the object thoroughly, and ask for the co-operation of all the people, especially of the church officials. There could be no reasonable objection to asking members of other congregations to patronize an enterprise of this kind.

If sufficient energy and industry are put into this work, the success of the Lecture Course can be assured at the very outset. Remember, however, that it means work. Your entertainments will not be successful if you rely simply upon announcements from the pulpit, or hand-bills. They must be talked up. As a help to those who desire to arrange a lecture course, we have compiled the following list of subjects and lectures, largely from the pages of *The Era* and *Guardian*, during the past three years. As far as possible, it would be well to choose men who can be secured without travelling too great a distance. Of course the pastor should be consulted before any steps are taken, and his help ensured.

HISTORICAL.

- "The Indian Mutiny." Rev. J. S. Coffin, Annapolis, N.S.
- "The Tower of London." Mr. O. J. Jolliffe, Classical Master, Collegiate Institute, Ottawa, Ont.
- "Windsor Castle and its Memories." Mr. O. J. Jolliffe.
- "British Museum." Mr. O. J. Jolliffe.

TRAVEL.

- "Rambles through Scotland." Rev. G. H. Cobbedick, Parkhill, Ont.
- "Ireland and the Irish People." Rev. Foster McAmmond, Perth, Ont.
- "The Holy Land." Rev. John Pickering, Brantford, Ont.
- "A Trip through Ireland." Rev. F. H. McDonald, Cambridge, Ont.
- "Down the Gulf to Cape Breton." Rev. W. B. Tucker, Ph.D., Shawville, Que.
- "Through Britain on a Bicycle." Rev. G. R. Turk, Toronto, Ont.
- "A Tour in Bible Land." Rev. W. Henderson, Farnham, Que.
- "Around the World in Seventy Days." Mr. Robert Rawlings, Wyoming, Ont.

DESCRIPTIVE.

- "Under Fire in Dixie." Rev. W. D. Henderson, Pembroke, Ont.
- "What I Saw in the Southern States." Rev. J. E. Mavety, Kemptville, Ont.

- "My Island Home, the Isle of Wight." Rev. A. E. Pates, Compton, Que.
- "Life in Kingston Penitentiary." Rev. A. E. Lavell, Ayr, Ont.
- "Jerusalem, within the Walls." Rev. Jas. Awde, Merriton, Ont.

YOUNG PEOPLE.

- "Our Girls." Rev. H. W. McTavish, Warwick, Ont.
- "The Boy that is Wanted." Rev. A. Andrews, Winnipeg, Man.
- "Success." Rev. W. R. Young D.D., St. Thomas, Ont.
- "Plough Deep." Rev. John Morrison, Springfield, Ont.

RELIGIOUS.

- "The Ideal Church." Rev. J. E. Mavety, Kemptville, Ont.
- "A Practical Talk to Church Pews." Rev. E. Roberts, Lindsay, Ont.
- "Pilgrim's Progress." Rev. W. P. McHaffie, B.A., Oxbow, N.W.T.

METHODISM.

- "The Rise of Methodism." Rev. E. E. Flagg, B.D., Nassagawya, Ont.
- "Mr. Wesley and his Preachers." Rev. A. J. Terryberry, Port Rowan, Ont.
- "The Life and Times of John Wesley." Rev. J. E. Moore, Newburgh, Ont.
- "A Pilgrimage of City Road Chapel." Mr. O. J. Jolliffe, M.A., Ottawa, Ont.
- "The Doctrines of Methodism." Rev. F. A. Cassidy, M.A., Guelph, Ont.
- "Charles Wesley and his Hymns." Rev. J. S. Ross, D.D., Walkerton, Ont.
- "Canadian Methodism." Rev. S. W. Holden, Cayuga, Ont.
- "The Sphere and Future of Methodism." Rev. S. G. Couch, Innerskip, Ont.

MISSIONARY.

- "Helps and Hindrances to Mission Work in Japan." Rev. Eber Crummy, B.A., Kingston, Ont.
- "Reminiscences of Mission Life in the West Indies." Rev. G. H. Huxtable, Montreal.
- "Life Among the Indians." Rev. John Semans, Winnipeg, Man.
- "Asia and Opium vs. Christian Missions." Mr. Joseph Gibson, Ingersoll, Ont.
- "The Troubles in China." Rev. Dr. Daniel, Goderich, Ont.

PATRIOTIC.

- "Our Empire." Rev. Thomas Manning, B.A., Lindsay, Ont.
- "Christian Citizenship." Rev. E. E. Scott, Vancouver, B.C.
- "The Transvaal." Rev. J. T. Pitcher, Smith's Falls, Ont.
- "Our Country." Rev. T. B. Conley, B.A., Granby, Que.
- "Briton and Boer." Rev. M. E. Wilson, Prince Albert, Ont.
- "Britain in Africa, Her Duty and Difficulty." Rev. E. Thomas, B.A., Metcalfe, Ont.
- "The Glorious Reign of Queen Victoria." Rev. G. W. Dean, Morden, Man.
- "Canadian Patriotism." Rev. J. W. Harrison, Roland, Man.
- "Canada, the Greater Britain." Rev. C. E. Perry, Toronto, Ont.
- "Canada, the Land of the Maple." Rev. C. M. Marshall, South Cayuga, Ont.

MISCELLANEOUS.

- "Why I Left the Roman Catholic Church." Rev. Chas. Langford, Laurel, Ont.
- "Flowers and their Lessons." Rev. W. R. Young, D.D., St. Thomas, Ont.
- "The Triangular Man." Rev. R. Hobbs, Wingham, Ont.
- "Doors." Rev. J. J. Rae, Oshawa, Ont.
- "Mind Your Own Business." Rev. J. J. Rae, Oshawa, Ont.
- "Something that Everybody Wants." Rev. W. F. Wilson, Hamilton, Ont.
- "Seven Different People of which you are One." "Living Influences." Rev. C. O. Johnston, Toronto, Ont.

- "What to do and say at Home." Rev. A. I. Snyder, Canboro, Ont.
- "Say So."
- "Blunders."
- "Handsome Women." Rev. R. J. Treleven, Toronto, Ont.
- "A Nursery Rhyme." Rev. G. W. Henderson, St. Mary's, Ont.
- "Workers, Loafers, Croakers." Rev. G. W. Henderson, St. Mary's, Ont.
- "A House without Walls." Rev. G. W. Dewey, Toronto, Ont.
- "The Human Voice." Rev. Jas. Livingstone, Windsor, Ont.
- "He sure you are right, then go ahead." Rev. Dr. Ryckman, Cornwall, Ont.
- "Singers and the songs they sing, both grave and gay." "Pictures painted and unpainted." Rev. J. C. Speer, Toronto, Ont.
- "The Ideal Man." Rev. W. J. Hunter, Toronto, Ont.
- "Fiddle Your Own Canoe." Rev. John MacLean, Carman, Man.
- "Climbing." Rev. J. H. Hazlewood, Hamilton, Ont.
- "The Gospel of Health and Good Cheer." Rev. David Rogers, Fordwich, Ont.
- "The Man the Age Demands." Rev. E. G. Powell, Dutton, Ont.

CONCERTS.

In regard to arranging a few good concerts, to alternate with the lectures, we do not think that League officers could do better than communicate with Mr. Hartman, manager of the Great Eastern Lyceum bureau, whose advertisement appears on the 2nd page of this issue. He recommends the following attractions as being especially suitable for church entertainments: The Enoch Arden Concert Co. The Fadella Woman's Orchestra. The Ernest Gable Concert Co. The Bostonia Sextette Club. The Swedish Ladies' Quartette. The McDonald Male Quartette.

League Entertainments.

Editor of Era:—

Dear Sir,—In your July issue you devote part of a column to the question of entertainments in connection with the League, and in the article you call attention to the Great Eastern Lyceum Bureau, and the advantage of the courses provided by this institution. Permit me to say that I have taken the pains to look into the methods of the Lyceum Bureau, and I can endorse every word in your article as to the aims and moral tone of the entertainments given. In our "rules" and "pledges" and also in sermons, our Church has continually denounced certain kinds of amusements, and no doubt we have not done so in vain, but we have always been as zealous to provide for the better class of entertainment to take the place of those that are a questionable moral tendency? I think there are few things which are at present a greater menace to the spiritual life of our young people than the attractions served up by the low theatrical companies which are so much in evidence in all our villages, as well as in the towns and cities of the land. Not a few have been asking what can be done to counteract these influences? and so far little has been done or even suggested that is of real value.

But let it be understood that the young people will, and should, have entertainment as well as religious service, and as the world cannot be trusted with such matters with safety, it is the duty of the Church to see that what is safe and enjoyable, while at the same time of the lighter vein, shall be supplied at the lowest cost consistent with fair and honest business principles.

This can be done by the method followed by the institution named in your

editorial, and we know of no other way in which it can be done.

It is to be regretted that it is necessary to raise church funds by entertainments, but it is at present one of the ways, and the method above mentioned is, we think, the least objectionable along this line.

Mr. Hartmann, the manager of the Bureau, has reduced this business to a science, and those who have attended the Hartmann entertainments given in the Massey Hall, of this city, will agree that every one was well worth double the price, and under any other arrangement would have cost the double. It is scarcely possible that the same low figures could be given in places where the audience would be much less, but the fee in any case would be a surprise.

It should be remembered that with the Church the cash question must always be a secondary one, for the greatest of all is the development of the mind and soul by that which inspires and ennobles.

The question of local talent is always one to be considered, for in every locality there is a "genius" of purest ray serene," and out of such, naive moulds her monarchs in every line, these need not be overlooked, as arrangements could be made for their services to be retained, but the ambition of every league and church should be to put on nothing which is not of the highest class, both from the artistic and moral standpoint.

It should be well remembered that such talent is not within the reach of the ordinary League along old lines, but, according to the method pursued by the Bureau, it is within the reach of every live League in a town of one thousand inhabitants. There is a motive higher than any yet mentioned, and that is the aim we should have of starving out the schools of evil to which reference was made in the opening lines of this letter. The low and vulgar variety entertainment, which has become so popular of late, is the enemy of the church and league, while the concert, the elocutionary entertainment, and the lecturer of ability and tact are all calculated to lift to a higher sphere mentally and morally. Give the young people what is good, pure, entertaining, and inspiring, and the evil will not flourish in our midst.

Toronto.

J. C. SPEER.

Unless we beware, the Word, which is meant to point us a way to God, may actually intervene and hide Him from us. The mind may be occupied and interested and delighted at what it finds, and yet, because this is more head-knowledge than anything else, it may bring little good to us.

If it does not lead us to wait on God, to glorify Him, to receive his grace and power for sanctifying and his grace to sanctify our lives, it becomes a hindrance instead of a help.—Andrew Murray.

A negro preacher, lecturing recently on the "Bicycle and Prayer," said: "When it comes to turnin' a curve on a flyin' bicycle goin' down hill, a good break beats the Lord's Prayer all hollow." That is a homely way of saying that the Lord does not promise to do anything for us which we can do for ourselves. The proper use of means to a known end is just as much a duty as prayer. For this purpose, God gave us sense and judgment, and when we lay aside these and refuse to use them and ask God to do the work we could do, we are like spoiled children who refuse to walk because they want somebody to carry them. The poor, foolish people who refuse to take a medicine prescribed by a reputable physician, because, forsooth, they want the Lord to heal them, are of that class who refuse to use their common sense because they want the Lord to become their servant. St. Louis Christian Advocate.

Health and Home.

Disgusting and Dangerous.

"I wish," writes a physician to the editor, "you would publish an article showing clearly to women how they are around through dragging their skirts and then going home and brushing it off, when dry, into the air of their bedrooms, it would probably reduce somewhat the mortality from tuberculosis."—Good Housekeeping.

The Supper Table.

About the only time in the day when the average American family is together is at the evening meal, and the severest test of the wholesomeness of the household life is the spirit that prevails there. We have no great faith in any attempt to reform family conditions by superficial devices, but much can be done to make them manifest real household unity by attention to some details. A grain of sand may stop your watch as thoroughly as the breaking of its mainspring. We have no receipts for broken mainsprings, but grains of sand may be removed by a skilful touch. One way to do this is to get about contributing something to the evening meal. If you have heard a good story during the day, save it for the supper table. If a bright observation or a witty remark has occurred to you, let it scintillate there. If you haven't much skill at this sort of thing, draw some other member of the family out. The supper table is no place for care or worry, or disagreeable remarks, or disagreeable subjects. If things that have gone wrong are mentioned, see their humorous side. Persist in it that you will not take them too seriously. Where such a spirit presides at the evening meal the homeliest fare becomes a feast.—The Watchman.

"How to Spoil a Vacation."

Spilling vacations is a wonderfully popular amusement. It has always seemed to me a pity that folks should go about this matter in such an unmethodical, haphazard way. Everything, in this century, ought to be done in a scientific manner.

I fear I shall appear to be boasting, but I can assure you that a long, varied, and entirely successful course of experience in vacation-spilling entitles me to give directions on this subject worthy your implicit confidence. I know just how to do it.

In the first place, you must persuade yourself that vacations are made simply for you—for your own tastes or amusements. But this qualification is already possessed by so many that it is hardly worth mentioning.

If you own that most efficient notion, you may safely dispense, in this task of vacation-spilling, with perseverance and industry. When a man with a well-developed bump of selfishness sets out to spoil his vacation, it is wonderful how readily everything and everybody assist him. It's easier than rolling down hill.

I hope that before your vacation began you made very extensive plans for vacation work and play—so extensive that they could not possibly be carried out, even with all men's acquiescence and aid. The failure of these ambitious designs through your own laziness, and the lack of co-operation on the part of the cruel

world, will materially aid in spoiling your vacation.

Then it is absolutely necessary, in vacation to lie long in bed, to rest. Keep this up conscientiously, especially through the hottest days. The freshness of the early morning is likely to spoil one's vacation-spilling in spite of one's self.

Decide at the outset that fair skies and cool weather are essential to your happiness. You will thus enlist in your business of vacation-spilling the winds, rains, clouds, and, in fact, all the forces of the solar system.

Eat and drink what you fancy, and much of it. Unless you are very unfortunate, that will give you all further trouble in the matter.

If, however, the vacation adversely remains unspilled, do nothing about it. Indeed, do nothing at all. If, in hot weather, you read, or study, or sew, or make a garden, you will run serious risk of failing to spoil your vacation. Take warning.

Of course, what is true regarding helping yourself is doubly true of helping other people. I have been vacations, which were being spoiled in a very perfect and workmanlike manner, suddenly and disastrously renovated by an imprudent act of kindness. To be sure, those who do such things are beginners in the art; but be on your guard.

Stay indoors. There is something about green leaves and flowers and butterflies, insignificant though they seem, that is able to enliven and cheer even a skilled vacation-spiller.

Above all, take no exercise, either by work or by play, especially in hot weather. If you did, your food might be well digested, and the energy of your nerves and muscles might be turned aside from those restless, mysterious twitches which constitute one of the vacation-spiller's most efficient allies.

The chief danger is that you may become interested in something, and then good-bye to all hope of spoiling your vacation. Maintain with your utmost indifference a state of complete apathy.

I will guarantee that the conscientious following of these simple instructions will never fail to result in a vacation gloriously and systematically spoiled.—Amos R. Wells, in "How to Play."

Friction in Daily Life.

A friend once said to me that she could fancy few situations more difficult than that of life in the same house with two persons who were obliged to have the rooms at a different temperature. If Jane insists on seventy degrees, and Mary cannot breathe if the thermometer is above sixty, they cannot be comfortable together. Similarly, if Alice insists on an early breakfast and Amy on a late one, and they cannot compromise, and neither will bate a jot of her own preference, the home will not be peaceful and serene.

The battlefields of domestic life are carried by those who have the stronger wills and the larger equipments of common-sense. Few of the strifes and struggles which make incongenial companions actively antagonistic are worth while. There is no principle at stake. Only a pretty self-denial, a mere trifle, a little difference of opinion or of taste, but the home is rent and marred, hearts ache, and the loving are alienated. Entire self-restraint would do away with the outward expression of most of the irritability and friction in home life, and if it were unexpressed, it would soon become non-existent.

Devotional Service.

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

AUGUST 18.—"GOD'S REQUIREMENTS."

Deut. 10, 12-14.

HOME READINGS.

Mon., Aug. 12.	Men and God	.....	Micah 6, 4-8
Tues., Aug. 13.	He requires for us	.....	Deut. 6, 1-9
Wed., Aug. 14.	Obedience covers all	.....	John 5, 1-9
Thurs., Aug. 15.	Service is included	.....	Ps. 100, 1-5
Fri., Aug. 16.	We can do His will	.....	Luke 8, 16-21
Sat., Aug. 17.	God helps men	.....	Ps. 37, 23-31

A present-day weakness is found in this—that people wish to have the blessings of religion here and hereafter without fulfilling its obligations. They wish the peace of mind, the deep joy of soul, the rest of conscience, the security amid constant changes which religion gives, but they are not willing "to do justly, to love mercy, and to walk humbly with their God." And it is plain that the former cannot be had without the latter. In other words, such people desire the advantages of the divine government without obeying its laws; they want the protection of the law without observing its requirements. And this is impossible. Indeed, it would not be a good thing if it were possible. For a worthy thing possessed without an effort corresponding to the value of the thing is not appreciated when possessed. God's blessings must be sought by prayer, won by persistence, and retained by obedience.

GOD CLAIMS OUR SERVICE.

Moses had prayed to God for blessings upon the people of whom he was leader. The prayer had been answered. And how renewed obedience was due to God from the recipients of his favors. God had granted good things; now he requires faithful service.

1. What kind of service is claimed? It is summed up, and strongly enforced in a few words.

(a) Willing service. "What doth the Lord require?" The word signifies to ask or request. God in the law of Moses commanded many observances and enforced obedience when necessary. But love and veneration must be voluntary. The Almighty does not rule men like suns and stars, nor like animals; but he appeals to reason and conscience; he solicits and requests our service. "Who then is willing this day?" "Will ye be my disciples?" An appeal is made to the will of man to submit to the will of God. And this is the very essence of religion. What a gracious attitude for the Eternal God to assume towards man! With what love and urgency does he request our obedience!

(b) Practical service. Genuine religion is always practical, not mere feeling and form. It is reverent fear, filial love, and faithful service. First of all, we are called upon to fear him. This does not mean to be terrified—that is the religion of the natural man. Unless taught of God, men look upon him with terror and alarm. Hence to them religion is a gloomy and sepulchral thing. But to the Christian who understands his privileges all is reversed. He has no alarm; he courts God's presence and feels that presence to be the inspiration of hope and joy. His fear of God means obedient reverence—he reveres the object of his trust and service, and has the feeling towards him that produces practical obedience to his will.

2. We are called upon to walk in his ways. All the ways proceed from one

source, and terminate in the same again. There are various forms of expression, but one religion. Religion is called a way of righteousness, a way of truth, a way of peace, a way of pleasantness. These are apparently different paths which God has prescribed for his people, and yet there is but one path and in that path are found righteousness, truth, peace, and pleasantness. All God's people are found walking in this path. And walking, remember—not standing still in God's way.

3. We are called upon to love him. If the fear spoken of were terror, it would be impossible to love. Love is the germ in the heart that blossoms and bursts into all the fragrant fruits demanded by God's holy law. The law says, "Give me fruit," and we have no fruit to give: But the born of God sately and abundantly and develops all the fruits of the Spirit. The absence of this love is the absence of Christianity. This love marred by the fall, restored by the cross, is the result of appropriating God's love for us. The measure of it is, "all your hearts." Not more than human strength is required; not less than will fill the heart is demanded.

4. We are called upon to serve him. To serve him we shall interpret to mean service in the sense of worship. This means to adore, to praise, to pray, to surrender to God. It implies worship privately, publicly, outwardly, and sincerely. And what is the end of true worship? Well, God asks it, not for his benefit, but for our good. There is a spiritual return for meeting together in the house of God and engaging in public worship? Well, God asks it, not for his homage to God, it reacts in blessings, mercies, and privileges upon ourselves. Worship is also good for the world. It impresses the consciousness of men for good. It is an object-lesson of religious reverence. And, when followed by good works, as it always should, it is a most signal evidence of the presence of God in the hearts of men. Let us, therefore, our League stand for careful and conscientious attendance upon public worship and the means of grace, and for the legitimate fruits of such service, and its power shall continually increase.

WHY GOD CLAIMS OUR SERVICE.

The divine claim for future loyalty is made on several grounds: (1) It is reasonable. "What doth the Lord require?" Anything unreasonable, impossible, or inconsistent? Can God ask less than what is due to him? He does not "bind heavy burdens and grievous to be borne." His yoke is easy and his burden is light. And the purpose of his requirements is the attainment of our highest good. (2) It is filial. "The Lord thy God." We are God's children by creation, preservation and redemption. Service is a filial thing from children to a father, and from God's children to God himself. Israel was often reminded of this relationship and the duties which spring from it. Whatever God was in himself he was to them. In Christ, God regards his people as his own and bestows upon them special blessings. As God has made solemn covenants for us, pledged himself and all his resources to help us, we on our part should make no reserve whatever, but devote ourselves, body, soul, and spirit unto him.

3. It is just. Our service for God is due from the constant mercies we receive from God. He brought us into being; made us a little lower than himself; he provides for our needs; he has given his Word, sent his Son, and opened heaven. Mercies have been great, constant, and multiplied. A suitable return is due, and should be rendered him. The return that God requires is our fear, love, obedience, and worship. Shall we withhold what is due, rob God, and in

doing so rob ourselves of what is of greatest and most enduring value?

SPARKS FROM ANOTHER ANVIL.

Base your religion upon revelation, and it can rise into power.

Learn how great God is and how little you are, if you would become greater than you are.

You must comprehend the terrors of God's wrath if you would enjoy the delights of his love.

Where religion is weak-kneed, it is because it is stiff-kneed before God. God requires love; but the love must not spring from the requirement, but from the heart.

A test of love: Do you long to be alone with God? to talk with him? to plan with him? to work for and with him?

We are climbing a mountain. Love-to-man is a hand reached down, whereby we are pushed upward; love-to-God is a hand reached up, whereby we are pulled upward. So we ascend.

As to human laws, we have to consider whether they are right or not; as to God's laws, we have only to consider whether they are God's laws.

"Ignorance of the law is no excuse." It is the Christian's first duty to become familiar with his statute-book, the Bible. A very small hole in a dike will let in the water. A service that is only a little less than whole-hearted will let in worldliness.

God could have created a race of serfs, bound to do his will by the necessities of their being, like the clouds and the grass-blades. How shall we reward him for the greater confidence he had in us!

POINTS FOR THE PRESIDENT.

Try to impress through this topic upon the members present that God requires more of young Christians than merely to sing hymns, say prayers, and discuss topics from Scripture. All right in their place as these are, our religion must go farther—good works must follow God's worship. Justice, honesty, mercy, straightforwardness, truth, honor—in short, godliness must be exemplified in daily conduct. Good works must be the fruit, while faith is the root of the Christian's life. Clip out the "sparks" and distribute them in the meeting to be read at some appropriate time.

AUGUST 25.—"DAILY PRAYER."

Psalms 34, 1-25.

HOME READINGS.

Mon., Aug. 19.	Prayer always helpful	.....	Jas. 5, 13-16
Tues., Aug. 20.	Stated times for prayer	.....	Dan. 6, 1-11
Wed., Aug. 21.	Prayer is a duty	.....	Mat. 6, 6-13
Thurs., Aug. 22.	Hearing God	.....	1 Sam. 3, 4-10
Fri., Aug. 23.	Talking with God	.....	1 Kings 19, 9-18
Sat., Aug. 24.	A life of prayer	.....	Luke 51, 20-28

Prayer is the line of communication that connects the soul with the base or supplies. As the very existence of an army depends upon the line of communication being intact, so the very life of the soul depends on its unbroken connection with God the source of its spiritual needs. When prayer ceases the soul can no longer advance in spiritual things, just as when the current is broken the electric-car stops. Prayer, daily prayer, continuous prayer in the sense of communion with God, is an essential element in the soul's progress and prosperity.

Our topic scripture gives much encouragement to prayer, and shows much ground for serving the Lord, and many advantages and abiding blessings to the man who will acknowledge God in all his ways. Still prayer connected with the Christian's life is best illustrated in the character of some human being, amid the same kind of difficulties as are met with these days, proves that prayer is what God declares it to be. So let us

take the interesting case of Elijah as given in 1 Kings 18. 42-46, and see how prayer is exemplified in practical religious experience.

THE CASE STATED.

Here is the case of Elijah in his prayer for rain. In this incident the prophet, says one, reaches a great crisis of his life. It was a time of suspense and anxiety. He wondered whether God would now hear him by sending rain, as he had recently done by sending fire. See 1 Kings 18. 36-38. If God should answer him this time, then his great work would be accomplished, and he should experience the joy of success. It was a time of trial, for it was a time of waiting and suspense. But he passed from trial to triumph as he prayed on the mountain top.

1. The object of his prayer. It was to procure rain for the parched ground—a worthy object, surely. There was a famine in the land, owing to drought. The country had been searched for grass to keep the king's horses and mules alive. No doubt there was much distress among the people. The object of Elijah's prayer was, therefore, an anxious one—he wished to relieve his fellow-countrymen of the hardships of famine. He kept a definite object in view—it was rain, rain. For this he pleaded, for this he was anxious, for this he was in expectancy. How may we learn from the example of this man of God to keep a clearly defined object before our faith. While you pray for all lands, pray definitely for your own land; while you pray for all homes, pray specifically for your own home; and while you pray for all unsaved souls, pray and work definitely for the salvation of individual souls.

2. The means by which he sought his object. It was by the spirit, attitude, and utterance of prayer. There are times when to accomplish a holy or worthy purpose, the only proper thing to do is to pray. In this time, bustling age, when so much stress is laid on outward demonstration and display, there is not enough devotion preceding the demonstration. The communion of prayer comes before the display of power. Think not that you are losing time by stopping to pray. Elijah was sustained in his prayer, as that for which he prayed, God had promised. The promise of God is faith's warrant. Prayer is the condition, the promise is the encouragement. He might have been induced to leave God to fulfil his own promise, but he recognized the importance of the condition. His faith was earnest and operative, and led him to pray with confidence. How the man of faith in God will always not only pray, but labor for the object of his faith! A prayer uttered will mean a life consecrated to the attainment of the prayer.

3. The encouragement he received. "A sound of abundance of rain." This was an indication of God's nearness to him, and a token that his prayer would be answered. The sound, it is likely, was heard only by himself. So it is ever with the one who has strong faith in God and who lives in close union and intimate fellowship with him. He has visions of God unseen by others. He observes the hosts of the Lord, which the unspiritual man sees not. Even when things appear to be against him, he can trust God and wait.

4. The discouragement he met with. "There is nothing," was the news that the servant brought. And the same message came, not only once, but six successive times. Here was a trial of faith, and a test of prayer. He hoped for intelligence of the clouds rising, and he longed in their bosoms the plentiful showers—but there was no sign of them. The discouragement came, not from the servant, and the circumstances of the

case—not from God. Like the prophet, we receive discouragement every day from men and from circumstances. But from God we receive hope and encouragement. "Why art thou cast down, O my soul? Hope thou in God; for I shall yet praise him for the help of his countenance."

5. The perseverance he manifested. "Go again seven times." Many a one would have grown weary on being told by the servant two or three times, "There is nothing." But Elijah was not to be turned aside from the object by having to wait. He continues to watch and pray. His conduct seems to say: "I will not let thee go, unless thou bless me." Delays are not denials. "Though the vision tarry, wait for it." Desire and earnestness are shown by repetition and importunity. We must learn to labor and to wait. Though the cloud cannot be seen, the promise is in full view. "My soul, wait thou only upon God, for my expectation is from him."

6. The triumph realized. "There was a great rain." There was anxious waiting, but in God's good time the answer came. Persevering prayer, and confident watching were rewarded. Refreshing showers fell, Elijah's character as a true prophet was established, and God was honored among the people by the steadfastness of his servant. Every succeeding age has supplied examples equally remarkable—the disciples in the upper room; Cornelius at Caesarea; Paul and Silas at Philippi; Peter in prison; the Wesleyes at Oxford. God's character is unchangeable, "I am the Lord, I change not." What he was to Elijah on Carmel, he is to us. Prayer is ever efficacious; it is still the way of approach, the sum of success, the hand which moves the arm which moves the world.

SPARKS FROM VARIOUS ANVILS.

1. God proves our faith by delay.
2. Our prayers are often dictated rather than supplication.
3. The most effective prayer is offered by him who is willing to be an active agent in answering his own prayer.
4. As the heart's action is to a healthy body, so is prayer to a healthy soul. It must keep on going.
5. The spirit of our Epworth League promise "to make stated seasons of private prayer the rule of my life" calls for real heart-communion with God, not a half-asleep numbing of the Lord's prayer.
6. Profitable prayer: its foundation is Bible knowledge. Its walls are love for God's service. Its doorway is thanksgiving. Its windows are petitions. Its roof is adoration. There are as many rooms as there are experiences and needs in life. Every room is furnished in a different way. If we are hungry, it is a dining-room; if in doubt, a library; if weary, a bedroom; if lonely, a parlor. For every Christian, this house is the home of the soul.

POINTS FOR THE PRESIDENT.

After the presenting of the topic in a brief paper or address, spend some time in thoughtfully considering what the Bible says about prayer. When the young people give the prominence to prayer in their lives which the Bible does in its teachings, their Christian power will wonderfully increase. Here are a number of passages of Scripture dealing with prayer. You may find others if necessary.

Ps. 40. 1; Isa. 55. 6; Isa. 62. 6; Ezek. 35. 37; Luke 18. 1; Eph. 6. 18; 1 Thess. 5. 10; Heb. 4. 16; Psa. 37. 4; Heb. 4. 16; Jas. 1. 5-7; Gen. 32. 26 Luke 6. 12; Luke 11. 5-8; Jer. 29. 13; Psa. 34. 4; Psa. 50. 15; Psa. 84. 11; Psa. 145. 18; Acts 12. 5, 7; Jas. 5. 17, 18.

SEPT. 1.—"SPIRITUAL ACQUAINTANCE."

Job 22. 21-25.

HOME READINGS.

Mon., Aug. 27. Divine companionship.—John 17. 20-23
Tues., Aug. 27. Praising His presence.—Acts 10. 24-33
Wed., Aug. 28. God's wisdom.—1 Cor. 1. 20-31
Thurs., Aug. 29. Acquaintance by obedience.—John 9. 24-33
Fri., Aug. 29. Acquaintance by prayer.—John 1. 6-14
Sat., Aug. 31. Knowing God by the Spirit.—1 Cor. 2. 6-13

It is an inspiring thing to be acquainted with nature as the handiwork of God. In it we see his wisdom, his power, and reflections of his glory. As we see nature's wonders, Milton's words may well come to our minds:

"These are thy glorious works, Parent of God,

Thise his universal frame, this wondrous fair,

Thyself, how wondrous then!"

It is a helpful thing to be acquainted with men—men of thought, men of action, and withal men of pure character. We obtain glimpses of the divine in the lives of good men, and are aided to better things by their example. For,

"Lives of great men all remind us
We can make our lives sublime."

But aspiring as nature is, and helpful as men are, the greatest thing in this world is to be acquainted with God in the Bible sense.

WHAT IT IMPLIES.

To be acquainted with God implies that we have the capacity to make the acquaintance. As far as we know, a stone has no capacity to make the acquaintance of a tree; nor has a tree the capacity to know an animal. God has not so made them. But the Creator has made man a little lower than God (Revised Version), and crowned him with glory and honor. So that man can know God, may be acquainted with him. By this is not meant that man is fully acquainted with God; the finite cannot compass the infinite. But he may have a definite and saving and comforting knowledge of the divine being. I do not comprehend the sun, but I know he warms my body and lights my pathway. I do not comprehend the ocean's vastness, but I know that it can safely bear my ship. I cannot count the stars, but I know they are in the sky.

HOW TO BE ACQUAINTED WITH GOD.

Acquaintance with God is our first duty, and friendship with him is of highest interest and importance to us. But how may we become acquainted with God?

1. By knowledge of God. Knowledge is necessary to acquaintance. To have friendship with God we must know him as far as it is possible for mortals to know him in his nature, his attributes, and his relations. (a) His nature. God is to be known as a Spirit, and as a unity in three persons—Father, Son, and Holy Spirit. (b) His attributes. God is to be known as infinite, eternal, and unchanging; as omnipresent, omniscient, and omnipotent; as holy, just, wise, and good. (c) His relations. God is to be known as our Creator, Preserver, Governor, and, through Jesus Christ, our Redeemer.

God is known partly through his works, but most through his Word by the inward illumination of his Holy Spirit. God is to be known as revealed in his Son, Jesus Christ (John 14. 9). "No man hath seen God at any time; the only begotten Son . . . he hath declared him." Power was given to Christ by the Father to communicate the saving knowledge of himself to men. (Matt. 11. 27.)

But how may this knowledge of God be obtained, that will lead us to an acquaintance with him? This is a question of great moment.

(a) Through the Word of God. The Scripture reveals God and testifies of Jesus Christ. Therefore, by searching the Scriptures we obtain the knowledge of God which brings salvation. (John 5. 39.)

(b) Through prayer for divine illumination. True wisdom, including the knowledge of God, is given by God himself in answer to believing prayer. (James 1. 4.)

(c) Through acceptance of Christ our Saviour, teacher, and Lord. Accepting Christ as he is presented to us in the Gospel, he becomes our Saviour—to save us from the guilt and power of sin; our teacher, to instruct us in the ways of truth; our Lord, to rule over our hearts and lives. Thus, we obtain saving knowledge of God.

2. By submission to God. "The meek will be guided in judgment; the meek will be taught his way." Here is a promise which bears upon making acquaintance with God. And it is the meek who are to receive communications from him. And who are the meek? The humble, the submissive, the willing-to-learn. To such, and only to such, can heavenly messages come. Submission to God is man's first duty. It is necessary to an acquaintance and friendly intercourse with him. Indeed, submission is the first lesson in the school of Christ, as in any school if progress is to be made, and is the first step to the enjoyment of the divine favor and friendship.

"Take thy will and make it thine, It shall be no longer mine."

3. By reconciliation with God. Man through sin is in a state of enmity with God. He has separated himself from his Creator. As a transgressor of law, he is under condemnation. And, of course, there can be no acquaintance or friendship with God until sin is confessed and forgiven, and the sinner reconciled to God. For this very purpose Jesus Christ came into the world that he might provide a way by which sin may be forgiven. "We have redemption through his blood, the forgiveness of sin." (Col. 1. 21, 22.)

4. By friendly fellowship. Fellowship with God, walking with God, as it is sometimes called, is the end of knowledge of God. The highest happiness of man is involved in this close friendship with his Maker. It is the privilege of the believer in this life, and his blessedness in the next. (Rev. 3. 4.) The possibility of this fellowship was lost by the fall, but restored in Christ. Walking with God is the secret of happiness in a suffering world, and the key to contentment in every lot in life. It brings peace—the sweetest word in our language. It includes all good. It is God's best gift. The Bible order is—peace with God, then peace in ourselves. This peace becomes our permanent possession by continual trust in Christ and obedience to God's will.

"In Jesus for peace I abide,
And as I keep close to his side,
There's nothing but peace can betide,
Sweet peace! the gift of God's love."

SPARKS FROM ANOTHER ANVIL.

No one who is incapable of profiting from friendship with man could profit from friendship with God.

Peace never comes from things, but from mind; and never from man's mind, but from the mind of God.

A prosperous trade is often built upon worldly acquaintance, but permanent prosperity is built only upon acquaintance with God.

"A man is known by his friends." There is no higher recommendation than to be a friend of God.

In proportion as a man knows sin, he does not know God. In proportion as a

man knows God, he has ceased to know sin.

All acquaintance is a matter of choice; if you would move in the higher circle, you must discard the lower.

Acquaintance is also a matter of memory. We must "lay up in our hearts" the words, the circumstances, of our friends.

Acquaintance is also a matter of obedience. Every friendship, every kind of society, has its laws, and if you would move there, you must obey the laws.

Acquaintance with God, as with men, is aided by reading God's letters, the Bible; by knowing God's friends, good men; but most of all by talking and walking with God himself.

POINTS FOR THE PRESIDENT.

This week, as a message to the president, I would give some bright plans that may be used at different times to add interest to the meetings:

1. A meeting at which no one takes part except by prayer.

2. A meeting entirely made up of verses of Scripture, with very brief comments.

3. A meeting in which every member brings a bit of personal experience illustrating the subject.

4. A "newspaper meeting," the subject being illustrated with recent happenings reported in the daily press.

5. An "original meeting," at which no thought shall be given except what the leaguers get solely out of their own minds.

6. "Great preachers' meeting," all the comments to be chosen from the words of famous ministers, whose names are to be given.

SEPT. 8.—"HEAVENLY HELPERS."

2 Kings 6. 15-17.

HOME READINGS.

Mon., Sept. 2. The ministry of angels. . . . Matt. 4. 1-11
Tue., Sept. 3. Inspiration from the past. . . . Ps. 77. 1-12
Wed., Sept. 4. The heavenly host. . . . Ps. 136. 1-14
Thu., Sept. 5. Jesus came from heaven. . . . John 6. 31-41
Fri., Sept. 6. Our help and aid. . . . Ps. 123. 1; 124. 1-8
Sat., Sept. 7. Christ our chief help. . . . John 8. 56-60

One thing is sure as we read God's Word, and that is, the Christian is not expected to fight the good fight of faith alone and unaided. The Old Testament reveals the doctrine of divine help for human weakness, and God's aid in man's efforts towards godliness.

The New Testament again and again declared the same truth, stating that it is impossible to serve God without heavenly help, and then promised the needed help for the believer's encouragement. The Christian is "kept by the power of God through faith unto salvation." And this divine keeping-power lacking, the Christian experience is an impossibility.

A REMARKABLE SITUATION.

The King of Syria rose up and made war against Israel. They encamped in a certain place secretly, and were preparing to make an attack. The King of Israel was informed by Elisha of what was going on, and frustrated the plans of the enemy—not only once, but several times, receiving each time the information as to the whereabouts of the enemy from Elisha, the prophet. The King of Syria could not understand how his every move was known, and thought there was a traitor or spy in his camp. But one of his servants told him that it was Elisha, the prophet, who gave the information, for he had insight more than human. The Syrian king then sent spies to find where Elisha lived, so that he might capture the prophet and put an end to this secret service. The king was informed that his troublesome foe was in the city of Dothan. Thither he sent horses and chariots and a great host, and they came by night and surrounded

the city. What could poor Elisha and one servant do—two of them, and thousands of the armed foe! When informed by his terrified servant that the enemy had encompassed the city with horses and chariots, and their lives were not worth a moment's purchase, Elisha was calm and confident. Said he, "Fear not, for they that be with us are more than they that be with them." Elisha saw heavenly helpers near, and to him the battle was already won.

UNSEEN HELPERS.

Horses and chariots were at hand for the prophet's defence—apparently the same equipment as the Syrians had brought against him. But the fiery forces indicated not so much material, as spiritual aid. They took the form which assured the prophet of God's presence and protection, and at a time when sure death and destruction were upon him, so far as human eye could see. The horses and the chariots were there before, but they were not seen by Elisha's servant, although the prophet himself was aware of their presence. Both had the ordinary common sense by which external objects are apprehended. But in Elisha's case there was superadded the God-given sense of supernatural vision. Our common sense, however sound and accurate, is limited in its scope. It needs divine supplement to prepare the Christian to meet his foes. When the comet of 1858 appeared an observer declared that its luminous tail was just four feet long, while to the educated, scientific sense, it was known to extend for millions of miles. So the glories of heavenly help are diminished or altogether hidden to the unspiritual, and are revealed only to the eyes of faith. Prayer intensifies the spiritual vision, and the soul beholds around it the shining hosts of heavenly ministrants ready to help.

READY FOR DESPONDENCY.

At times all seems to be going against the cause of right, of truth, of God. Intellectual assailants, political adversaries, all the passions, prejudices, and misapprehension of evil men come down and besiege the cause of God on the earth. All might seem to be lost again, and again, if it were not that again and again the eyes of the spirit are open to perceive that they which are with us are more than they which are with them. Take courage! the unseen is greater than the seen; the eternal will surely outlive the things of time, and the cause of God and of right shall finally triumph.

NOBLE COMPANIONSHIP.

God has provided in his kingdom a nobility in this age and the next world with whom it is an honor and inspiration to associate. The best of the present world is at the disposal of the Christian, and he may enter in and enjoy his heritage of men and things. But the frontier of sense is not the frontier of the Church of Christ. It embraces both worlds, the invisible as well as the visible. The church consists, here of the faithful, there of the angels and the redeemed spirits, united in the bonds of one indissoluble companionship, and all ranged beneath the throne of the eternal Jehovah. The Syrian host may press us hard—the host of temptations, bad thoughts, bad acquaintances, haunting memories, evil surroundings; but when at the voice of prayer, our eyes open upon the realities around and above us, we must remember that defeat need not be ours, for we have abundant means at hand to gain the victory.

EFFECTIVE PRAYER.

Why is prayer, public prayer especially, in so many cases, says Liddon, nothing better than a cold, heartless form? For two reasons especially. First, people enter on it without having any true knowledge of themselves whatever—of their

sins and wants, as well as of their hopes and fears; of their real state before God as well as their reputation before men; in a sentence, they have no true knowledge of the significance of prayer, and have no heart interest in it. Second, prayer is such a cold and heartless thing in many instances, because men see nothing of him to whom prayer is addressed, nothing of God, nothing of Jesus, nothing of the spirit-world around the throne, nothing of the majesty, the beauty, the glory which encircles God, nothing of the ministers of his that do his pleasure. There are few better prayers on entering a church than Elisha's, "Lord, open mine eyes that I may see"—"I do not wish to mock thee by lip service; do not wish to pile up my ordinary business plans, or my thoughts of pleasure, on the very steps of thy throne; open thou mine eyes that I may see thee in thy beauty, and in thy majestic presence may lose relish in things which belong only to the things of time. It is when the soul struggles thus in an earnest spiritual effort that it becomes emancipated from the tyranny of this world's grip, and like Elisha's servant, or rather like Stephen of a later day, sees the heavens opened and sees Jesus standing at the right hand of God.

AN OUTLINE.

- Subject:—"The vision of the supernatural."
 1. It is hidden from the most highly educated natural powers. V. 15, last part.
 2. It is granted by a special operation of the divine spirit on the human mind. V. 17, first part.
 3. It is a dazzling revelation of heavenly power and beauty. V. 17, last part.
 4. It inspires invincible bravery in times of peril. V. 16.

POINTS FOR THE PRESIDENT.

Take "the outline" in the foregoing exposition and appoint a member for each subdivision to bring in a three-minute paper on the thought suggested. This will give four brief papers covering the leading points in the topic. Make use of the "sparks." They will give much light if properly used. Arrange for variety in the music—a solo, duet, or quartette, in addition to the chorus singing, adds to the sprightliness and interest of the meeting. Urge all to a more definite vision of the divine help for human need.

SEPT. 15.—"TRUE HONOR."

John 5. 41-44.
 By DR. WOOD AND DR. WELLS.

HOME READINGS.

- Mon., Sept. 9. Crowned with honor..... Ps. 8: 1-9
 Tues., Sept. 10. Wisdom's gift..... Job. 1: 1-9
 Wed., Sept. 11. Who shall receive it?..... Rom. 2: 1-10
 Thu., Sept. 12. Christ's teaching..... Luke 10: 1-30
 Fri., Sept. 13. Jesus honored..... 2 Pet. 1: 12-31
 Sat., Sept. 14. God honoring us..... John 14: 1-13

For this last exposition in the August number, we have chosen the ideas and treatment of two United States writers. We have no doubt that occasionally our young people appreciate variety.

"Say, what is honor? 'Tis the finest sense
 Of justice which the human mind can frame,
 Intent each lurking frailty to disclaim,
 And guard the way of life from all offense
 Suffered or done." —Wordsworth.

In the New Testament Greek there are two words for honor. The word rendered "honor" in this lesson is translated "glory" in the Revised Version. That brings us closer to the author's original

idea. The statement of Jesus in the first verse of this lesson is not a declaration of policy. He declares it as a fact that men do not give him honorable consideration. This, he affirms, is because they do not love God whom he represents. They give and receive glory among themselves. This, he intimates, unsettles the very foundations of belief.

THE GLORY OF THIS PRESENT WORLD.

It is fitful and fleeting. It dazzles and deceives. Its promise is a mirage. Its fulfilment is a desert. Like the aurora borealis, it flashes across the sky of night, and suddenly vanishes away. It is the glow-worm's glory. It must fade when the sun's splendor breaks over the hills.

1. The Glory of this World is Uncertain.

Is it the glory of wealth? The bank may break to-morrow. The great syndicate may grow up and flourish in the morning, and be cut down and withered by nightfall. "Riches take wings and fly away."

Is it the glory of war? Much of that is inglorious. It is a glory that is bloody and ghastly. In the hall of Sargon the Assyrian king was pictured as butchering his own captives. Assyrian queens ornamented their chambers with human skulls. That was the glory of paganism. The prophet Nahum writes the tragic story.

Egypt's love of blood unsettled her throne. Persia snapped her asunder as a storm would rend a stray.

Napoleon was a colossal destroyer. He swept Europe like a prairie fire. His greed for gore was the shame of France. Her splendor was dimmed by the blood of a million. The glory of the Church militant will be to save the world from militarism.

Does the world glory in power? The proud sceptre may fall from a palsied hand to-morrow. The hush of death may still the thunder of artillery in an hour. Perverted power must soon wane. Its career may be terrible. But its course will be brief.

2. The Glory of this World is Unsatisfactory.

It is a hunger that gnaws, but does not nourish. It is a draught that creates a burning thirst which rivers and seas cannot slake. Earthly glory is a bubble that breaks at the touch of finger-tips. Earthly glory produces insatiable hunger and leaves the deluded soul to starve.

"Glory is like a circle in the water,
 Which never ceaseth to enlarge itself,
 Till, by broad spreading, it disperse to naught." —Shakespeare.

THE REAL GLORY OF PERSONAL CHARACTER IS OFTEN UNRECOGNIZED BY THE WORLD.

Men love the spectacular. The eye is caught by display. The world's garish show fascinates the beholder. We forget that surface glitter is not gold. The richest ore is hid in the hills. God veils the finest things from the gaze of the vulgar.

1. Christ Came to Glorify the Commonplace.

That is what the sun does with a piece of broken glass. It stands in the edge of the window sash, a part of the shattered pane. But it catches the sun's radiance and is glorified. Every common life is glorified when it reflects the Sun of Righteousness.

Narcissus thought himself only one of the rude swains of Attica till he saw reflected in a pool one day a face more beautiful than Aphrodite's or Apollo's. It was his own. He discovered that he belonged to the handsome kindred of the gods. Gazing into the crystal depth of Christ's word, we see our kinship to the King.

We have seen moss take hold of a faded and weather-beaten shingle on a roof and transform that unsightly thing to living beauty. Thus the life of Jesus lays hold of a ruined man, transforming his character into spiritual beauty. The glorious mission of Jesus is to glorify every common human life.

2. Christ Came to Show the Glory of Character.

He reveals the story of character by making character glorious. He will garnish my life. But I must open the door to him, and let the light in. But he leaves me to furnish the room of my soul as I will.

"Naught save a mirror decks the Shinto shrine,
 And he who seeks, beholdeth hisraif.
 Have care!
 Searching the soul within this fane of
 thine,
 Naught shalt thou see save what thou
 broughtest there." —Anne Virginia Culbertson.

3. The World is Unworthy of the Most Glorious Characters.

The greatest glory, after all, is to be good. The shame of wickedness is that it glories in shame. The book of Hebrews names a list of heroes of whom the world was not worthy. Jesus stated a startling fact when he said that he received not glory from men. That was to their everlasting shame. Men ought to give him all the glory, for to him all glory and honor are due. It will be so some day. To him every knee must bow.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

POINTED PARAGRAPHS.

Love of men's praise dulls the ear to God's praise.

Men's eyes are blind to our manifest excellencies; God's eyes see in us the good we cannot see in ourselves.

With men it is often, "Praise me, and I will praise you." God makes no bargain for his approval.

Men's praise is a lottery, God's praise is a mine.

While the Christian loves men's applause the less, he loves men the more.

It is well to be learned, but a single righteous deed is writ more large in the libraries of heaven than all the wars of history.

It is well to be rich, but one dollar given away makes a larger entry in the celestial treasury than would the wealth of Croesus.

It is well to be powerful among men, but the sceptre of a pure life wins a dominion that will remain after all earthly kingdoms have been forgotten.

Ease is well, and comfort, and luxury; but a good conscience, makes the oddest bed, and no palace is so lordly as the love of God.

WHAT GREAT MEN SAY.

True glory is a flame lighted at the skies.—Horace Mann.

Real glory Springs from the silent conquest of ourselves.

—Thomson.

True glory consists in so living as to make the world happier and better for our living in it.—Pitly.

Write your name in kindness, love, and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten.—Chalmers.

No true and permanent fame can be founded except in labors which promote the happiness of mankind.—Sumner.

Junior Department.

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

Weekly Topics.

JUNIOR RIVALRY.

Mon., Aug. 12. God loves us all John 3, 16, 17
Tues., Aug. 13. Love one another John 13, 34, 35
Wed., Aug. 14. Deny yourself Cor. 8, 13
Thurs., Aug. 15. Think of others Phil. 2, 1-4
Fri., Aug. 16. "Thou shalt not covet" Exod. 20, 17
Sat., Aug. 17. The gain of unselfishness John 2, 10
Sun., Aug. 18. Topic—Jealousy among the children. Gen. 25, 27-34; 37, 1-14.

The Scripture Lessons for this week's topic study bring before us two old-time families, and in both of them we see how suspicion grew into envy that in turn bore fruit in hatred. In the earlier story Jacob is one of the boys who were involved in the family trouble, in the later one, he (Jacob) is the father whose sons are quarrelling among themselves and doing one of their number injustice. Is it not a case of sowing and reaping? Jacob deceived his father, and in turn was deceived by his own sons. The fruit of his own early deception and sin came home to him long years afterward. Teach your boys, therefore, that the results of their evil doing are not merely immediate; but in years to come they may have painful reminders of youthful folly and sin. The good wise course in life is to do right, and in this case, that means to practice the Golden Rule at home. This is the one effectual preventative of domestic broils. But too often it is interpreted as in the following incident: Two girls (sisters) were talking of the meaning of the precept. The smaller one asked the older sister what the Golden Rule meant. She replied (and her definition is a very popular one), "It means that you must do everything I want you to, and you mustn't do anything I don't want you to." Not only among the Juniors, but by many older ones is the Golden Rule thus interpreted in practical everyday affairs. The stories given as the text of the week's topic study may be studied from the different standpoints of the various actors, e.g., in the first it may be shown how foolish Esau was, and in the second, how hateful the brethren of Joseph were; but would it not be a better course to impress the Juniors with the evils that result from the envious and boastful spirit of Jacob and Joseph in the respective stories? Jacob was certainly covetous, and Joseph unkindly boastful. Boys are very apt to covet and so break the (7) commandment. (See how many of your children can quickly supply the missing number. You will likely be surprised at their ignorance, if not your own, as to the numbering of the Ten Commandments.) Because of this covetousness, unfairness is bound to arise. Favored children like the spoiled Joseph) are much inclined to "lord it over the rest," and these will certainly await the opportunity of "getting even," and improve it (as Joseph's brethren did) when it comes. The tenth commandment is perhaps the one most frequently broken among children, and not infrequently parents unconsciously encourage the unwholesome disposition. Esau was "father's boy," Jacob was "mother's boy," and consequently trouble arose. Joseph was Jacob's favorite, and the trouble that arose was largely the logical result. This should be a "parents' meeting," and the moral strongly

taught: "Have no favorites among your children." But as there will probably be very few parents present, let the lesson be strongly impressed on the minds of the children: "Do not desire for one own what properly belongs to sister or brother." This unwholesome craving for another's position or property has grown so strong in the heart of the one of whom it has led to slander, theft, murder, and almost every possible crime. Then, do not "show off." If you have more than the rest, if you seem to be better treated than they in any way, don't boast of it, or you will surely excite envy, jealousy, malice, hatred, wickedness, and other evil passions in them. You will suffer, they will suffer, in short, the only rule of domestic peace is "Bear and forbear."

SEARCHING THE SCRIPTURES.

Mon., Aug. 19. The word of God Eph. 6, 17
Tues., Aug. 20. The Bible's purpose Rom. 10, 14
Wed., Aug. 21. Reading the message Neh. 8, 8
Thurs., Aug. 22. Our best book Job 1, 1-19
Fri., Aug. 23. Jesus and the Scriptures Luke 4, 16-21
Sat., Aug. 24. A talk guide Matt. 17, 11
Sun., Aug. 25. Topic—Pledging meetings. 4:1 "I will read the Bible every day." Ps. 119, 7-14.

This is the third definite promise in our Junior League Pledge. And it comes naturally. If we strive to do whatever he would like to have us do, we know that, let. He will be pleased to talk with us and have us talk to him in prayer, and 2nd. That his Word to us will be helpful and comforting at all times. So talking to Jesus and reading his precious Word go together. Let us examine this promise:

1. "I." This is a personal matter. It is my duty to read the Bible every day whether others do or not. I am not responsible for other people; but I am responsible for myself. "I." Then whether others read the Bible right or not, "I will." That "I" is a wonderful word, is it not? It puts me all alone by myself, and says to me, "Now, you do right, no matter what others may do." "Will read." What does this mean? I think it means (1) Purpose in coming to the Bible. Do you ask yourself sometimes when you take up the Word of God, "Why am I doing this?" It is a good question to put to yourself, "Am I going to read it?" Then (2) It means interest in it. And when we are really interested in the Bible, we read it with pleasure and profit, and can always find time for it. People can make time to read anything in which they are really interested. And there is nothing that is so interesting, when we study it for its own sake, as the Bible. Try it! "I will read." This means something more than just hastily running over a few verses before slipping into bed at night, just because we have promised. We must mean to think along every line of every page in the book read. How often we "skip" in reading the Bible. Think while you read, or the words do not mean anything to you.

3. The Bible. What a great number of books are written about the Bible. And how interested lots of people are in these books. Much more sometimes than in the Bible itself. While it is desirable that our young people should read about the Bible, and know who wrote the sixty-six books it contains, and what these books are about, it is much more important that they should read the Bible itself, for itself, in every part, and by this "better Bible study," learn to see the relation of every part to the rest. Have your own Bible and read it.

4. "Every day." Then this means method in my reading. If we are going to get the most out of our reading, we should plan it. In this, the Daily Bible Study that accompany our weekly topics are intended to help us. "Every day" means habit also. And it is a

good habit if properly kept. If not, it is doubtful. The question for us to decide in the habit of daily Bible reading is one of profit rather than convenience. Many read at haphazard just to suit their own personal ease. It is well to read the Bible at some time every day; but it is best to read it at the best time every day, and that is when we can get the most out of it. Certainly this cannot be done when we are tired and sleepy after the work of the day. Rather let it be when we are fresh and wide-awake, if possible in the morning, before we begin our day's duties. So this daily habit of Bible reading for personal profit becomes a delight rather than a task, and we would as soon not read a letter from a friend as not read our best friend's letter to us. It is not a small or trifling promise to make; but if made and kept, will do more for the building up of a good life for all coming time, and for providing a heavenly home in eternity than anything else, for one cannot thus read God's Word every day without becoming more and more like God. Paul gave the best of advice, as Luke records, in Acts 20, 32. Read it, and then do it.

MEETING TEMPTATIONS.

Mon., Aug. 28. Keep away from wrong Job 28, 28
Tues., Aug. 29. Do right Luke 15, 24
Wed., Aug. 29. Jesus' example Cor. 4, 8
Thurs., Aug. 30. Jesus' temptations Matt. 4, 4
Fri., Aug. 30. Prayer Matt. 6, 13
Sat., Aug. 31. Jesus' temptation Matt. 4, 1
Sun., Sept. 1. Topic—How to meet temptation. Matt. 26, 41; 1 Cor. 10, 12, 1, 1.

Ella Wheeler Wilcox well said in one of her poems:

"It is easy enough to be prudent,
When without tempts you to stray,
When without or within
No voices of sin
Are luring your soul away.
But it's only a negative virtue,
Until you feel the touch of God,
And the life that is worth
The honor of earth,
Is the one that resists the desire."

Temptation is trial, testing. It is not always bad. It is sometimes direct from God, as when God tempted (tried) Abraham. But in the topic it is evidently meant in the ordinary sense—enticement to sin. It comes from the evil one to us all. No person is free from temptation. But temptation is not sin. And if met in the proper way, it will make us stronger for having come to us. The strong winds that blow around the little sapling help to strengthen the roots in the ground, and give the tree as it grows a firmer hold of the soil. So with the child. The temptations in youth make the strong man if they are met and overcome as they may be. For, remember, though we are tempted, we need not all sin. If by the grace of God, we learn to say "No" to the tempter, he will leave us. This is what James said, "Resist the devil, and he will flee from you. Submit yourselves therefore to God." The chief trouble with the most of us is that we are always ready when the temptation comes. Hence the Saviour's advice, "Take heed, watch and pray." Not that we should be always looking for temptation, for that would lead us into it; but we should always be looking to Christ in hope and in prayer, and then the tempter will not bother us nearly so much. For Satan does not have much to do with us when we are "looking unto Jesus." He knows that then we are too strong for him; but if we are "on guard" he will make it; and if we are careless, and before we are well aware of it, we do what we ought not. Do not be discouraged on account of temptation. Paul said that we should be "able to bear" if the temptations that come to us. "Every day" means habit also. And it is a

though we have to be tempted, we do not have to consent. That is what our hymn, "Yield not to temptation," means. Do not consent. "My son, if sinners entice (tempt) thee, consent thou not." That is, say "No!" not "Yes!" when in any way or by any one you are likely to be led into sin. Meet temptation bravely. All that ever lived before you have been tempted. Jesus was "in like manner." And all that have ever risen to any eminence in godliness have done so by a brave and sturdy denial of the tempter's claims. No one ever amounted to much in Christian life or service who weakly yielded to evil. Think of Joseph, the three Hebrew children, Daniel, Timothy, and others who bravely met and overcame temptation. Do not yield an inch to the tempter, and never stop to talk with him about the matter. Meet him hopefully. If you are brave for Christ he will fill you with hope, and you will have no cause to lament or despair. There is no doubt of your ability to overcome the tempter. Others have done so. Jesus, "our living Head," showed us how we, too, may vanquish Satan, so there is no need for defeat, and there can be no excuse for failure. But if you have been tempted, and have yielded to sin, remember in this as in every other hard thing, "if at first you don't succeed, try, try again." Only a poor weak coward will lie in the mud if he falls. Don't despair. The end will be all right if you persevere. Face temptation prayerfully. "Ask the Saviour to help you." Then, though you are weak in and by yourself, "He who carries you through." It is when we are self-satisfied that Satan gets at us with great power. But when we rest in the grace of our Saviour we "overcome." Then meet temptation by the sword of the Spirit, which is the Word of God. Jesus met with evil thus. He said, "It is written." And we fortify our minds and hearts with the promises of God's Holy Word, we shall be strong to "quench all the fiery darts of the wicked one." And always remember you are not alone. "I am with thee," is the promise, and with God's presence we obtain the victory, we win the prize.

WOMEN OF THE BIBLE.

- Mon., Sept. 2. Saved from debt. 2 Kings 4. 27
- Tues., Sept. 3. The persistent mother. Mark 7. 26-29
- Wed., Sept. 4. Endowed for her deeds. Acts 9. 36-42
- Thu., Sept. 5. The purp-e-wis'er. Acts 16. 19-24
- Fri., Sept. 6. Choosing the good part. Luke 10. 42
- Sat., Sept. 7. A noble testimony. John 11. 21-27
- Sun., Sept. 8. **Topic—Lessons From Bible women.** (Dorcas, Lydia, the Shunammite, the Syro-Phoenician, Mary and Martha.)

The Daily Bible Readings on this week's topic bring incidents connected with six women before us. Will it be presented to have a summary of these six presented at the weekly meeting by as many Juniors? Let them have the work prescribed in good time, give them facility for consulting some good Bible dictionary; but above all, let them retell the Bible stories in their own language. You will be surprised at the ability you may thus draw out. Then, as a summary, it will be well to point out that in all these cases faith and works are prominent either singly or united. Hence, the women of Scripture whose examples are worth following by our girls, are those who love God and show their love to the fellows. Or, better still, perhaps, let the leader select the sisters, Mary and Martha of Bethany, for character study, showing the differences between them, e.g., Mary was contemplative, receptive, quiet, Martha was active, practical, domestic. Considered do what they could for their Lord, for both loved him; but they had different ideas of duty, and were actuated by different desires and motives. Christ came not to be ministered unto, but to minister, and it would give him more joy and pleasure to impart to Mary who

would not profit him, but would profit her, than to receive from Martha what would profit him, but would not profit her. This is a fundamental lesson for all of us to learn: Christ would rather we sought to please than to serve him. You may study Martha under three aspects: Learner (Luke 10. 39); mourner (Jno. 11. 32); worshipper (Jno. 12. 3, etc.). Let one of your best Juniors recite Longfellow's beautiful poem, "Mary to Jesus in the House."

"O Master! When thou comest it is always
A Sabbath in the house. I cannot
work:
I must sit at thy feet, must see thee,
hear thee!
I have a feeble, wayward, doubting
heart,
Incapable of endurance or great
thoughts,
Striving for something that it cannot
reach,
Bored and disappointed, wounded,
hungry:
And only when I hear thee am I happy,
And only when I see thee am at peace,
Stronger than I, and wiser, and far
better
In every manner is my sister Martha.
Thou seest how well she orders every-
thing
To make thee welcome; how she comes
and goes,
Careful and cumbered over with much
serving,
While I but welcome thee with foolish
words!
When'er thou speakest to me I am
happy:
When thou art silent I am satisfied.
Thy presence is enough, I ask no more.
Only be with me, thy, only to see thee,
Sufficeth me. My heart is then at
rest."

In studying Martha, do not treat her as the synonym of worldly bustle and "fussiness." That is to caricature her. She had great faith in Christ under the severest earthly trial, and her love for the Master was not sentimental, but practical. Nothing that she could prepare and present was too good for him. But she erred. Show this from the following points of study. (1) In her evident desire to make a good showing she went to excess of preparation. Christ thought less about the eating and drinking than Martha did. (2) She therefore presented to him the least acceptable gift. (3) In counting so many things of value. "But one thing is needful." (4) In allowing these less important and valuable things to distract her mind and attention from the invaluable and priceless presence. (5) Martha thus made self too prominent. While she was doing it for Christ, she did it with unnecessary noise and display, and therein perhaps is the chief weakness of all our labor. To keep "Martha" out of sight and "Jesus" in full view is not an easy task; but it may be done if we will, like Mary, be content to learn of him, and thus please him rather than serve him. Then when the opportunity of serving others in his name comes, we will be the better able to improve it. . . . Now let one of your Juniors recite the following verses:

"Christ never asks of us such busy labor,
As leave no time for resting at his feet;
The waiting attitude of expectation,
He ofttime counts a service most complete.
"He sometimes wants our ear—our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

"And yet he does love service where 'tis given
By grateful love that clothes itself in deed;
But we, that's done beneath the scourg of duty,
Be sure to send he gives but little heed.

"Then seek to please him, whatsoever he bids thee,
Whether to sto—to suffer—to lie still;
'Twill matter little by what path he leads thee,
If in it all thou seek'st to do his will."

The wise words of the late Charles Spurgeon will form a fitting conclusion: "We ought to be Mary and Martha in one; we should do much service and have much communion at the same time. For this we need great grace. It is easier to serve than to commune. Joshua never grew weary in fighting the Amalekites; but Moses on the top of the mountain in prayer needed two helpers to sustain his hands. See to it that sitting in the Master's feet is not neglected, even though it be under the specious pretext of doing him service. The first thing for our soul's health, the first thing for his glory, and the first thing for our own usefulness, is to keep in perpetual communion with the Lord Jesus Christ, and to see that the vital spirituality of our religion is maintained over and above everything else in the world."

YOUTHFUL SUCCESS.

- Mon., Sept. 9. First steps. Matt. 6. 33
- Tues., Sept. 10. Godliness profiteth. 1 Tim. 4. 8
- Wed., Sept. 11. The secret of success. 1 Cor. 13. 1-3
- Thu., Sept. 12. Conditions of success. Ps. 37. 1-9
- Fri., Sept. 13. A successful young man. 1 Kings 4. 29, 30; 10. 14, 15
- Sat., Sept. 14. Spiritual success. 1 Kings 4. 12; Rev. 7. 14, 16
- Sun., Sept. 15. **Topic—Young people that rise in the world.** Gen. 41. 38-46.

Make it very clear that there is "no secret of success but work." A successful life is one that has duly filled its place among men for God. Success includes the whole nature. In God's sight the great need is all round and genuine faithfulness. Making the most of ourselves means the proper care of our bodies. Therefore we cannot expect the true measure of success if we form any habits that injure our health. It means the proper information of our minds. Therefore, an indolent boy or girl cannot succeed. It means the proper control of our morals. Therefore, if we let our affections go out after sinful desires and incontinently obey them, we must fail. It includes the right use of our influence. We cannot be a success ourselves if we lead, or by any means persuade others to wrong doing. It takes in our substance. What we get we are to get by proper means, use for proper purposes, and "do all we are able of our power." So a truly successful person is one who by a proper care for his body, wise application of his brain, right cultivation of his morals, beneficent use of his influence, righteous gain and use of his possessions, is capable of faithful service to God and his fellows. This can only be obtained by self-denying work, prayer, and constant watchfulness.

Several correct answers to Lord Macaulay's Famous Conundrum have been duly received. "Manslaughter" (man's laughter) is correct, though among others one lady could come up no nearer to it than "cat-o-nine-tails." We never heard of much "laughter" associated with that, did you? Wanted! A number of good riddles, conundrums, word puzzles, etc., for publication in an early number of our paper. Can you send one or more on a post-card (with answers of course) soon? I shall be thankful for them. S. T. Bartlett.

Interesting Facts.

Three thousand marriages are performed every day all over the world.

Dr. Oliver Wendell Holmes was an enthusiastic amateur photographer. When he presented a picture to his friend, he wrote on the back of it, "Taken by O. W. Holmes and Sun."

France still holds the record for national debt. She owes \$151 per capita. Great Britain stands second and owes \$91 per capita. Germany is third with a debt of \$60 per capita.

It is authoritatively stated that President McKinley was snap-shotted by camera flenda 3,000 times during eighteen months. This is on an average of more than five times a day.

In a church at West Kensington, London, a notice was lately posted announcing the sale of five pews. One of the "advantages" of these pews, ran the notice, was that "the contribution box is not passed to them."

Statistics show that women live longer than men. For instance, in Germany only 413 out of 1,000 males reach the age of fifty years, while more than 500 out of 1,000 females reach that age. In the United States there are 2,583 female to 1,398 male centenarians. In France of 10 centenarians 7 are women and only 3 men. In the rest of Europe, of 21 centenarians 16 are women.

The Statue of Liberty in New York harbor is reasonably high up in the world; yet a California big tree would stretch out over its head a projecting limb two or three feet in diameter and gaze down upon its insignificance from a hundred feet above. There are California trees that are higher than Bunker Hill Monument, and the hill on which it is placed put together.

Any man who plants oysters in Chesapeake Bay can realize 90 per cent. profit annually. All that is needed is a sufficient amount of brains. There is a demand for a great many more oysters than are now produced there, and as many natural beds have become exhausted, oysters must in time be cultivated in the Chesapeake Bay, just as they are now cultivated in Long Island Sound.

The fact that persons who fall great distances often lose their boots in the descent has not yet been explained. Perhaps the most recent case is that of Charles James, of St. Agnes, who was unfortunate enough to fall a distance of 120 feet in Polbreen mine. During the fall both his boots (which had been tightly laced) came off, and were distantly covered in the shaft fathoms above him.

A physician who has recently returned from Persia, says that the natives still believe that human tears are a remedy for certain chronic diseases. At every funeral the bottling of mourners' tears is one of the chief features of the ceremony. Each of the mourners is presented with a sponge with which to mop his face and eyes, and after the burial these sponges are presented to the priest, who squeezes the tears into bottles, which he keeps.

The municipality of Paris is experimenting with glass paving material. A section of Rue du Havre has been laid with it as a test. It is pure glass subjected to a process called devitrification. The result is a hard, smooth, opaque, nonporous substance, which does not retain damp or odors. The inventors say that it combines the solidity of granite with the smoothness of asphalt. It is not affected by heat or cold. It, however, is expensive. Another drawback is its extreme resonance.

Rally Day Programme

THE General Sunday-school Board has appointed **SUNDAY, SEPTEMBER 29th**, as a **RALLY DAY** in all Methodist Sunday-schools in Canada.

A Programme, which includes hymns, responsive readings, etc., has been prepared, under direction of the General Board. On account of printing a large edition we are able to supply this Programme at the very low price of **25 cents per hundred copies, postpaid.**

We have also a very attractive **Four-page Announcement Card**, for advertising the services of Rally Day, which will be sent to any address for **30 cents per hundred, postpaid.**

The Epworth League Reading Course for 1901-2 is now ready

THE Course has been reduced from four books to three, and the price also cut down. We confidently expect that this will be the most attractive set of books that we have ever offered to the Leagues. The following is the selection:

1. Making a Life. BY CORTLAND MEYERS.

A book of inspiration and instruction on character building, which will delight old and young.

2. Poems of Whittier.

This volume has been chosen in response to a widespread desire on the part of Reading Circles for something of a high grade from standard literature. The works of the Quaker poet will be greatly enjoyed by the young people.

3. Japan, Country, Court and People.

BY DR. NEWTON.

This is declared by competent critics to be one of the best books on Japan ever written. It is fresh from the press, and is full of interesting descriptions of one of the most interesting countries in the world.

These three splendid books will be sold for **\$1.35**. If sent by mail, 15 cents must be added for postage, making the total cost \$1.50.

If a number of sets are purchased at once by a League they can be forwarded by express, thus greatly reducing the expense. We are determined to give the young people every possible advantage in order that the Course may be widely circulated.

Now is the time to organize a Reading Circle and secure the books.

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