LEAGUE ORATORS DISCUSS SOME TIMELY TOPICS

EPWORTHIAN CONVENTION IS BOOMING

Large Meetings at Pavilion Where Themes of Interest to Leaguers Are Argued

Modern Newspapers Censured by the Rev. Jas. M. Buckley Because of Their Methods

NOT more than 5000 delegates were in their seats yesterday morning when Musical Director J. M. Robinson of Oakland announced the opening song of the second day's programme of the Epworth League Convention in Mechanics' Pavilion. The song was sung with little life until the cornets of the Park sisters rang out in silvery tones on the second verse. Songs followed in quick succession, after which Rev. O. E. Watson of Charleston, S. C., led in prayer.

Dr. John F. Berry, general secretary, who presided, announced that the absence of Bishop Earl Cranston, D. D., LL. D., of Portland, Or., who was to have occupied the chair, was owing to the serious illness of his wife. At the suggestion of Dr. Berry a message of sympathy was sent to the Bishop.

District Attorney William H. Anderson of Springfield, Ill., was the first speaker. His subject was "The Church and the Liquor Traffic." He was frequently applauded in the course of his remarks. He said in part:

Church and Liquor Traffic.

The liquor traffic is Satan's chief ally, and to overcome it we need the help of Christians of all denominations. It dominates politics, and we must enlist against it right thinking men of all parties. The Anti-Saloon League was established upon this basis: It represents consecrated common sense applied to the liquor question. Its single object is the destruction of the saloon by uniting for work all moral forces which oppose the saloon. Thirty-eight States and Territories are organized along these lines and affiliated with the American Anti-Saloon League.

Our young people's societies need a definite issue. The object of political parties is to secure good government, but they would fall to pieces of their own weight were it not for the unifying power of a vital issue expressed in concrete terms. The leaguer often does not know how to obey the injunction to save souls. Impress upon his heart that the way to save souls for Christ is to destroy the institution which yearly sends one hundred thousand men to a drunkard's hell, and you will hear the tread of victorious hosts, feel the swing of conquest, and the veteran army will be easily marshaled to win the next victory in his name.

Church and Workingmen.

"The Church and the Workingman" was the theme of Rev. E. J. Helms of Boston, Mass. He said in part:

It is better to seek the preservation of the Sabbath for the sake of man than as a religious institution. Seek to shorten hours of labor so we may not only have a day of rest, but a rested man for the day. Workingmen readily respond when the church sincerely seeks them and their welfare, as illustrated by the Epworth League house work in Boston. Society cannot be redeemed by wholesale. Let the church seek the soul of each man as assiduously as she seeks the benefactions of a Rockefeller or Carnegie. Let the church bridge the chasms forming between the trusts and their "hands"; between the labor unions and the unskilled. If the organized church will conquer with Christ she must be obedient to his spirit. Though candidates for the ministry are decreasing, the numbers of young people studying to fill positions in the work of charity and reform have marvelously multiplied. Our institutions are filling with managers who seek not only the amelioration but annihilation of conditions that foster crime and disease. When the church awakes and follows this heavenly vision of Christ-like conquering love, the workingman will love her and understand and love her Christ.

Rev. T. E. E. Shore, M. A., B. D., of Toronto, Canada, spoke of "The Church and the Young Men." He declared that the young men of to-day would never be found in the church unless the church workers went after them. He offered the following solution of the question:

We must have a meeting of men alone. It is all very well to have an Epworth League where men and women meet together, but there must be a separate meeting for the men. The young men must have a chance to hit hard. This can only be done when they are alone. There is a feminine type and manly type of Christianity. Both are good, but you cannot put both together. Have we not been giving the young men too much milk and not enough meat? Is it any wonder there are so many young men outside of the church, when there is so little inside of manliness?

If you want to get a strong young man into the church you must give him something to do, some responsibility, some duties that appeal to his manly enterprise. There is no work young men enjoy so much as winning other young men for something. This has been proven by organizations such as the Y. M. C. A., the Brotherhood of St. Paul, the Brotherhood of St. Andrew, and kindred organizations.

Dr. James M. Buckley spoke on the subject "The Church and the Newspaper." It was a lively address and will be found elsewhere.

Our Imperiled Sabbath.

The first colored gentleman to appear on the speaker's platform was the Rev. J. B. Scott, D. D., of New Orleans, La. His subject was "Our Imperiled Sabbath." He spoke as follows:

I consider the Sabbath doubly imperiled by the apparent unconcern of the Christian church whose future welfare depends so largely on the proper observance of this day. The members of the church are often the leaders in that speculation and pleasure-seeking spirit which sacrifices principle and tramples sacred things underfoot, when these stand in the way of the end in view. They devote the hours for worship to pleasure, and seek to excuse themselves by fallacious arguments that would hold good neither in the courts of the land nor before the tribunal of common sense. The pulpit is largely silent on the subject, either to avoid giving offense to the guilty or because it has delegated this work to agents and organizations that devote their entire time to the subject. The result is that there are hundreds of young people even among those who are under the influence of the church who never give the proper observance of the Sabbath a serious thought. Such things as these add greatly to the problem before us, for verily, a man's most dangerous foes are those of his own household. Believing, then, that the Sabbath as a day of worship and of rest is essential to the present and future welfare of man, it is the indispensable duty of every leaguer and every citizen who wishes that which is best for the church, and best for his country through the church, to unite in emphasizing and enforcing that glorious old command, "Remember the Sabbath day to keep it holy."

The Institutional Church.

Rev. Ward Beecher Pickard, D. D., of Cleveland, Ohio, proved to be a popular speaker. While his subject, "The Institutional Church," was applicable only for city delegates, his thoughts met with the hearty approval of the entire convention. He said in part:

The aim of the institutional church "is to save all men and all of the man by all means."

Therefore, while not neglecting the function of worship it underscores social, recreational and educational methods. Its open door, free pews, plurality of workers and its provisions for teaching, for amusement and for systematic industrial work, give it distinctive characteristics. Institutional methods are an application of good business principles to the Lord's work. They are a protest against the policy of investing millions of money in buildings to be used only a fraction of the time. Even the devil would have to go out of trade if he adopted such a plan. The methods of the church applied to trade or education would be suicidal. Build the church so that it can be used and then use it, is the business rule of church life. The methods adopted and the principles underlying this work are in accord with the most advanced theories of education. No permanent impression without motor expression is the fundamental law that gives us the kindergarten, the blackboard and the manual training class.

The crying demand of the hour is for consecrated personality. Money is more plentiful than men. Wealth is easier to find than women. The Epworth League must be the school where workers are to be trained to carry forward the social betterment movements of the age. Let this training begin in your chapter. Let it begin with you.

The last address of the morning session was by Rev. F. D. Leete of Rochester, N. Y. His theme was "The Men's Movement." He said in part:

The men's movement in the Methodist Church is essentially masculine. We glory in the "eternally feminine" element in the spiritual life of the church. But there is a rugged, active and practical side of the religion which must be emphasized before the church will be thronged with men. Those who are giving thought to this problem are studying to call into exercise the faculties and talents which are peculiar to the sturdier sex. To accomplish this will be in no small way to the profit of woman, to whom a church without men is less and less attractive, as her growing absorption in clubs and fraternal annexes is sufficient proof. Let the church interest men if it wishes to keep women and children and the family resources.

After some announcements by Dr. Berry and the singing of the Doxology, Bishop Joyce closed the session with the benediction.

SCENE IN FRONT OF ONE OF THE MEETING PLACES WHEN THE LEAGUERS DEPARTED FOR THEIR ABODES IN THIS CITY. THE ILLUSTRATION ALSO SHOWS SOME OF THE SPEAKERS WHO ADDRESSED DELEGATES TO THE CONVENTION.

Young Men as Soul Winners Should Be Encouraged Is Opinion of Rev. E. E. Soper

AFTERNOON WORK AT ALHAMBRA

The meeting in the afternoon at the Alhambra opened with William Burdette Mathews of Charleston, W. Va., in the chair. Many of the delegates who in the morning had gone to the Pavilion and were disappointed in not being able to hear the speakers distinctly, in the afternoon came to the Alhambra. They were fully repaid for the change, as the programme at the theater included many excellent addresses on timely topics. Before the speakers commenced their volleying H. W. Kerr of Detroit, Mich., and J. McD. Kerr of Toronto, Canada, delighted the audience with a duet. They were encored.

Rev. R. S. Cantine, D. D., of Los Angeles delivered the first address. He took for his theme, "Systematic Benevolence," and said in part:

Talk about Christian beneficence. It is a sham and a fraud—too much like giving a donation to a minister when the church owes him ten times as much as they donate. It is robbery in the name of charity. With our entire Protestant church membership of over 13,000,000 we owe the Lord $407,228,670 a year and $4,072,286,700 for the decade, but we give only one-sixth of these amounts, which leaves us with the fearful debt of $339,357,225 a year or $3,393,572,250 for the decade. Is it strange that God should say, "Ye are cursed with a curse, for ye have robbed me, even this whole nation?" Can we expect his favor on the pitiable pittance we pretend to give him, when we owe him six times the sum? Should we not remember that we are stewards, not proprietors, and that the debts must be paid, not because God needs it, but because we owe it to him as the custodian and managers of this property?

Following Rev. Mr. Cantine's address came a discussion of missionary work, the improvement and extension of which is one of the greatest questions confronting this convention. The entire field was reviewed. The results already accomplished were enumerated, while the work yet to be undertaken was clearly explained.

Rev. Joshua M. Frost of Bangor, Me., spoke first. His subject was "Missionary Forward Movement in the League—Results Achieved." He said in part:

No individual Christian ever realized the extent of his experience or his strength in Christ until he became imbued with the true missionary spirit. What the Epworth League needed more than anything else to insure its lasting success was a great objective purpose—that purpose was imparted to it when foreign missionary work was undertaken. Although the great body of leaguers cannot afford to give much in money, they can at least assist by prayer and personal interest. Although but four years have passed since this movement was inaugurated, the ardor for missionary work has already spread through the entire order. The nineteenth century has already passed, but only one-third of the human race has been Christianized. If the Methodist denomination in all its strength could be truly awakened to this great work the whole world would soon be filled with a knowledge of the true God.

The speaker further advocated the adoption by the league of a plan of systematic giving for missionary work. He stated that a 2-cent stamp given each day by every member of the league would result in an annual income of $13,000,000, which sum would enable the missionary leaders to double their present force.

Rev. L. Cobb of Nashville, Tenn., followed and completed the discussion in regard to missions. The title of his address was "Missionary Forward Movement in the League—the Work Before Us."

"Personal Work for Christ" was the title of an entertaining and instructive lecture which was delivered by Rev. L. Cobb of Nashville, Tenn.

E. T. Colton, representing the younger members of the Epworth League and the younger generation, spoke on "Young Laymen as Soul Winners." In the first part of his dissertation he followed along the lines of the speaker who had preceded him and related incidents of college life showing the result of personal efforts and personal appeals.

The distinction of winding up the good work of the afternoon session fell to the lot of Rev. J. W. Bashford, D. D., of Delaware, Ohio. Although he had but just finished a long speech at Mechanics' Pavilion he acquitted himself well. His address on "Our English Bible and How to Use It" proved to be a brilliant defense of the holy book, which he advised every one to study, not for the sake of quoting but in order to commune with the spirit of the Lord. He said in part:

The supreme value of the Bible arises from its influence over individuals and races. Three of the great religions of the world—Judaism, Mohammedanism and Christianity—sprang from the Old Testament. It is at least striking that in the evolution of civilizations and races under the law of the survival of the fittest the Jews with their religion have outlasted Egyptians and Babylonians, Greeks and Romans. It is because Protestantism rests upon the word of God that Protestant nations are the leaders in modern civilization. When Victoria was asked by a Hindoo the secret of Britain's power she pointed to the Bible. Christ is the key to history. The Bible is set for the rise and fall of races and civilizations. Is it not at least a striking coincidence that during the same century when 85 per cent of the missionary work of the world was done by men and women whose native speech is your mother tongue, under the stern law of the survival of the fittest the English speech was belting the globe? Upon the other hand our failures and our unrest are due to our disobedience to God's word, and the only hope of America is applied Christianity.

LEAGUERS AT ALHAMBRA ENJOY RARE ORATORICAL FEAST DURING THE DAY

Mission Work, Patriotism, Temperance, Proper Use of the Bible, Supreme Benevolence Are a Few of the Conventional Subjects Discussed in a Capable Manner by Talented Pulpit Orators Whose Study of the Topics Qualifies Them to Speak.

THE Epworth League delegates who did not allow themselves to be allured by the more portentous dimensions of Mechanics' Pavilion, but who attended the meetings at the Alhambra Theater, yesterday enjoyed a rare treat. Speakers of unusual force and eloquence delivered addresses on "The Epworth League, Its Aims and Its Achievements," "Missionary Work of the Present and Past Century" and "The Great Principles of the Methodist Church." The audience was able to enjoy the eloquence of the speakers without straining their ears to a tension. If the psalm singing did not equal in volume that of the choir at the Pavilion, it certainly did in spirit. And then, too, the decorations of the Alhambra, illuminated by a blaze of electric lights, were certainly as attractive as those of the larger hall.

Not for a moment was the enthusiasm or interest allowed to abate. The meetings commenced with psalm singing and prayers, and songs were interspersed between the speeches. The morning session was principally devoted to the position held by the Methodist church in regard to the important religious and social problems of the day. Thus the leaders hope to instill into the delegates the true principles and aims of their church, so that they may in their turn instruct their brethren at home.

Nathan Newby presided at the morning session, and the Rev. G. R. Turk of Toronto, Canada, was the first speaker. He selected for his topic of discussion "The Church and the Workingman," and sought to show how religion might be utilized for his uplifting. He said in part:

Church and 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 working man is every man (or woman) 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 working men we are compelled to admit that many of their class bear no relation to the church. The workingman 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 to the man with 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.

Church and Young Man.

The Rev. C. E. Patillo, D. D., of St. Louis, Mo., the next speaker, had for his subject "The Church and the Young Man." His speech was principally devoted to describing how, in his opinion, the young men who are indifferent to their religion may be brought back into the fold. He declared that the young men would be instrumental in solving the greatest problems of the century. In part his speech was as follows:

I realize that involved in this question are nearly all the great problems of the day. In the hands of the young man have been placed the scepter of empire and he has brought enthusiasm and vigor to confront the battles of life.

The young men must be brought to realize that the influence of the church is not meaningless and that the Christian man is the highest type of manhood. They must be brought to know that at the altar of church are given higher and nobler gifts than ever came from the hands of kings.

If the church can only bring to her altars the vast army of the young men, discipline them, drill them, instruct and commission them to do her commands, this age will see the solution of the greatest problems of the century. The fact is that the young men of to-day have lost their regard for the church. They consider the Bible as meaningless and no longer deem it the court of last appeal in the case of morals.

In conclusion he said that the defection of the young men from the church was due to their ability to detect fraud in the services and in the preaching of the ministers, and that in order to induce them to return to the church the ministers must be guided in their work by the spirit of the Lord.

The Liquor Traffic.

One of the most powerful addresses of the morning session was that of Rev. W. B. Palmore, D. D., of St. Louis, Mo. He selected for his subject, "The Church and the Liquor Traffic," and forcefully depicted the destruction which has resulted from the establishment of the American saloon throughout the world. He said in part:

High tax and low tax on the liquor traffic in reality are sin tax. The welfare of the people in this country demands that the saloon shall be destroyed. There is not room enough in the city nor in the whole world for a triumphant church and a triumphant saloon. The desolation wrought by the American saloon is found in all parts of the world. When you step from a steamer at the ports of Japan, at Shanghai, at Calcutta, at Bombay or even in darkest Africa you are immediately confronted by an American saloon. Hardly had our army reached the Philippines when a volunteer threw off his coat and established a saloon. Now there are 400, and if the American flag is to wave over 400 saloons it should wave at half mast. It has been declared by some politician high in authority that a hogshead of whisky judiciously placed in New York could make or unmake a President.

This age will see a young David who will come forward to overthrow the monstrous giant of intemperance. This young David will be in the person of the Epworth League, the Y. M. C. A. and the other vast armies of united young men of all denominations.

Our Imperiled Sabbath.

In his address on "Our Imperiled Sabbath" Rev. Edwin M. Randall, D. D., of Seattle, Wash., entered an earnest protest against the desecration of the one day in the week which Christianity has consecrated to the worship of God. He declared that the Sabbath is essential to religious life and that its destruction would be the doom of Christianity. He said in part:

We greatly need an awakened and intelligent conscience. As individuals we must keep the Sabbath holy at any cost and everywhere. We must treat it as a welcome opportunity and put it to the best use for perfecting the entire man. Church services should be better planned and full of the spirit that proves the gospel the power of God unto salvation. The Sabbath problem can only be settled right by a church able to raise the cross in triumph over the world. In behalf of this sacred and priceless day, I appeal to the great army of the Epworth League, to their loyalty, to toil-worn humanity, to the State, to our church, to our race and to God.

The Institutional Church.

"The Institutional Church" was the subject of an interesting address which was delivered by Rev. Matthias S. Kaufman, Ph. D., of Seattle, Wash. On account of the intense interest which this topic is at present exciting among the Methodists his remarks were received with the keenest attention. He strongly asserted that to win souls for the kingdom of God man's temporal welfare must be ministered to. He said in part:

Thousands are being led into heaven through the open door of the church. Christianity cares for man's temporal welfare as well as his spiritual. It looks at man through the eyes of Christ. This idea of keeping the churches open seven days in the week is commending itself to the great multitude. Every possible means should be employed to lead men into the kingdom of God.

I am charmed and fascinated by the achievement, aim and scope of the "Institutional Church." If the aims and purposes of the Epworth League were fully carried out and developed that order would be practically an institutional church. It is the love element in our church which must be carried down among the people. Personal effort is the greatest medium for good in the institutional church. We must bleed and suffer for this world. No evil comes to this earth to stay. Evil is inherently weak. We want a religion great enough to grapple with all the sin of the world.

The meeting then closed with the singing of a hymn and benediction.

TO-DAY'S CONVENTION PROGRAMME.

The programme of the International Epworth League Convention for to-day is as follows:

Saturday, July 20, 6:30 a. m.

SUNRISE PRAYER MEETINGS.

Grace Methodist Episcopal Church, Rev. George R. Stuart, D. D., Cleveland, Tenn.

Central Methodist Episcopal Church, Rev. R. D. Hamilton, London, Ont., Canada.

Centenary Methodist Episcopal Church, South, R. W. Ropiequet, Belleville, Ill.

First Methodist Episcopal Church, Oakland, Rev. John F. Harmon, Mount Vernon, Ill.

HOWARD-STREET METHODIST EPISCOPAL CHURCH—9 A. M.

Junior League Conference.

Chairman, Rev. T. Albert Moore, Hamilton, Ont., Canada.

Song service, J. J. Morris, musical director. Devotions, Mrs. Fannie E. Poorman, Sacramento, Cal.

Addresses.

"The Devotional Meeting," Mrs. Annie Hobbs Woodcock, Aurora, Neb.

"The Use of the Blackboard," Rev. Joel T. Daves, Athens, Ga.

"A Reading Course for Juniors," Mrs. Annie E. Smiley, Lowell, Mass.

"Round Table Conference," Rev. S. T. Bartlett, Napanee, Ont., Canada.

ALHAMBRA THEATER—9 A. M.

Practical Methods of Work—Literary and Spiritual Departments.

Chairman, Professor R. S. Copeland, M. D., Ann Arbor, Mich.

Song service, O. M. Vesper, musical director. Devotions, L. J. Price, Atlanta, Ga.

Addresses.

"Does the Literary Department Pay?" Rev. S. B. Turrentine, D. D., Greensboro, N. C.

"The Reading Course and How to Introduce It," Rev. J. Wellington Frizzelle, Rock Island, Ill.

"Round Table Conference, Literary Department," Rev. R. F. Eakes, Atlanta, Ga.

"The League Devotional Meeting," Rev. Arthur H. de Long, La Porte, Ind.

"The Preparation of Leaders," Rev. W. A. Barraclough, Victoria, B. C.

"Round Table Conference, Spiritual Department," C. B. Nordeman, Louisville, Ky.

MISSIONARY EXHIBIT ROOM, MECHANICS' PAVILION—9 A. M.

Missionary Workers' Conference.

Addresses.

"How to Make the Epworth League a Missionary Force," S. Earl Taylor, Chicago, Ill.

"The Missionary Committee of the Epworth League," C. V. Vickrey, Chicago, Ill.

"Missionary Meetings," Rev. P. L. Cobb, Nashville, Tenn.

"The Missionary Library," W. W. Cooper, Kenosha, Wis.

"The Missionary Study Course," Clyde Jack, Fort Worth, Texas.

"Scriptural Habits of Giving," F. C. Stephenson, M. D., Toronto, Canada.

"The Bible and Missions," E. T. Colton, Chicago, Ill.

METROPOLITAN TEMPLE—9 A. M.

Social and Mercy and Help Departments.

Chairman, Rev. C. T. Scott, B. A., Aylmer, Ont., Canada.

Song service, Robert Husband, musical director. Devotions, Rev. R. A. Carter, Atlanta, Ga.

Addresses.

"The Social Atmosphere of the Church," Bennett E. Titus, Syracuse, N. Y.

"What Can the Social Department Do to Help a Revival?" Rev. J. A. Burrow, D.D., Nashville, Tenn.

"House-to-House Visitation," Rev. Horace L. Jacobs, Altoona, Pa.

"Round Table Conference, Social Department," Rev. C. O. Jones, D.D., Bristol, Va.

"The League Membership—How to Hold Old Members," Rev. W. W. Baer, Nanaimo, B. C.

"The League Membership—How to Secure New Members," Rev. C. H. Phillips, D.D., Jackson, Mich.

"Hospital and Prison Work," Rev. S. B. Campbell, D.D., St. Joseph, Mo.

"Round Table Conference—Mercy and Help Department," Rev. J. L. Batty, Halifax, Nova Scotia.

CENTRAL METHODIST EPISCOPAL CHURCH—9 A. M.

Chapter Officers' Conference.

Chairman, E. M. Wheeler, Providence, R. I.

Song service, W. C. Stadtfeld, musical director. Devotions, Rev. S. H. C. Burgin, Butte, Mont.

Addresses.

"The President," Rev. W. F. Lloyd, D.D., Louisville, Ky.

"The Secretary," George E. Dougherty, Topeka, Kans.

"The Cabinet or Council Meeting," Rev. C. L. Nye, Creston, Iowa.

"The Business Meeting," C. S. Keith, New Westminster, B. C.

"Round Table Conference," Robert Remington Doherty, Ph.D., Jersey City, N. J.

BUSINESS MEN'S MEETINGS—12 M.

Palace Hotel court, led by Rev. George R. Stuart, Cleveland, Tenn.

Chamber of Commerce, led by Willis W. Cooper, Kenosha, Wis.

OPEN-AIR MEETINGS—12 M.

City Hall square—Chairman, George W. Penniman, Clinton, Mass.; song service; J. M. Robinson, director; address, Rev. T. E. E. Shore, M.A., B.D., Toronto, Canada.

Van Ness avenue, between McAllister street and Golden Gate avenue—Chairman, L. J. Norton, Napa, Cal.; song service; J. J. Morris, director; address, Rev. J. M. Buckley, D.D., LL.D., New York City.

Van Ness avenue, between Fell and Hayes streets—Chairman, Harry Morton, San Jose, Cal.; song service; Isaac E. Blake, director; address, Rev. T. Alonzo Monk., D.D., Knoxville, Tenn.

MECHANICS' PAVILION—2:30 P. M.

Grand Junior Rally.

GOLDEN GATE PARK (NEW MUSIC STAND)—2:30 P. M.

Grand complimentary band concert tendered by the Park Commissioners.

CENTRAL METHODIST EPISCOPAL CHURCH—EVENING.

Conference of Missionary Workers.

7:30 o'clock—Addresses by E. T. Colton, Rev. P. L. Cobb, W. W. Cooper, F. C. Stephenson, M.D.; S. Earl Taylor and others.

Dr. Clendinnen Says the Man Who Does Not Pay Taxes Is No Better Than a Defaulter

Rea P. Harting.

FREEPORT, Ill., July 19.—Rea P. Harting, a once famous race track plunger, well known over the United States, died here to-day of consumption.

Alfred Piaetti.

LONDON, July 19.—Alfred Piaetti, the composer and violinist, died yesterday at Bergamo, Italy. He was born in 1822.

LEAGUERS HOLD RALLY AT TEMPLE

Eloquent Speakers Address Fair-Sized Assemblage on Grand Work of Association

League Missionary Forward Movement and Other Subjects Are Well Presented

A FAIR audience gathered at Metropolitan Temple yesterday afternoon and listened to several interesting addresses. The chairman of the meeting was Rev. J. E. Moore of this city. The song service was conducted by J. J. Morris.

The first speaker was Rev. G. S. Clendinnen of Brockville, Ontario, Canada, who spoke on "Systematic Benevolence." He defined systematic benevolence and explained its relation to the personal income of men. It was not merely a question of personal offering, but it involved the whole use of men's incomes in relation to Christian lives. Continuing, the speaker said:

To the Christian all things are sacred. To be a Christian is to be inspired with the spirit of benevolence, with the spirit of Christ. This spirit may express itself according to rule, emotional impulse or the New Testament principles. There is no affair in life which demands greater attention than the stewardship of money. Money is a trust, a power of which the holder or trustee must render a strict accounting. Property is a responsibility. Men ask if they have not the right to do with their property as they choose. I answer that they have the right to do what they ought to do, but they have no right to make improper use of what God has given them. The true conception of Christian benevolence interdicts all avenues of illegitimate gain. A benevolent man will sacrifice selfish interests for the public good.

The speaker urged that one of the greatest needs of society is the adjustment of the question of earnings and savings. Anyone, he said, who evades the payment of taxes or sponges upon the church is as mean as any defaulter and as degraded as any thief. He held it to be a burning shame that mendicancy is tolerated in a country so rich in resources as is America. Character, he concluded, was the real test and standard of all values.

The Work Before Us.

Rev. F. Burgette Short of Wilmington, Del., spoke on the subject, "The Work Before Us." He said:

There are multitudes of young people, and boys and girls in our own towns and cities, that are not reached by the church nor the Sunday school. Here are opportunities for Christian service. After them we should go, and bring them into the fold. Then there are the millions in heathen lands whose ears have never caught the sweet cadence of Christian song, nor whose hearts have ever been stirred by the story of Christ's love. We dare not close our eyes to the scenes, nor stop our ears to the calls. The island that lately came into our possession must be taken for God. We need at least five enthusiastic and intelligent men whose sole duty is to visit our conferences and churches and stir up our young people to join the great crusade against wrong.

To accomplish this work the organization must not only be well officered and have the sympathy, devotion, loyalty and service of the rank and file; it must also have power. Individual enduement is the necessity. I do not mean a baptism of spiritual self-conceit, for love is not puffed up; nor a baptism of spiritual arrogance, for love doth not behave itself unseemly; nor a baptism of self-righteousness, for the crowning grace of love is humility; but I do mean a baptism of the old fashion, and the only fashion, holy ghost; old fashion common sense spiritualized.

Missionary Forward Work.

Rev. T. Albert Moore of Hamilton, Canada, spoke on the theme, "The Missionary Forward Movement in the League." He said in substance:

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. 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 the agency in God's hands for proclaiming this gospel to every creature.

Laymen as Soul-Winners.

Rev. Walter A. Cooke of Cyprus River, Manitoba, Canada, delivered a thoughtful discourse upon the topic "Young Laymen as Soul Winners." He said in brief:

The army of the living God stands just within the gates of a new century, and the Lord's command is "Speak unto the children of Israel, that they go forward." We, who are here, Epworth Leaguers, have our own inalienable place in this mighty army, and in these favored lands where Christianity is more or less dominant, but where there are such alarming members who are hostile to the kingdom of God, or else indifferent to it, we are commanded to move forward in the great work of winning souls, consecrating ourselves with new enthusiasm to this holy war. More earnestness, more zeal, more aggression, more abandon, more there should be of the spirit of him who counted not his life dear unto himself that he might save some. From a careful consideration of the subject it does not seem too much to say that the majority of young laymen are not soul-winners; they are not marching forward to win victories for God, but simply marking time or resting in their tents. It is a matter of individual, personal responsibility, "Every one of us shall give account of himself to God." 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?

Personal Work for Christ.

On the subject "Personal Work for Christ" Rev. Payette L. Thompson of Jackson, Mich., said:

In this personal work certain words stand for qualities and equipments of imperative importance. One may do much lacking many of them, but if one is to do the most and be at his best no one of them must be entirely wanting. Genuineness, standing for realness in soul, character and conduct. One cannot live less than the best at any time without that fact cheapening his words at all times. Courage, which hides not behind the pulpit, which has been called "Coward's Castle," or the impersonal audience, but face to face urges the gospel message with the "Thou art the man." Winsomeness, which tactfully reveals the Christ beauty. Cromwellian bluntness may express the truth, but Cromwell is ancient history and force was his law. Contact, so that healing goes out from us. It is surely no accident that Christ touched those he healed. The settlement idea is in the air and remote secludiveness represents not the Christ who so loved the world that he came. Sympathy, which means symphony, you remember. That harmony by which one comes into fellowship with the hidden life of another, feeling his sorrows and bearing his burdens. The Holy Spirit, without whom it is worse than folly to take either the Father's name upon our lips or his work into our hands.

The emblem of the New York City History Club is the industrious little beaver, typical of the sturdy ancestors surrounded by a circle. This beaver was part of the ancient seal of New Amsterdam.

Impaired Digestion

May not be all that is meant by *dyspepsia* now, but it will be if neglected.

The uneasiness after eating, fits of nervous headache, sourness of the stomach, and disagreeable belching may not be very bad now, but they will be if the stomach is suffered to grow weaker.

Dyspepsia is such a miserable disease that the tendency to it should be given early attention. This is completely overcome by

Hood's Sarsaparilla

which strengthens the whole digestive system